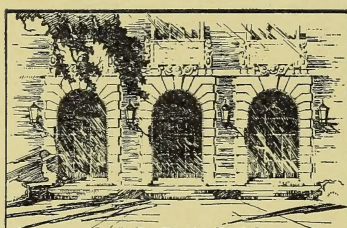


A HISTORY OF
MAC MURRAY COLLEGE




The First Hundred Years



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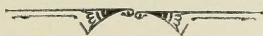
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A History of MacMurray College

The
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OF
MAC MURRAY COLLEGE

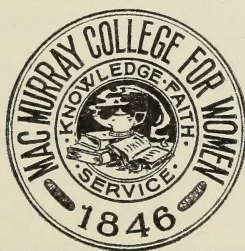


BY

MARY WATTERS, PH.D.

Research Editor

ILLINOIS STATE HISTORICAL LIBRARY



1947

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MACMURRAY COLLEGE FOR WOMEN



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P R E F A C E

The Historical Committee, with Doctor Charles H. Thrall, executive secretary of the Illinois Conference Educational Commission, as chairman, which was appointed to gather and organize materials for the centennial history of MacMurray College, has contributed much to the production of this volume. Doctor W. B. Hendrickson, professor of history in MacMurray and member of this committee, has assembled and arranged letters, notebooks, albums, and other documentary materials and pictures. In this work Miss Janette Powell and Miss Lucille Crawford, assistant librarian of the College, have helped. Doctor Thrall arranged for the writer to examine the records of the Illinois Conference located in Bloomington. The administrators of the library of Garrett Biblical Institute, Evanston, of the State Historical Library in Springfield, of the Jacksonville Public Library, and of the Henry Pfeiffer Library of MacMurray have given the use of their collections and patient assistance. The administrative departments of the College and members of the faculty have co-operated in furnishing official records and information. Miss Genevieve Mount, alumnae secretary, has contributed materials from her office, and individual alumnae have given both historical documents and verbal reminiscences that have personalized the records of the past. Miss S. Margaret Fraser has read and corrected all the proofs. The officers of the Belles Lettres and Phi Nu Societies have assisted with their very interesting minute books that cover almost a century. To all these, I want to express my appreciation and gratitude.

To President and Mrs. Clarence P. McClelland and the entire college group, I am indebted for a very pleasant year on the MacMurray College campus.

MARY WATTERS

MacMurray College, June 17, 1946.

Ill. Hist. Survey 17 June 55 Directed: a.c.

FOREWORD

MacMurray College is under great and lasting obligation to Dr. Mary Watters for writing *THE FIRST HUNDRED YEARS OF MacMURRAY COLLEGE*. She spent a full year on the campus, and during that period accomplished an incredible amount of work. She unearthed long-lost information about the early years of the College; indeed, the number of references, totaling 1,371 for the entire book, shows unusual competence for research and gives a tone of authenticity which is most reassuring. It seems certain that the history of the first hundred years of MacMurray College will never have to be written again.

Needless to say, Dr. Watters was given a free hand. I know that her purpose was to write without prejudice. As far as I can discover, she asked no one's advice about what she should include or leave out. That was certainly true regarding my own administration. After reading the copy, I suggested one or two alterations, but they were of minor importance. It is possible that not everyone will approve of Dr. Watters' interpretations; however, there can be no question that she wrote what she saw without conscious bias.

It is certain that the history will be of absorbing interest to alumnae and other friends of MacMurray, and the alumnae who read it will be even more proud of their alma mater. It is hoped that others, particularly educators and those who are interested in midwestern history, will find the book of value as an historical document and inspiring as an adventure in the higher education of women.

CLARENCE P. MCCLELLAND

MacMurray College
Jacksonville, Illinois

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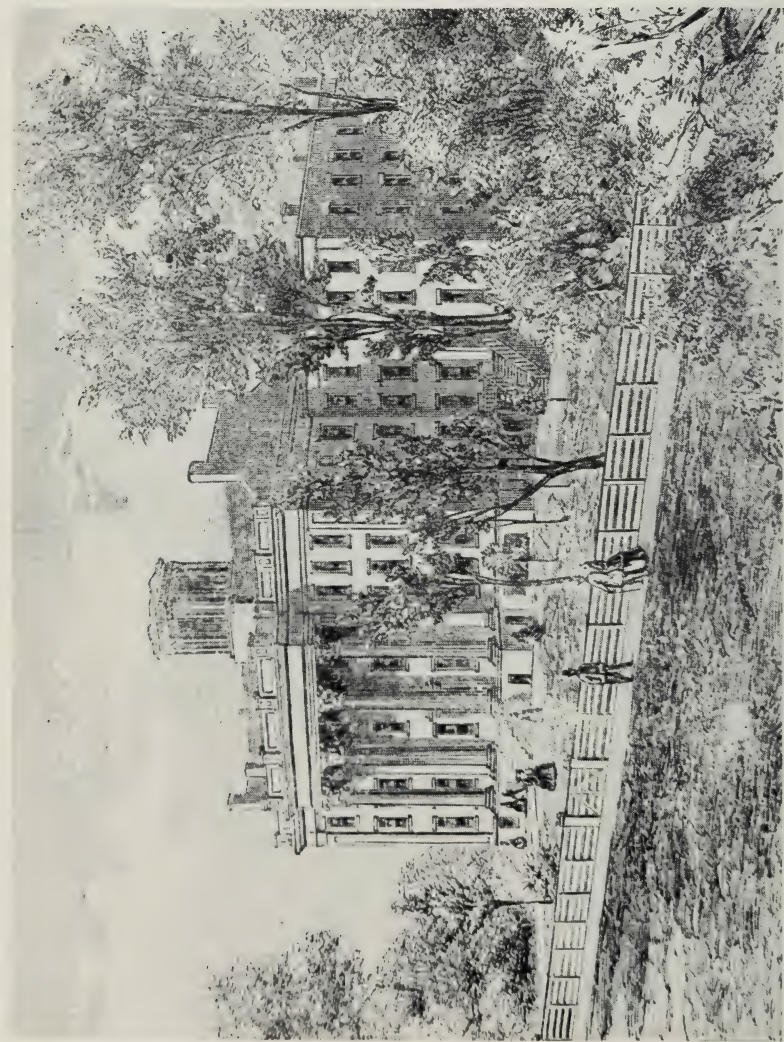
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A History of MacMurray College



THE FIRST COLLEGE BUILDING

CHAPTER I

THE ANTE BELLUM COLLEGE FOR YOUNG LADIES

PRESIDENTS JAQUESS, ANDRUS, AND MCCOY

ON SEPTEMBER 23, 1846, the Illinois Annual Conference of the Methodist Church in session in Paris, Illinois, sanctioned the foundation of an institution for the higher education of women and appointed a Board of Trustees. This institution, the Illinois Conference Female Academy, now MacMurray College for Women, was to be located at Jacksonville, in central Illinois. In Jacksonville this Board of Trustees held its first meeting in the historic old East Charge Methodist Church on October 10, 1846, a day now memorialized as Founders' Day by MacMurray College.

Whether the single year 1846 was as uniquely decisive in the evolution of the American nation as Bernard de Voto insists in his *Year of Decision, 1846*, it brought definitive action in the advance to the Pacific and made the United States a continental power. This westward movement, in turn, precipitated the Civil War, which ended in the abolition of slavery, a great milestone in the progress of American democracy. Other great issues in the evolution of American democracy were being debated at the same time. Among these one of the most important, if not the most important, was the education of women. In 1846, the question whether women should receive the privileges of higher education might still be asked. The decision of the Illinois Conference to establish an institution for such education was one answer. The college it founded has survived to become a leading

center for women's education in the Middle West. This book attempts to tell the history of its foundation and of its evolution as an element in American social life through its first century to the year 1946.

The year 1946 finds the United States the chief power of the world with the terrible responsibilities that go with that position. Revolutionary developments in science and mechanics are hastening economic, social, and political revolutions; races and nations may soon be distinctions of the past. A world society, a world democracy, or extermination seem to be the alternatives. Man must remake, if not his nature, his expressions of it, or perish. Americans, as well as Japanese and Germans, must be re-educated. Hence, the whole matter of the aims and content and methods of education is in debate and dispute, and 1946 becomes another significant year for decision. A plethora of plans and studies by individuals and groups has poured from the press, among which the recent report of the Harvard Committee, *General Education in a Free Society*, is the most ambitious group analysis and criticism of our present system with suggestions for the future.

What place, if any, might historical studies of American educational institutions have in the reorientation of our American educational system? In view of the revolutionary changes in process, it might appear that the history of a college would have little interest or value other than the antiquarian one. That could be true only if the study of history as a whole has lost all practical value. The history of MacMurray College embodies and reflects much of the social evolution of the United States for a hundred years with respect to such questions as: the place of religion in education and in life, the position of women, the attitude of women to public affairs, the evolution of dress, manners, and morals, the interaction of races, classes, and sections in America, as well as the changes in the curriculum, in methods of teaching, and in college organization and administration. The history of our colleges forms an important chap-

ter, still largely unwritten, of the history of the United States. A critical study of this history should have some value in planning an education for the present and the future. Even under the most revolutionary conditions, Where do we go from here? must have some relation to our answer to the question, Whence did we come?

Furthermore, many believe that there were some special virtues in our small liberal arts colleges with a religious background that rose and flourished in the nineteenth century. They produced most of our great leaders of that century and the early part of the twentieth. Their moral and spiritual influence was positive and constructive; a study of their history should underline these virtues and ideals for us. Symbolic of the needs of the spiritual life in our education, MacMurray College has undertaken as its centennial project the erection of a beautiful chapel on its campus to provide a more convenient and a more satisfying place for worship for its students and faculty. In his convocation address at the opening of MacMurray College in the fall of 1945, President McClelland emphasized the demand today for a moral and spiritual energy analogous to atomic energy in the material world and the responsibility of the college for its creation.

THE BACKGROUND—THE METHODIST CHURCH AND EDUCATION

In 1846, Illinois, although developing rapidly, was still close to the Indian frontier. It had been a state less than three decades. Life was hard and crude. One would expect little attention to education of any sort, particularly little to the higher education of women. Thus the foundation of such a school as the Illinois Conference Female Academy might well appear the height of folly. Indeed, Monticello Seminary, established in 1836 by the Congregationalists with money supplied by a New England seaman, Captain Benjamin Godfrey, was being referred to as "Godfrey's folly." One of the most prominent men in the state had predicted that in ten years it would be used as a barn.¹ Two factors

in the background help to account for this action of the Illinois Conference: first, the interest of the Methodist Church in education; second, the agitation in the United States for the education of women.

In the early history of Methodism and indeed for many years after its foundation, the opinion prevailed that the Methodists were indifferent, if not hostile, to education.² Their efforts were directed primarily to evangelical and philanthropic work among the poor. In the United States the Methodists as a younger and poorer group among the Protestant sects had a late start in the educational field as compared with the Congregationalists, the Presbyterians, or the Baptists. Incidents in the early history of Methodism in the United States may have contributed to the opinion that the Methodists looked with disfavor, if not upon education generally, at least upon higher education. Two such incidents might be cited. Francis Asbury, the first bishop, questioned the wisdom of Thomas Coke's plan to found a college under the patronage of the Church in 1784, the year in which the American Methodist Episcopal Church was organized. Asbury believed that, in view of the needs of the day, common schools might better be patronized. But Cokesbury College, named for the two founders, was opened in Abingdon, Maryland, in 1787, with Asbury's support, thus taking its place with the early institutions for higher education in the United States. Twice the College was destroyed by fire, 1795 and 1796, and the Methodist enterprise for higher education was temporarily suspended. Asbury considered the destruction of the College providential and resolved to devote his attention to evangelical work as the first need and to his original plan of common schools.³ Out on the frontier, Peter Cartwright, the celebrated pioneer of Methodism in the West, ridiculed the "products" of the eastern theological schools with their manuscript sermons, and convinced many that he thought education an obstacle to the spread of the gospel and the growth of the Church.⁴

As a matter of fact, both Asbury and Cartwright were advocates of general education.

Born in Oxford University, its founder a classical scholar of high reputation, Methodism, although its work was among the lowly, began at once to foster education. Kingswood School for Boys was established by John Wesley in 1739. In the United States, Thomas Coke, another Oxonian, had sponsored a college as the first work of the new American Church. In spite of the discouragement of Asbury and his followers over the fate of Cokesbury, the Methodist Church soon returned to the work of promoting education. In 1817, an academy was founded at New Market, New Hampshire, and removed later to become the foundation of the Wesleyan Academy, in Wilbraham, Massachusetts, a famous old Methodist school in which Doctor Charles Adams, a president of the Illinois Conference Female College, received his early education; also Horace Spaulding, a teacher in the same institution. The General Conference in 1820 recommended that all annual conferences establish seminaries within their boundaries. This action gave a new impulse to education under Methodist patronage. Other academies were organized through the East and South. The first college resulting from the "new impulse" was west of the Alleghenies, Augusta College in Kentucky, founded in 1823. Peter Akers, a founder of the Illinois Conference Female College, served it successfully as financial agent. Among other early colleges were the Wesleyan University of Middletown, Connecticut, the Alma Mater of the present president of MacMurray College, Doctor Clarence P. McClelland, and the school where the noted educator, Doctor Wilbur Fisk, taught and of which he was president; Randolph-Macon in Virginia, honored by the work of Stephen Olin; and Madison (later Allegheny) in Pennsylvania. Nor did early Methodism neglect higher education for women. Wesleyan Female College, established in Macon, Georgia, in 1836, claims the distinction of being the first degree-granting college for women in the United States.⁵

A word might be said in passing with reference to the educational work of the Methodist Church outside the school through its press and through the distribution of books. Indeed, this work was not unrelated to the work in the schools; the press was a powerful advertising agency for the schools as well as an educative agency in them. The Methodist *Christian Advocate and Journal*, founded in 1826, soon had the largest subscription list of any paper in the United States.⁶ It was an excellently edited journal of general news and opinion as well as a church organ as were the various regional *Advocates* established later. The *Ladies' Repository*, founded in 1841, a beautifully printed and illustrated magazine, which had as its successive editors some of the leading scholars of Methodism, attained a wide circulation and influence and carried "sweetness and light" into frontier homes. The cultural influence of these journals, of the *Methodist Quarterly Review*, the most scholarly of the group, and of other publications, chiefly for young people, cannot be measured, but it must have been very great. The Methodist Book Concern became the largest religious publishing house in the world.⁷ Secular, as well as religious literature, was published in inexpensive editions. Circuit riders took its books in their saddle bags to sell and often to give away. The letters of Peter Akers refer to the large quantities he handled for the Concern. Peter Cartwright distributed \$10,000 worth. He thought this work probably more fruitful than all his preaching.⁸ "If Methodism had made no other contribution to the progress of knowledge and civilization in the New World than that of this powerful institution, this alone would suffice to vindicate its claims to the respect of the enlightened world," declared Stevens in his *Centenary of American Methodism*.⁹

Although not the first Protestant Church in Illinois, the Methodist Church had a more even start on the frontier than in the East. Moreover, its organization and creed met the needs and desires of the frontier more effectively. "Lay ministers" and circuit riders could serve the scattered homes;

the doctrine of free grace was preferred to the severer Calvinistic theology. The Methodist Church soon became and remained the largest church in Illinois. Its opportunity and responsibility to promote education were correspondingly great in a period when private individuals and religious organizations had to assume the function later served by the state.

The Methodists were handicapped in their educational plans, however, by the lack of money, always scarce in the West. Other denominations, notably the Congregationalists, drew heavily on the bounty of their eastern friends, but the early attempts of the Methodists to secure aid in the East were unfruitful, and they came to depend on their own resources. Such a policy would appeal to the redoubtable Peter Cartwright, who resented the Home Missionary Society's conception of the West as a "perfect moral waste" to be redeemed and civilized.¹⁰ In spite of financial limitations, the Illinois Conference undertook the control and patronage of McKendree College, at Lebanon, Illinois, in 1829. This school was one of the first three colleges for men in Illinois, the other two being Illinois College (Congregationalist-Presbyterian) and Shurtleff (Baptist). All three, opened about the same time, were chartered in 1835.

In the 1830s the Illinois Conference expanded its educational program.¹¹ In 1834, it pledged support to the Pleasant Plains Academy with Cartwright as superintendent and W. D. R. Trotter, his son-in-law, as teacher. In 1835, it approved the plan of the Ebenezer Manual Labor School drawn up by Peter Akers. The aim of this school was to provide a system of self-help through a school farm and workshop and to furnish at the same time elementary and higher classical education with special emphasis on the training of ministers and missionaries to the Indians. Several Indians were brought into the school to be educated as teachers and as missionaries to their own people. Girls were admitted to the school. One of these later recalled the novel and, at first, somewhat fearful experience of going to school

with Indians. The Ebenezer School became the local grammar school for the vicinity. Students interested in both ministry and law attended, attracted by the reputation of Peter Akers in both fields. Several outstanding leaders in the Illinois Conference, among them William J. Rutledge and G. R. S. McElfresh, were students at Ebenezer. Like many of the academies of that day, the Ebenezer "School of Prophets" was short-lived, closing its doors in 1843. The original plan for the Illinois Conference Female College provided for its foundation at Ebenezer; thus the College was considered as a sort of spiritual heir to Peter Akers' beloved Manual Labor School.

The year 1836 marked a considerable advance in the educational program of the Illinois Conference. To quote Doctor Joseph R. Harker's manuscript history of this period:

The Report of the Committee on Education in the minutes of the Illinois Conference for 1836 is a remarkable document, particularly for that time. It shows more clearly than anything else the intense interest of the Methodist Church in education, their loyalty to the public schools, and their good judgment and practical common sense in suggesting a plan admirably adapted to the situation at that time. The report is in reality a detailed working out of the plan suggested fifty years before by Bishop Asbury, and actually adopted by him as the "Methodist Plan" after the failure of the attempt to establish Cokesbury College.¹²

This report, signed by Peter Cartwright, chairman, and Peter Akers, secretary, both more or less continuously members and often chairmen of the Education Committee, was adopted by the Conference. It pledged continued support to McKendree. Its main feature, however, was a plan for grammar schools in every county or circuit to supply the lack of common schools. This plan, had it been carried out, would have brought schools within the reach of all, instead of the few who alone would be able to attend the colleges.

Although this program was not realized in the scope projected, more than twenty grammar schools were established under the patronage of the Conference in the two decades which followed. Some of these were very successful for a season. The adoption of an adequate plan of public instruction in 1855 removed the special need for these schools. Only

one of the grammar schools survived, the English and German School at Quincy, which later was reorganized as Chaddock College, now Chaddock School for Boys. One of these grammar schools, Howard Academy, was located in Jacksonville in 1837 and placed under the administration of Horace Spaulding, who later joined the faculty of the Illinois Conference Female Academy.¹³ This school did not survive long, but it might be noted as the first Methodist educational effort in Jacksonville. These Methodist grammar schools, along with similar institutions under other denominations or under private control, filled a definite need until the public could be converted to the program of tax-supported schools.

This summary survey should suggest at least the scope of the Methodist interest in education in the United States in the early nineteenth century and the educational program of the Church in Illinois. Up to 1846, the Illinois Conference had made no provision, however, for the higher education of women. Girls could be admitted to some of the grammar schools. No separate school, either higher or lower, had been founded for women. But over the country generally there had grown up considerable agitation that education of a solid and serious character similar to that enjoyed by men be provided for women. It was the day of the female seminary. Arising in the East, the demand for the seminary or college for women soon spread to the South and West.

THE BACKGROUND—THE MOVEMENT FOR THE EDUCATION OF WOMEN IN THE EARLY NINETEENTH CENTURY

Professor Woody in his comprehensive *History of Woman's Education in the United States* has given detailed treatment to the female seminaries of the first half of the nineteenth century.¹¹⁴ An excellent survey of the movements in Illinois is found in President Clarence P. McClelland's monograph, *The Education of Females in Early Illinois*, published first in the *Journal of the Illinois State Historical Society* of December 1943, and re-issued as one of the centennial publica-

tions of MacMurray College.¹⁵ Only a brief statement of the origins, character, and objectives of this very significant movement is attempted here.

The demand for the education of women was an important phase of nineteenth century liberal thought, which included also programs for the emancipation of slaves, for world peace, foreign missions, popular education, the rights of labor, universal suffrage, political, economic, and legal rights for women, and other objectives, all looking to the liberation of the individual—man, woman, slave, or savage—from ignorance, injustice, inequality, or restraints on his personal freedom. Even dress reform for women reached the proportion almost of a crusade among some of the "lunatic fringe" of liberalism. The question of the education of woman was closely associated with most of these other issues, particularly through the belief that educated women would be the most effective leaders in reform.

Up to the beginning of the nineteenth century little provision had been made in the United States for the education of women. In some sections of the East girls might secure elementary education in the "Dame Schools" conducted during a few months of the year. Those who could afford it might send their daughters to private schools or employ a tutor. The early private academies for girls of the late eighteenth and early nineteenth centuries were generally "finishing schools," offering instruction in French, dancing, music, and the social graces.

Then, during the first quarter of the nineteenth century, a revolution in opinion began. A group of determined men and women—Benjamin Rush, Emma Willard, Catherine Beecher, Mary Lyon, and others—began to demand a "solid education" for women, the equivalent of the instruction offered to men. Female seminaries under these women or their pupils and disciples appeared with a much more substantial program of studies than that of the "finishing school." These leaders and their institutions had to face a half century of criticism before the idea of educating women

was generally accepted. To educate women in the sciences, mathematics, the classics, and philosophy, as men were educated, would unfit them for their proper sphere in life the critics insisted. State legislatures refused aid and only reluctantly granted incorporation. In the years from 1800 to 1860, however, the seminaries multiplied rapidly, especially after 1825, and the movement spread from the East to the South and West. Many of these schools were destined to be short-lived; a few survived to become the basis for the later liberal arts college. In the latter group was the Illinois Conference Female Academy, now MacMurray College for Women. The seminary for young ladies was definitely the forerunner of our present-day collegiate education for women. It arose, however, before the day of exact classification and rigid standardization, and one finds great variation among the seminaries with respect to the program of studies and the efficiency of the instruction. A few approached and perhaps reached the standards of the men's colleges of that day. Among these was the Illinois Conference Female Academy (College after 1851). Others were not above the level of the modern high school, and some hardly equalled the high school.

The golden age of the female seminary for the United States as a whole was the two decades preceding the Civil War. They rose and flourished for a season like the proverbial bay tree, particularly so in the prosperous early 1850s, when cotton was king in the South and wheat was becoming a rival monarch in the Middle West. The war checked their growth and spread. After the war, the seminary began to give way to the high school on the one hand and the college on the other. A few of the old seminaries had sufficient vitality to survive and to transform themselves around the turn of the century into modern colleges of the first rank. In this small group was found the Illinois Female College.

THE ILLINOIS CONFERENCE FEMALE ACADEMY

This school was the response of the Illinois Methodist Conference to these new winds of educational philosophy com-

ing out of the East. Its foundation was a sort of climax and crowning glory to its two decades of educational achievement. It became and remained an object of special pride in spite of its vicissitudes and its years of depression and discouragement. This pride in a seminary which had been excellent for its early decades settled into a dangerous satisfaction on the part of the patrons of the school. The Conference came to regard its "fair temple of learning" as a noble institution without equal west of the Alleghenies and impregnable to the educational evolution in the country; hence, in need of no further aid. As a result, it fell behind as the modern college for women took the place of the ante bellum seminary.

But this is to look ahead. Certainly in its early years the pride of the Conference in its college was justified. Into this new experiment went the effort of men trained in the earlier educational work of the Conference or in the colleges of the East, the South, and the Old West. One finds here, too, men and women who had been close to the founders of Methodism and to the first great teachers in the Church—to Wilbur Fisk and Stephen Olin, to Asbury, and even to Wesley himself. The Turner school of historians, who stress the frontier influence as the main, if not the only, influence in the civilization of the West, would find it difficult to explain the evolution of schools, along with many other institutions and practices, apart from the European and eastern sources.

The scarcity and brevity of the contemporary records relating to the foundation of the Illinois Conference Female Academy make it difficult to measure with exact justice the contribution of several individuals who had prominent parts in the evolution of the plan. To the Conference, as a whole, credit is due for approving the foundation at a time when the State had not yet recovered from the reckless speculation in lands and internal improvements which had reached its climax in the Panic of 1837. In 1838, the Conference had declared that it would aid as best it could such grammar

schools as had already been established but that it would support no collegiate institution other than McKendree College until it was placed "on a firm and immovable basis."¹⁶

But, in spite of the hard times, the question of founding a collegiate institution for women was brought before the Illinois Conference in 1843. From the evidence that exists this action and the final decision later to establish the Illinois Conference Female Academy were the work of Peter Akers more than of any other single individual. Other members of the Conference, among whom James H. Dickens may have been the foremost, contributed to the success of the plan. Peter Cartwright was brought in to give it his blessing and thus to make sure its approval by the Conference. The only reference to this question that appeared in the *Minutes* of the Conference of 1843 was a statement that a committee was appointed "on a female institution of learning in the bounds of the Conference, provided for by a resolution in the report of the Committee on Education."¹⁷ The report of this committee was not included with the minutes, and has not been discovered in the archives of the Illinois Conference. Peter Akers was chairman of the Education Committee, however, and was named chairman of the special committee on a "female institution of learning." He was reappointed chairman of the Committee on Education during the following years up to 1847, the years in which the fate of the proposed school was being decided.

Some years later, about 1862, it is thought, James H. Dickens wrote a letter to James Leaton, a prominent leader in the Conference who had been selected to write its history, in which letter he claimed chief credit for the idea of a woman's college.¹⁸ How much weight should be given to this letter it is difficult to say. Dickens had a grievance; he felt that he had been neglected by the Conference with reference to the control of the College; he had never been named a trustee nor even a conference visitor. As he related the story, the original conception was his. He had been asked to serve as financial agent for McKendree College and

had succeeded in securing to the College the land left it by Bishop McKendree in his Will by appealing personally to Bishop Soule, an executor who was alienated from his brethren in Illinois by the 1844 division of the Church. The successful outcome of his endeavor had two results of importance to the success of the project for a woman's college: first, he became an enthusiast for education; and second, it relieved the Conference of some of its financial responsibilities. With McKendree aided, the Conference might turn to a woman's college. The committee appointed in 1843 on a "female institution" had made no report. Dickens said that he decided to put some life into the project. He approached Peter Akers on the subject and suggested Ebenezer as the site. Akers favored the plan, drew up a paper, and secured the financial support of several men in the Ebenezer community. He won Cartwright by indirection. With the consent of the president of McKendree, he sounded him out as to whether or not he would accept a Doctor of Divinity degree from that institution. Cartwright, flattered, consented to the plan for a woman's college. Both he and W. D. R. Trotter objected to the location at Ebenezer, but Cartwright agreed to support the general idea and to leave the question of the site to be worked out later.

This is the story as related by Dickens. It can be neither proved nor disproved by the conference minutes. He wrote it fifteen years or more later and with a feeling that he had been overlooked with respect to the institution toward the creation of which he had had a prominent part. The committee appointed in 1843 did not report in 1844. A possible explanation of that fact could be found in a statement of Leaton in his *History of the Illinois Conference*: "This (the Conference of 1844) was the gloomiest session of the Conference ever held in Illinois on account of the general sickness throughout the country. Scarcely a family escaped it, and in many families there were not enough persons in health to care for the sick. A large number of preachers were so ill as to require a physician, to whom a formal note

of thanks was rendered for his gratuitous services."¹⁹ Also, the Conference met on the eve of a presidential election, which fact might have encouraged caution with respect to any far-reaching plans. Perhaps the committee hesitated to try to launch a new project under such conditions. It could hardly have been lack of interest, since Akers, as chairman of the Committee on Education, had been responsible for the original proposal.

Before the Conference met in 1845, Peter Akers had drawn up a plan for a female academy at Ebenezer and had secured the approval of the local church and the financial backing of certain individuals. This plan was set forth in the following document, which exists in the handwriting of Akers:

Whereas, the Trustees of the Ebenezer Society have resolved upon erecting a capacious brick female seminary on the school premises at Ebenezer in Morgan County, State of Illinois, for the purpose of providing the means of liberal education for the daughters of all persons, parents, guardians, etc. who may avail themselves of its privileges, which institution is to be conducted on the most honorable and liberal principles—and for this purpose the trustees have resolved to apply to a generous and enlightened public for necessary aid to accomplish the work, make certain repairs and improvements, procure the necessary apparatus, library, etc.—

Therefore, we whose names are hereunto subscribed, in consideration of the high regard we have for the liberal and useful education of females; and to enable the trustees . . . the more successfully to accomplish their laudable undertaking, do hereby agree to pay them, the said trustees, John McElfresh, and others, or their agent the several sums annexed to our names in three several installments from the date of this subscription . . . June 27, 1845.²⁰

There followed pledges of \$100 each from Peter Akers, William S. Jordan, George W. Reid, Nathan Buckingham, Thomas Ford, and Stephen H. Reid. This document, with a petition to the Conference for its adoption, is probably the paper to which G. R. S. McElfresh, prominent minister of the Illinois Conference and son of John McElfresh, mentioned above, referred in an article, "The Genesis of the Illinois Conference Female College," in the *Illinois Methodist Journal* of May 2, 1901.²¹ He declared: "I think that the idea of the Female College originated in the mind of Doctor Akers." Referring then to Akers' work at Ebenezer, Mc-

Elfresh continued: "A few years after, he conceived the idea of establishing a Methodist School for young women in Jacksonville or vicinity. For this purpose he drew up a paper in the summer of 1845, praying the Conference to act in the matter. This paper he submitted to my father, Reverend John McElfresh, who had been one of the trustees of the Ebenezer school, for his signature. He gave it to the Conference, which met in Springfield in September 1845."

Akers, as chairman of the Education Committee, read the report recommending the establishment of a conference seminary at Ebenezer. The report, finally unanimously approved, provoked discussion and some amendment.²² The first resolution, "to establish," was changed to read "to patronize"; the Conference did not undertake to *support* the school financially. But the main objections and discussions arose over the question of location. It was finally agreed, on the motion of Cartwright, that a committee be approved to "go out among our people and receive propositions for the location and establishment of a female institute and report to the next Conference."²³

It seems fortunate that the Academy was not placed at Ebenezer, a small rural community. It should be stated, however, that Akers did not insist on the Ebenezer plan. When objections were raised in the Conference, he made the motion to drop it, although Dickens declared that it could have been passed.²⁴ Akers had a sentimental attachment to Ebenezer through ties of home and close friendships. Perhaps he sought to perpetuate certain traditions of the Ebenezer school—its system of self-help, its devotion to the study of the Bible. The relative cheapness of a foundation there might have appealed to him and to others upon whom the responsibility for raising funds would fall. A beginning already existed at Ebenezer. Akers was never insistent or aggressive, however, except in matters of principle.

On September 23, 1846, the Conference, meeting in Paris, Illinois, approved the following recommendations of the Committee on Education:

1. Jacksonville is the place fixed upon by this Conference as the seat of our Conference Female Academy.

2. A committee of three—Reverends P. Akers, W. J. Rutledge, and J. C. Pinchard—are hereby appointed to receive proposals for and to select the particular site for said institution in Jacksonville and to prepare and circulate subscriptions for the purchase of suitable grounds, and the erection of sufficient buildings, if need be, and to do anything and everything in the premises for the establishment and prosperity of this part of our educational enterprise, but in all cases without binding the Conference in pecuniary liabilities beyond what each member may bind himself to give.

We will each for himself subscribe as liberally as we can to raise the funds necessary for the erection of buildings, etc.; and we will receive subscription papers from the above-named Conference committee, and use our best endeavors to obtain from our friends liberal contributions and subscriptions to be applied on behalf of our Conference Female Academy.²⁵

Thus the Academy came to Jacksonville. With reference to its location, McKendree McElfresh stated in his "Reminiscences of the Late Peter Akers," published in the *Central Christian Advocate* in 1886: "When the question of locating the Illinois Female College was agitated, there were three places nominated: Jacksonville, Winchester, and Ebenezer. Taking the vote, it is an item of interest that Ebenezer came within one vote of securing the College."²⁶ The writer has seen no other reference to Winchester as a possible location. The question of Jacksonville as the site provoked considerable controversy among certain individuals and groups in the city itself with respect to two issues: whether it should be located in Jacksonville; and, if so, whether it should purchase the property of the Presbyterian Academy already located there. On September 21, two days before the Conference adopted the report of the Education Committee, Horace Spaulding, a prominent Methodist of the city, who had been head of the short-lived Methodist Howard Academy, wrote to Peter Akers:

Jacksonville,
Sept. 21, 1846

Brother Akers:

Since you went to Conference, the friends of the Jacksonville Female Academy have held a meeting, and I take the liberty of apprising you of the state of public sentiment at this time. This matter of establishing a Conference Female Academy is raising a great breeze; and our people feel very much exasperated at the course of the anti-Methodist party.

As far as I can learn, most of our people, excited by the impulse of the moment, are anxious for the Conference to establish a rival Female Academy in this place; but those men to whom we would look for the greatest pecuniary aid in carrying it forward think it impolitic and fear it would not be sustained.

This much is certain: The anti-Methodist party are intending to make a powerful effort to sustain their school; and unless our conference is prepared and determined to make a long and vigorous effort to sustain the new academy, I do not believe it would be good policy to locate it at this place. It is certain that two such schools could not survive, perhaps both would die; and I am sure that with the foothold the anti-Methodists have got many years would elapse before they would give up.²⁷

Two days earlier Matthew Stacy, another leading Methodist of Jacksonville and a member of the Board of Trustees of the Jacksonville Female Academy, wrote to Peter Akers and William Rutledge to inform them that the Academy had decided not to sell the property. The women of the Presbyterian Church "in their corporate capacity as the Jacksonville Female Sewing Society" had raised \$1,000 to save their school; other contributions were promised or hoped for; and the Board of Trustees had reversed its decision to sell by a vote of eight to two, Matthew Stacy being against the change of vote.²⁸

These letters are interesting as evidence of local religious and educational rivalry. Horace Spaulding had been principal of a Methodist school in Jacksonville which had failed. His attitude reflected no doubt the "burnt child" philosophy. Methodists of property objected to the risk involved; they were less inclined to speculative ventures. Perhaps some of the "better class" Methodists felt the social cleavage in their own denomination and preferred to patronize the Presbyterian institution or disliked the possible conflicts that a rival institution would produce in Jacksonville society. Whether these letters were received before the Conference approved the committee report, the writer does not know. At any rate, they did not prevent the choice of Jacksonville as the center for the new academy. Having located it, the Conference selected these men as the first Board of Trustees: Peter Cartwright, Peter Akers, W. D. R.

Trotter, William Thomas, William Brown, Nicholas Milburn, Matthew Stacy, Joseph Capps, and William Stribling.

THE SETTING—"HISTORIC MORGAN AND CLASSIC
JACKSONVILLE"

The selection of Jacksonville as a site has been a very important factor in the history of the College and of Jacksonville. From its earliest pages "town and gown" relations have had a prominent place in educational history. No doubt the unpleasant, the sensational, often the superficial aspects of these contacts have received undue publicity and emphasis to the neglect of the more significant influences, whether favorable or unfavorable. But the economic status, the racial and social composition, the intellectual atmosphere, even the physical surroundings—the sights and sounds and smells, and the weather—of the college town are all factors in the life and education of the student. And, as to the town—that is, if it is a small college town—its tempo, its "seasons," indeed, its life and living are determined by the opening and the closing of its schools.

Incorporated in 1825, Jacksonville was already a town of some size, wealth, and culture compared to other frontier settlements when the Illinois Conference Female Academy was founded. Located a little south of center in Illinois, its early and, to the middle of the century, its chief source of population had been from the Old South by way of Kentucky and Tennessee. With the founding of Illinois College by the Yale Band in 1829, settlers from New England increased in number. Thus central Illinois, including Morgan County and its main city, Jacksonville, became a battle-ground of northern and southern traditions, institutions, ideas, and prejudices. Added to these groups were considerable numbers of English, Irish, and German immigrants, who contributed their blood and culture and came to participate actively in the political, religious, and social conflicts. A large colony of Presbyterian Portuguese from the Madeira Islands, settled near Jacksonville in 1849, has constituted another distinctive contribution to this social

complexity. The battle of ideas within and between these groups reached a climax in the controversy over slavery and its abolition. Not even the "sheltered life" of the young ladies' seminary was left free from the deep disturbance over these issues.

Social as well as racial and sectional cleavages divided Jacksonville society and cut across these other lines of division. The New Englanders introduced a Brahmin element of birth and culture. To this "upper crust" recruits were added from the better-born and better-educated of other sectional groups. There were exceptions. The Rutledges of an old and famous Virginia family were very democratic. The story of the purchase of a lot for the Methodist Academy will illustrate this point. It is told below. Another story is the following: In 1860, the Conference came to Jacksonville. The committee to place the minister-delegates fell into dispute. Certain ones wished to choose the more prominent delegates. William Rutledge felt that the names on the list should be checked without discrimination. He became so disgusted with the "aristocracy of West State Street" that he left the committee in disgust. Mrs. Rutledge hoped the Conference would not return to Jacksonville until the city became more hospitable.²⁹ Thus the Methodists, generally the more democratic element, were themselves divided along social lines. The building of internal improvements, especially the railroad, brought workers, among them large numbers of Irish, who increased the "lower crust" element and created new religious and social conflicts.

Jacksonville had aspired at one time to the place of capital city and had continued to furnish outstanding political and judicial leadership—Governors Duncan and the Yateses; John J. Hardin, able lawyer, hero and victim of the Mexican War; Stephen A. Douglas, Vermonter, who chose Jacksonville as his first location in the West; William Thomas, outstanding legislator and judge, and others—but the destiny of political preeminence passed her by. And, although centrally located, a main point on the first railroad and near

river routes east and west, it was not her fate to become a great industrial city, as some had hoped and expected. The town secured, it is true, some early industries, such as the interesting Capps Woolen Mills which still survive and flourish, but it became and has remained primarily a center of mercantile, banking, and professional groups, serving a rich agricultural and cattle region. Conservative in politics on the whole (among the masses there was strong democratic sentiment), the slavery question produced, nevertheless, a prominent abolitionist group, and the city laid claim to the credit of organizing in 1853 the first club on the platform later adopted by the new and radical Republican Party.³⁰

Jacksonville's chief claim to distinction has been in the realm of intellectual, aesthetic, and educational interests. Even apart from her schools, she became a city of students; notably so, in the last half of the nineteenth century. As political and industrial preëminence passed her by, she turned to philosophy, a sort of post-Emersonian transcendentalism opposing itself to the materialism of the industrial and scientific age. Under the leadership of Doctor Hiram K. Jones and his Plato Club, Jacksonville became a main center in the United States for the study of Platonic philosophy.³¹ But this group, which spread its influence through all the region and even beyond, was only one of many groups for adult study, patronized by both men and women. A patron of all the arts, Jacksonville received in its commodious Opera House, built by Jacob Strawn, the foremost lecturers and musicians of the day. "The young people of those days were brought up on classical music, eloquence, and star actors," one commentator wrote.³² Students in the schools lived in this atmosphere of study, often listened to the lectures of these local "philosophers," or attended the concerts in the Opera House. The Golden Age of this cultural expansion had not been reached when the Female College was founded, but it was on the way.

Reference has been made above to the schools already

located in Jacksonville before the Methodist Academy was established—Illinois College and the Jacksonville Female Academy. To these institutions had come many able men and women from the East—Edward Beecher, Jonathan Baldwin Turner, Julian M. Sturtevant, Sarah Crocker, and others. The Academy, burdened with financial reverses in 1846 and on the point of being sold to the Methodists, was to survive until 1903 and to be merged then with Illinois College. In the 1850s there existed a short-lived Berea College under the patronage of the Christian Church. During the Civil War another woman's school, the Athenaeum, was founded. It continued in operation for two decades. These institutions, rivals for local patronage (even the men's college was a rival for local recognition), were a constant spur and incentive to each other. Two or more institutions sometimes used the same teachers, thus making it possible to secure a higher level of ability and expert training. This practice was followed particularly in the languages and the fine arts. The Female College established especially close relations with Illinois College through the literary societies. Other institutions that brought able educators to Jacksonville were the schools for the deaf and for the blind. Indicative of the zeal for education existing in the town almost from its foundation was the Ladies' Association for Educating Females, organized in 1833 to assist in the education of poor girls and said to be the oldest woman's club in the United States still in existence.³³ Its purpose was to train young ladies to teach in order that they might supply the great lack of teachers.

The home of the Female College was already becoming a city of broad avenues, beautiful and substantial homes, quiet gardens, and great elm trees—Elm City, it came to be called. In 1846, it was still somewhat raw with large open spaces between Illinois College and the Square; but Duncan House and some others had been built. To the east there was the beautiful home of General Grierson, still standing and the property of MacMurray College; also, the home of John J.

Hardin. The streets—Beecher, Webster (Daniel Webster spoke under a spreading elm at Duncan House), Clay, Douglas, Hardin, Kentucky, Prairie, College, Church—record in their names the panorama of history. This was the city of which Will Irwin, who chose Jacksonville as the most beautiful Middle Western town, wrote: "These houses of Jacksonville are beautiful, and yet homes. They have grown old enough to settle into the landscape. They suggest moderate wealth and reasonable luxury; they suggest also the girls of late afternoons making splotches of color on the piazza, the children of winter evenings reading or getting their lessons 'round the living room lamp, the boys of summer mornings tinkering with the machine in the garage."³⁴ Such a Jacksonville was in the making when the Illinois Conference decided on September 23, 1846, to locate its academy there.

THE FIRST CHARTER—RELATION OF SCHOOL AND CHURCH

The Board of Trustees, appointed by the Conference in September 1846, applied at once to the General Assembly of Illinois for a charter. On January 16, 1847, the Act of Incorporation of the Illinois Conference Female Academy was signed by Governor French.³⁵ Thus, this institution did not suffer the long delay in securing incorporation experienced by McKendree, Illinois, and Shurtleff Colleges. Those schools had obtained charters in 1835 after several years of effort and even then subject to considerable limitation of powers. They could hold no more than 640 acres of land, could establish no theological departments, and were required to admit Christians of any denomination.³⁶ The suspicious and even hostile attitude of the legislature has been attributed to the fear that colleges might secure through large gifts vast amounts of land, the *summum bonum* of the Westerner, and hold it in the "dead hand" of the perpetual corporation free from state control; and that they might attain too much influence over the civil government and through them the Church might come to dominate the State. It has been suggested, also, that the Assembly, controlled by the

southern element, feared colleges administered by theologically-trained Yankees.³⁷ Nevertheless, some of the leading advocates of granting charters, among them William Thomas, Newton Cloud, Abraham Lincoln, and Governor Joseph Duncan, were of southern origin.

The battle fought by the men's colleges eased the way, no doubt, for the incorporation of the Illinois Conference Female Academy. And the able William Thomas, member of the Board of Trustees, was again a member of the General Assembly when this school applied for a charter. The charter was secured without delay, but, like the earlier ones, it contained limitations on land ownership. Only 100 acres could be held. Gifts above this amount must be sold within five years, or they would revert to the donors. No more than five acres of land for a building site were exempt from taxation.

This charter placed no limitations on the freedom of the Academy with respect to the admission of students. Nevertheless, the religious policy adopted by the school was a broad one. The competition for members among the different sects in the Middle West had not yet disappeared in the broad tolerance or religious indifference of a later day. The desire of the Methodists to educate their daughters in a Methodist school was one of the reasons for the foundation of the Academy. However, the school was not narrowly sectarian. Members of other churches appear among students and faculty; indeed, non-sectarianism seems to have been tacitly assumed as the policy at first; the earlier catalogues contained no statement on religion. The first catalogue to mention religious policy, that of 1852, stated: "The moral and religious influences of the institution are designed to be exerted upon the broad principles of the Christian religion, and not to enforce the 'belief' of any particular sect or denomination."³⁸ And, in 1856, a more specific statement as to religious policy appeared: "Young ladies will be required to attend Church services with the President and Teachers every Sabbath, at the Methodist Church, unless

they are members of other churches, or they are desired to attend elsewhere. In such cases they will be required to attend the places designated regularly."³⁹

In later years there arose among some members of the Illinois Methodist Conference questions and doubts about the exact relation of the school to the Church and some complaints that the school was not really a conference institution but independent.⁴⁰ The charter and conference minutes would seem to make very clear the relation of the two with respect to control. Under the charter the Conference, which had nominated the Board named in it, had the right to nominate to the Board persons to fill vacancies. The Board appointed those thus nominated. The Conference appointed regularly a board of visitors to examine the College. This board attended the semester examinations, conducted orally for many years, and might visit the College at any time. The president of the school or the Board of Trustees made a report annually to the Conference. At times, and more frequently in the beginning, the Conference employed an agent to solicit patronage and funds. Usually this agent was paid from the funds raised. Individual ministers supported the College through their pulpits or in letters to the church papers. As to financial support, however, the school has been largely self-supporting except in certain crises when a few loyal ministers and a few faithful Methodist laymen came to the rescue. The Conference of 1846 had declared that it would promote the Academy's interests, "but in all cases without involving the Conference in pecuniary liabilities beyond what each member may bind himself to give." If there were any occasion for questions as to which institution had profitted the more from the relationship, it would appear that the school had the better reason to raise the issue.

The charter provided that the Board of Trustees might be increased to twelve. The term of service was fixed at six years, one-third of the members retiring each second year. There was no limitation on reappointment; some members

of the first Board served over thirty years, one over forty. The trustees had the power to plan and erect buildings, to choose the principal, teachers, and employees, to fix salaries and wages, to establish the prices for tuition and board, and to prescribe the course of study.

THE FOUNDING FATHERS

Different from the custom of many schools in which Founders' Days memorialize an individual, either a president or a large benefactor, and fall perhaps upon his birthday, Founders' Day, October 10, at MacMurray College commemorates the first meeting of the Board of Trustees. The members of this Board are recognized as the founders. This recognition would seem to be justified. The foundation of the school was the work primarily of certain men on this Board; and its organization, its early success, and later survival were due largely to the devoted service and generous gifts of members of this first Board and a few others placed on it soon after it was created.

The minutes of this Board for the first twelve years of its history are recorded in the clear hands of William Brown and John Mathers, its secretaries, in a small composition book (cost, thirty cents). These minutes are preserved in the college archives as a precious historical record. They reveal the careful attention the Board gave to the selection of principals and teachers, to the planning and erection of the first building and all the out-houses, to efforts to raise funds and establish an endowment, and to many important matters of internal administration. Also, the minutes record the minute attention given to innumerable matters of detail: the Board "resolved that Brother Gass see to putting up a lightning-rod"; "that Rev. J. F. Jaquess procure a geological table"; and "that Brothers Newman and Jaquess see Mrs. Blodget and ascertain what a pair of terrestrial and celestial globes can be obtained for." Meetings were held rather frequently, an average of eight or ten a year. The basement of Centenary Church, the office of Brown and Yates or that of William Thomas, and the home of Nicholas Milburn were

meeting places before the erection of the college building and sometimes afterwards. In the first years no regular meetings were set; they were held when called, which time might be any day at 7:30 in the morning, at noon, or at "early candle-lighting." In October 1854, a resolution was adopted "that hereafter the Board of Trustees shall meet at the college building on the first Monday of every month at early candle-lighting."⁴¹ Shortly afterwards, December 5, 1854, it adopted a set of by-laws, which provided that meetings be held the second Tuesday of each month.⁴²

The first Board of Trustees consisted of nine men. By an amendment to the charter in 1851, the number was increased to a possible thirty-two.⁴³ From 1858 for several years the number was thirty, then it dropped back to nine after the reorganization in 1863. The membership was rather evenly distributed between ministers and laymen. From 1855 to 1858, however, the ministers were twice the number of laymen. The lay members were generally residents of Jacksonville and had an advantage in attendance upon meetings. Of the first Board, all members were residents of Jacksonville except Peter Cartwright. This first Board had contained five laymen and four ministers; but Joseph Capps did not accept the appointment, and William Rutledge was named in his place, this appointment giving the ministers a majority.

At the meeting of October 10, 1846, a temporary organization was effected; Peter Cartwright was elected president; William Brown, secretary; and Matthew Stacy, treasurer. A prudential committee was named to act with the conference committee in transacting the business of the Board. In the light of some financial policies adopted a little later, policies characteristic of speculative frontier business generally, the name "prudential" appears ironical. The title was changed to "executive committee" in the charter, but the Board continued to use the term "prudential" for some time.

This temporary organization of the Board was continued

until March 5, 1847, when a permanent organization was effected. Peter Akers was elected president, Brown and Stacy were continued as secretary and treasurer. Akers served as president until he retired from the Board in 1854, a period of almost eight years. At that time, November 6, 1854, Matthew Stacy was chosen president.⁴⁴ It appears that popular tradition has accredited Cartwright with a dominant position on the first Board of Trustee-Founders, and many do not know that Akers was a member. Cartwright attended few of the early meetings; Akers was present at almost all the meetings for the first two years of his presidency, in later years only seldom; but he attended on the average more meetings than Cartwright. Cartwright was president of the Board only as president pro tempore for five months; he remained a member until 1862. Without a doubt Cartwright was a powerful figure in the Church and directly as well as indirectly in the school, but the record might as well be set straight.

In the course of her history, MacMurray College has had many able and some distinguished trustees and a long list of faithful servants on the Board who have given generously of their time and thought and often of their money. It is impossible here to record the history of each one. Certain members will be mentioned as they appear on the scene in some special connection. At this point it would seem fitting that some particular attention be given to this band of early trustees, who built the "noble craft" and sent it on its course. Few of these men were college graduates, but they were well-educated, and several of them would be considered scholars. The majority were of southern origin (all except one). This fact is interesting in contrast to the history of Illinois College, whose founders were from the Northeast. The introduction of teachers and trustees from the Northeast and the Middle East into the Illinois Conference Female College soon after its foundation provided a fruitful field for conflicts and for the fusion of cultures. Although all these trustees were Methodists, several of them came from Pres-

byterian families, a fact which might suggest the tendency in the West to turn from the more severe Calvinism to the free grace of Methodism.

MacMurray College should cherish the memory of her foremost trustee-founder, the wise and good Peter Akers. Less widely known nationally than the "other Peter," Peter Cartwright, he has been pronounced by one able student of the Church as the greatest man that western Methodism produced.⁴⁵ No other minister in the western Church could equal him in the pulpit, at least, and in the East only the renowned Stephen Olin was of his elevation.⁴⁶ The fame of his pulpit oratory became legendary in Methodist circles and beyond. He was massive, majestic, in physical as well as in intellectual and moral stature. Bishop Ames said of his preaching: "It reminds me of Ajax throwing rocks no other man could lift."⁴⁷ Of great native intelligence, well-educated, scholarly by inclination and habit, a close student—especially of Biblical history and literature—he early took rank as one of the first minds in the history of the Church.

But, respected for his wisdom and learning, Peter Akers was even more revered for his saintliness. He lived on an elevated spiritual plane, a mystic in close communion with the Divine. He was credited with prophetic powers, although he did not parade such abilities. Comparing him with Cartwright, G. R. S. McElfresh, a friend who knew both men well, said: "Cartwright was the greater organizer; Akers, the greater preacher; Cartwright, a man of affairs; Akers, a man of books; Cartwright had superior force; Akers, superior dignity. If Cartwright was a surging Niagara of restless activity and force, Akers was a Mont Blanc towering up in moral influence, stately, serene, and grand."⁴⁸ If the Methodist Church recognized a Pope as the head of its hierarchy, Peter Cartwright might have aspired to the place; if there were a Methodist calendar of saints, Akers would assuredly have been among those canonized. In his very old age—he lived to be ninety-five—his home church,

Centenary in Jacksonville, observed his birthday each year in a special service of "Old Saints' Day," in which the elderly members were honored. Peter Akers preached the sermon on this Sunday—his last on his ninety-fourth birthday. W. H. Milburn, world traveler and lecturer, acquainted with great men and women in many lands, said of him: "His majesty of mien and spirit would have been oppressive but for the fascination you found in his childlike openness and purity. No other man's invariable sanctity ever affected me as did his through our intimacy of many years."⁴⁹

As to the power and scope of his influence, Milburn declared that Peter Akers was the greatest preacher of righteousness in the Mississippi Valley in his day.⁵⁰ He had a clarity of view on the problems and the evils of his day—war, slavery, political corruption, intemperance—that came from a mind absolutely free from any desire for personal influence or dominance. His clarity of view was accounted as prophetic vision. One story widely told among his church associates and related by some of the Lincoln biographers is the following: In 1837, Akers preached a sermon at Salem Church, near Springfield, in which he attacked the evils of slavery, caste, and other forms of civil and religious tyranny and predicted a conflict over slavery in the decade 1860 to 1870. A group of lawyers and politicians from Springfield had driven out to the service, Abraham Lincoln among them. Discussing the sermon on the way home, the other members of the party made light of the prophecy and declared Akers an abolitionist (he was anti-slavery in opinion, but not an abolitionist). Lincoln was silent, and finally declared: "It was the most impressive sermon I ever heard. *I believe it*, and wonder that God should have given such power to a man. The most wonderful thing to me was that I somehow seemed to be strangely mixed up with it."⁵¹ Akers was not only well-informed and deeply concerned on the public questions of his time, but also usually in advance of his time

in his position with reference to them. Among these issues was that of the position of woman and her education.

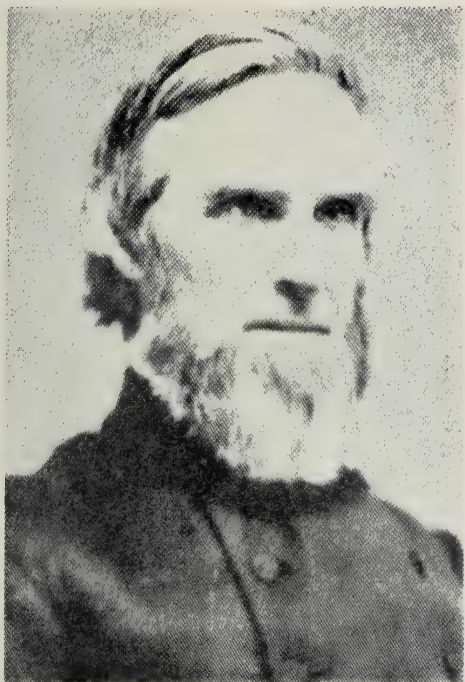
Peter Akers was born in Campbell County, Virginia, in 1790, of devout Presbyterian parents.⁵² After receiving a good classical education in Virginia schools, including the New London Academy, and considerable private instruction, he taught school for several years. At the age of twenty-five he went to Kentucky, studied law, entered into a law partnership with Major Fleming of Flemingsburg and was soon on the way to a brilliant career in law and politics. For a time he was editor of a Whig paper, *The Star*. In 1818, he married Eliza Faris, a young lady of good family, who encouraged him in his aspirations to wealth and fame. The death of his first-born, a son, and the illness of his wife, which ended some months later in her death, turned them both to religion, and they united with the Methodist Church in 1821. Up to this time he had been considered a free-thinker, or Deist of the eighteenth-century school of rationalism. His later life in both its philosophy and action may appear as a complete reversal of his former course. Nevertheless, reading his own account of his youth and young manhood written in 1821, one sees that from his early years he was inclined to serious self-examination and spiritual questioning and that this tendency had continued into manhood. It would appear that his restless pursuit of worldly success was largely an effort to escape his mental unease. He became convinced finally that his years had been "lavished away in following an *ignis fatuus*, which, if pursued, would cheat me out of all the business of life."⁵³

Shortly after the death of his wife, Peter Akers turned to the ministry, which was to be his "business of life" for the next sixty-five years. In 1823, he entered the Kentucky Conference. He was soon recognized as one of its ablest ministers and appointed to serve such important churches as Lexington and Louisville. The Kentucky Conference sent him as a delegate to the General Conferences of 1828 and 1832. At the Conference of 1832, he was elected assist-

ant editor of the *Christian Advocate and Journal*, the outstanding Methodist periodical, but he refused the position, preferring the pulpit. During his residence in Kentucky he served as agent for Augusta College, at that time the oldest degree-granting Methodist college in the country. In 1825, the trustees of Transylvania University conferred upon him the degree of Master of Arts "as a testimony of their respect for his [your] attainments and virtues."⁵⁴

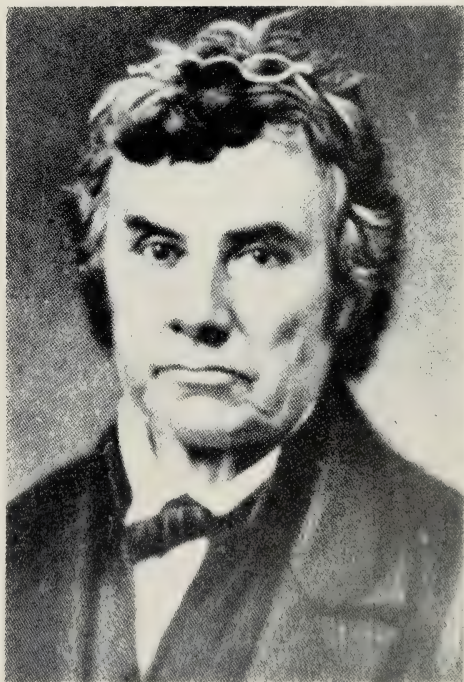
In 1832, Peter Akers moved to Illinois with his second wife, Elizabeth Reid Akers, sister of Mrs. Joseph Capps, of Jacksonville. Here he lived until his death in 1886 except for a few years' residence in Red Wing, Minnesota, in the late 1850s. To the Illinois Conference he gave his years of greatest service: as pastor, as presiding elder, as college president and trustee, as Methodist seer. The Illinois Conference sent him six times as a delegate to the General Conference. In the General Conference of 1844, he was a member of the famous committee of nine appointed to consider and to reconcile, if possible, the differences between the northern and southern groups over the question of slavery. Akers, it is said, furnished the form and substance of the speech that made Hamline a bishop at this Conference.⁵⁵ Akers at one time lacked only one vote of being made a bishop.⁵⁶ By any effort on his part he could have become one, it is said. But he had given up following an *ignis fatuus* of power and prestige and was pursuing "the business of life."

Akers held many positions of an academic character and was profoundly interested in the educational mission of the Church. He was founder and first head of his beloved Ebenezer Manual Labor School; three times president of McKendree College (1833-35; 1845-46; 1852-56), which conferred upon him the degree of Doctor of Divinity; member for many years and often chairman of the Illinois Conference Education Commission, and president of the Board of Trustees of the Illinois Conference Female Academy in its formative years. His educational ideas and philosophy are discussed below.



JAMES F. JAQUESS

*The First President
of the College*



PETER CARTWRIGHT

*The First President of the
Board of Trustees*

It is difficult to measure the contributions of Peter Akers to this school. His influence extended over a great length of time. The foundation of the Academy seems to have been primarily his idea; he aided in and watched over its early physical, financial, and scholastic development. After his return to Jacksonville in the 1860s, he lived in the shadow of the College, visited on its campus, attended its commencements, sat on the stage with the graduates, and often pronounced the benediction. He was several times chairman of the conference board of visitors to the College. When the third disastrous fire (1872) destroyed a large part of the College and there was some doubt as to the wisdom of continuing the enterprise at all, it was Peter Akers, then eighty-two, who "very earnestly insisted that the institution must take no backward step on account of the recent calamity."⁵⁷ Great as were the tangible contributions, the imponderables are probably larger in measuring Akers' service to the College. His life was a benediction and his memory is a rich heritage.

Peter Cartwright, famous Methodist circuit rider, has been the subject of considerable biographical study, including his own books, *The Autobiography of Peter Cartwright*, and *Fifty Years a Presiding Elder*.⁵⁸ His fame even spread abroad: In 1872 and 1873, the *Methodist Quarterly Review* published in translation two long articles by M. Cucheval-Clavigny entitled "Peter Cartwright and Preaching in the West," which had appeared first in the scholarly French journal, *Revue des deux mondes*.⁵⁹ For the French "Oncle Pierre" possessed perhaps much of the picturesque which they admired in Benjamin Franklin. Boston also knew Peter Cartwright. He had preached there both in and out of character and had been very popular in the former role.⁶⁰ On a lecture tour through the East he made considerable money for himself and his sponsors.⁶¹ As a delegate to twelve General Conferences of the Methodist Church he had had an opportunity to visit all parts of the country

and to become acquainted with many leaders in church and state and in education.

Among his own people in Illinois Peter Cartwright attained a heroic, legendary character. He became a sort of Paul Bunyan of Methodism, or a Don Quixote, battling with bad men from Rouges' Harbor and with all the physical hardships of frontier life. His exploits became the subjects for innumerable anecdotes, the myths and legends of Methodist Conferences for many years. W. W. Sweet, an historian of western Methodism, has declared: "Three generations ago no name was better known in north central Illinois than Peter Cartwright. No single individual from 1824 to 1870 was a greater factor in the religious and social life of the state than was the eccentric Methodist circuit rider."⁶²

Although Cartwright was the counterpart of Akers in personality, their lives present many parallels. Cartwright was born in Virginia (Amherst County) on September 1, 1785, exactly five years before Peter Akers. He, too, moved to Illinois by way of Kentucky. And, like Akers, he gave the best years of his life to the Illinois Conference and its institutions, particularly to its educational institutions. Both hated slavery, but were opposed to the propaganda and the activities of the abolitionists. Cartwright, however, vigorously opposed the division of the Church in 1844. As a good Middle Westerner, he was a strong nationalist and unionist, but he adhered to the Democratic nationalism of Andrew Jackson rather than to the political creed of the Republican Party.

Cartwright received little education and has even been considered the enemy of education. Unfortunately, his *Autobiography* supports such a view. In his intense dislike of Calvinism and its theologically-trained Congregationalist "missionaries" to the West, he opposed theological training for Methodist ministers. He feared that such training might divert them from the chief business of soul-saving and that the college-bred man would attempt to avoid the rigorous

life of the circuit rider. He attempted, it is said, to discipline young Jaquess, later first president of the Illinois Conference Female Academy, by sending him when just out of college to a forty-mile parish in Egypt.⁶³ But he declared, for modesty was not his chief virtue as his whole *Autobiography* proves: "I have given more to educational institutions and colleges than any other preacher in the State of Illinois."⁶⁴

Whether this statement is true or not, Cartwright did a great constructive work for education in Illinois. As a representative in the Illinois General Assembly in 1828-29 and 1832-33, he worked for both common schools and higher education.⁶⁵ Chairman of the Committee on Education, he introduced a bill for a "State Seminary," which, if the bill had passed, would have been a step toward the modern state university. He was one of the founders, along with Governors Reynolds and Coles, Judge Breeze, and other notables of the first Illinois Historical Society, exhibiting thus a scholarly interest that one would scarcely expect to find in a backwoods preacher.⁶⁶ In the Illinois Conference he was the outstanding leader in education until Peter Akers and W. D. R. Trotter came over from Kentucky. He had favored support for McKendree as a conference college and served it as financial agent, trustee, and conference visitor. He was chairman of the Education Commission in 1836 which advocated the foundation of grammar schools in every county or circuit, and he assisted in the establishment of many of these academies. And, in 1846, he gave his sanction to the creation of the Illinois Conference Female Academy. This institution he served officially as president of its Board of Trustees for the first five months, as member of the Board for sixteen years, and as conference visitor several times. In the financial crisis of 1860, when the College was about to be closed, he gave liberally to ensure its survival. He might have been at times a stern critic, but he took great pride in "our noble craft, beautiful to look upon." To countless students he was "Uncle Peter" and a frequent visitor in

their homes as well as on the campus. They read and enjoyed his *Autobiography*, although they might not have liked his old-fashioned ideas and his strictness about the dress and conduct of young ladies.

The other ministers on the first Board were W. D. R. Trotter, William J. Rutledge, and W. C. Stribling. Trotter stood next to Akers and Cartwright as an educational leader in the Illinois Conference. His connections with the Female College were closer even than those of the latter two. He was born in Kentucky of Presbyterian parents. After two years in the Navy, he entered the office of his brother-in-law, Judge Underwood of Bowling Green, to study law but gave it up for the ministry.⁶⁷ In 1830, he came to Illinois, and three years later married Maria Cartwright, Peter's daughter. They settled finally in Jacksonville on East State Street near the College in a house Peter built for them, tradition says, and their children attended the College.

Trotter received in 1840 the first Bachelor of Arts degree granted by McKendree, a degree conferred not for work in residence but after examination upon the entire course of study.⁶⁸ Education and religious journalism were primary interests of his, and he was recognized as one of the brightest minds in the Conference. He taught in the Pleasant Plains Academy, in Ebenezer, and for one year in the Illinois Conference Female Academy. He was the first editor of the *Central Christian Advocate*, established in St. Louis in 1852. Ten years a trustee of the Female College, he was also one of its best financial agents, the home agent or business manager, and a conference visitor several times.

William J. Rutledge was one of the most beloved members of the Illinois Conference. He and his elder brother, George, who was also a trustee later, had come to Illinois from Augusta County, Virginia.⁶⁹ They were of the famous Rutledges of that state, grandnephews of the signer of the Declaration of Independence. Both boys had been baptized by the noted blind preacher, James Waddell, a Presbyterian, but they united with the Methodist Church. William had

attended Akers' "School of Prophets" at Ebenezer and was a devoted disciple of Akers throughout his life. He was genial, democratic, a charming host—his home in Jacksonville was noted for its hospitality. Rutledge read widely and was especially fond of poetry. "He could not preach a poor sermon," one of the college girls declared.⁷⁰ He soon resigned as trustee of the College, but served it as financial agent, steward, and as conference visitor. As steward he was the manager of the boarding department.

William C. Stribling, one of the elder prophets of Illinois Methodism, lived east of Jacksonville on a considerable property he had acquired by thrift and industry.⁷¹ He was well-educated, possessed a large and valuable library, and was noted among his colleagues for his vocabulary of long and unusual words, which the illiterate mistook for a foreign tongue. His home was a resort of the girls at the College for their picnics and as a source of cedar boughs for decorating their society halls. His daughter was the wife of another trustee, James Lurton, and his granddaughter, Joanna, a student in the College.

If the preacher-trustees built up the patronage, the day-to-day, (or night-to-night) work of administration of the College fell to the lay members, who faithfully attended all the meetings. Two of these, William Thomas and William Brown, were lawyers and judges of the first rank, and as such were able to render special service. The others, Matthew Stacy and Nicholas Milburn, were solid, substantial business men of Jacksonville. William Thomas was born in 1802 in Kentucky of Virginia parents.⁷² He received little formal education. After the custom of that day, he prepared for the legal profession by reading, using the library and office of James T. Moorehead of Bowling Green, later a governor of Kentucky and United States senator. In 1826, he came to Jacksonville, one year after its foundation. He arrived in time to participate in the last of the Indian Wars in this region and lived until Illinois was a leading center of modern scientific and industrial civilization.

He taught the first school in the town and was the first school commissioner of Morgan County. Not only a "first settler," he was throughout a long life a first citizen—in many respects the first. As a member of the legislature he joined with Cartwright and others in the establishment of public education in Illinois. His generous humanitarianism is evidenced by his work for the institutions for the blind, the deaf, and the insane in Jacksonville, which are recognized as among the first and the best in the country. Carl E. Black, local historian, has declared that if any individual is to be singled out among those who did "heroic pioneer work in this great social program of Illinois, the name of Judge William Thomas is justly entitled to that honor."⁷³

Without daughters to educate, Judge Thomas was nevertheless, an early friend of woman's education. He defended the granting of the charter to the Presbyterian Academy in 1835.⁷⁴ He was a trustee of the Illinois Female College for more than forty years, president of the Board of Trustees from 1863 to 1889, and the largest contributor to its support up to the time of his death. Of more value than his money gifts were his able legal counsel and his business judgment. The Illinois Conference honored him by sending him as its first lay delegate to the General Conference in 1872. This addendum might be suggestive of the intellectual interests and ability of Judge Thomas. In a large gift of books from his private library to the Belles Lettres Literary Society is found Locke's *Essay on Human Understanding*. One might have expected that Judge Thomas, even though self-educated, would have had the *Civil Government*, but hardly the *Human Understanding*.

Judge William Brown, also from Kentucky, was trained along with his friend, John J. Hardin, in the office of Chief Justice Boyle near Harrodsburg Springs.⁷⁵ On the first faculty of McKendree College he taught economics and political science. While teaching there, he was invited to deliver a speech to the legislature on education for which he was widely commended.⁷⁶ He left McKendree in 1840.

Most of his life from that date was spent as lawyer and banker in Jacksonville, where he clearly belonged to the "upper crust." With Matthew Stacy he was a member of the first Board of Trustees of the Jacksonville Female Academy after its incorporation.⁷⁷ He was a founder and the first president of the Literary Union, which was one of the earliest of those clubs that helped to make Jacksonville the "Athens of the West."⁷⁸ As a trustee of the Illinois Female College he was the first secretary of the Board and a member of the executive committee for a number of years. His home was also a resort for the students and faculty.

Matthew Stacy, an "old settler," was a respected business man of Jacksonville, who held many public offices. He was among the early mayors after Jacksonville attained city rank. He served the Board of Trustees of the College as president, secretary, and treasurer, and was a member for thirty-three years, a leading patron, and a generous contributor. His presidency of the Board, 1854-63, included the darkest years in the history of the College.

Nicholas Milburn is perhaps best known through the reflected glory of his famous son, W. H. Milburn, the "Blind Man Eloquent" to two generations of Americans. The Milburns came to Jacksonville in 1838 from Philadelphia, seeking to regain the prosperity lost in the Panic of 1837. Mr. Milburn became a well-to-do merchant and prominent Methodist of the city. In his home young William Milburn took great joy in attending to the physical welfare of Peter Akers, a frequent visitor. Here the trustees sometimes held their meetings and the college girls were entertained at tea.⁷⁹

Upon the resignation of Rutledge in 1850, John Mathers was elected to the Board. Although not one of the founding fathers, he might be considered in that group through early and long-continued service. Only Stacy and Thomas served more years among these early trustees. Mathers was secretary and treasurer during the "dark ages" from 1854 to 1863. He brought a new social element into the Board; he was of Irish birth and parentage and close to John Wesley in that

his father had been baptized by the Founder, and he and his brother, Wesley, were named for him. Mathers had been a Methodist preacher, but had to give up the "strenuous life." He settled in Jacksonville, where he became a successful business man and the first mayor. In contrast to the other members of the Board, he was an ardent abolitionist.⁸⁰

In 1851, the Board was increased to twelve. The three added extended the geographical distribution beyond Jacksonville and its vicinity. All three of the new members were laymen. N. W. Matheny from Springfield and of Virginia origin added another to the southern element. Lyman Scott, of Pike County, and Dr. J. B. Samuel, of Carrollton, were the others. In 1852, the president of the College was given a seat on the Board of Trustees. Richard Yates, later War Governor of Illinois, was named to the Board in 1854, and the minutes stated that he was seated, but his name did not appear in the catalogue list.⁸¹ In the later 1850s, the greatly enlarged membership brought in a number of important men from different sections of the state. Their story belongs to a later chapter.

THE FIRST PRESIDENT—JAMES FRAZIER JAQUESS
1849-1855

The Illinois Conference Female Academy did not open its doors to students until October 1, 1848, two years after its foundation. The Board of Trustees sought to secure a building before opening, and for a year worked to get funds for that purpose. At its first meeting, it is true, the Board had instructed the prudential committee (Thomas, Brown, and Stacy) to act with the conference committee (Akers, Rutledge, and Pinchard) "to procure a principal, teachers, and open a school as early as possible," but for a year, the minutes contained no further reference to opening. At the Annual Conference in 1847, in Jacksonville, a collection was taken for the Academy, which amounted to \$1200, and W. D. R. Trotter was appointed agent to solicit subscriptions to a building fund.⁸² Peter Akers secured the passage of a resolution "that the members of this Conference feel

it to be a high duty to sustain, as they may be able, the operations of this Conference in the work of female education, and that they will labor to dispose the public mind to look with favor upon the plans of the Conference therein"⁸³ About the same time, September 10, 1847, the Board of Trustees resolved that as soon as a principal could be found they would open in rented quarters.

The search for a principal consumed another year. On November 15, 1847, John T. Newman, of New York, was elected. Although he did not accept, his election is significant as an indication of the high standards of the Board and of the Conference for the head of their new woman's school. Newman was one of the very promising young ministers of the New York Conference, later to become distinguished in the Church as an outstanding bishop, orator, and writer, and as head of an extensive mission of the United States government as inspector of consulates.⁸⁴ On August 18, 1848, James F. Jaquess, Methodist pastor at Springfield, was elected principal, but his church refused to release him. O. R. Howard, an easterner who had served both the New England and the New York Conferences and had spent two years in mission work in Argentina, was then chosen; but he, too, failed to accept.⁸⁵

In view of the southern origin of the founders, one might wonder that they continued to look to the North or Northeast for a head of the school. Higher education had been well-developed in the South. But the agitation over slavery had already divided the Methodist Church; although these men were not abolitionists, they were anti-slavery in sentiment. While waiting to hear from Howard, the Board resolved to ask N. W. Bastion, pastor of the East Charge Church in Jacksonville, to open the school.⁸⁶ This action probably accounts for the statement made by some writers that Bastion was the first head and that the school was opened in 1847.⁸⁷ The records do not substantiate these assertions.

In the meantime, Jaquess secured a release from his Springfield charge and accepted a second appointment to take effect

in November, 1848. McKendree College loaned its Professor A. W. Cummings to the Female Academy to open the school and conduct it until Jaquess arrived. Professor Cummings was a very able man, a graduate of Wesleyan University. He became president of McKendree in 1850. According to Leaton, he withdrew in 1852 to the Southern Methodist Church and did important educational work in Tennessee, North Carolina, and South Carolina.⁸⁸ He was the author of a valuable study: *Early Schools of Methodism*. Incidentally, he married one of the teachers of the Female College, Mrs. Isabella Sheldon.

James Frazier Jaquess, of French and Scotch ancestry, was born in 1819, in Posey County, Indiana.⁸⁹ Thus the first president was a middle westerner, as were several of his successors. His grandfather Jaquess had moved to Indiana from Kentucky, however. His forebears had fought for the American cause in the War for Independence. In Posey County lies New Harmony. Soon after the birth of Jaquess, in 1824, Robert Owen bought this community from the Rappites and made it the center for his famous experiment in a new Moral Order—of mass education, economic and social justice, and human perfectionism. One might speculate on what influence such an environment must have had on the eager impressionable youth which the mature Jaquess suggests. He had an excellent education for that day. From Indiana Asbury University (now De Pauw) he received the degree of Bachelor of Arts and from McKendree College the Master of Arts degree. He began the study of law and was about to enter Transylvania University with the purpose of graduation in law, when the Methodist ministry called him. According to the story S. W. Nichols, of Jacksonville, related in the *Chicago Times-Herald* on June 17, 1897, soon after a visit of Jaquess to Jacksonville, Cartwright opposed his admission to the Illinois Conference and was responsible for his being sent to a distant parish in "Little Egypt."⁹⁰ At any rate, Jaquess did serve a short time in southern Illinois; then he was sent to an important church

in Springfield. In the capital city he at once became a very popular preacher. Hundreds were converted in revivals he held, among them the wife of Governor French, formerly a skeptic with respect to religious beliefs.⁹¹ She became a close friend of Mrs. Jaquess. While still holding this charge, Jaquess was employed as financial agent for the Illinois Conference Female Academy in the summer of 1847.⁹²

When he became president of the Academy, Jaquess was still a young man, less than thirty years of age. He was dignified, handsome, an excellent speaker, a stimulating teacher according to all accounts. An outstanding student of his in recollections of her school days declared that he was not a brilliant man nor a very profound man, but a good man and a good teacher.⁹³ Her judgment seems essentially correct. That Jaquess had unusual strength of character and attractiveness of personality is suggested, however, by the recognition he received from Governor Yates and President Lincoln in the Civil War and the services he rendered of both a military and a "diplomatic" character. General Rosecrans declared: "He is a hero, John Brown, and Chevalier Bayard rolled into one, and polished up with a knowledge of Greek, Latin, and Mathematics."⁹⁴ He resembled John Brown only in his fanatical fearlessness in the pursuit of an objective.

Jaquess remained as president of the Illinois Conference Female Academy (and College) for seven years. Without experience in educational administration, he possessed, nevertheless, the energy, the enthusiasm, the sanguine disposition needed to inaugurate successfully this new experiment in woman's education. His administration was the golden age of the ante bellum seminary. The school expanded to a size unusual in academies and colleges for young ladies; indeed, to a size it was not to attain again until the twentieth century (the peak of this expansion came just after his retirement). He was able to secure and retain a good faculty in spite of financial discouragements. Starting the institution on a high academic level, he raised the course of study to

equal that of the men's colleges of that day. He organized a library and a laboratory. Before he left, a beautiful new building had been completed and then a wing added to take care of the enlarged enrollment. The name of the institution had been changed to *college* in keeping with its advanced status. The Illinois Conference was justifiably proud of its achievement in woman's education. Financial troubles, it is true, were already threatening the school with bankruptcy; but academically it was in excellent condition. For the financial misfortunes probably neither Jaquess nor the Board should be blamed too much.

THE EDUCATIONAL PHILOSOPHY AND OBJECTIVES OF THE FOUNDERS

In 1846, the higher education of women was not accepted as a matter of course. For a quarter of a century enterprising men and women had defended the idea and were rapidly multiplying schools for that purpose. The founders of the Illinois Conference Female Academy felt it necessary, nevertheless, to justify their course and to prove that such education was both possible and desirable. From the reports of its Education Commission approved by the Illinois Conference, from the reports of the Board of Trustees to the Conference, and from the addresses of Peter Akers and others one can get a fairly comprehensive statement of the aims of the founders in establishing the Academy.

The outstanding objective was to train the young woman for social usefulness as wife and mother. Peter Akers boldly declared the education of future mothers the paramount question of the day, more important than the education of men:

However important the office of kings, governors, legislators, and judges may be in the civil affairs of republics and kingdoms, the divinely appointed office of mother in importance transcends the whole of them . . . In a free government like ours, where the people make their own laws through their own agents, it is essentially necessary that the early instruction and influence of intelligent mothers should be imparted to their sons and daughters to fit them for the right exercise and enjoyment of all their rights and privileges. To the want of maternal training fixing deeply within the principles of temperance, peace, and both civil and re-

ligious liberty. . . must be referred the almost universal prevalence of the horrid evils of intemperance, wars, and oppression, which have so long cursed the earth.⁹⁵

Thus the "greatest apostle of righteousness in the Mississippi Valley" looked to educated women to correct the alarming social evils of the day. James H. Dickens, who laid claim to being the original founder of the Illinois Conference Female College, wrote of his conversion to the policy of educating women, stating that as an agent for McKendree College, he had been compelled to make addresses on education:

Hence, necessity compelled me to a thorough study of the subject. After a few months of scrutiny of What was education? Who should be educated? and How should they be educated? I became convinced that we were not moving in "the most excellent way."

Observation, history, and logic seemed to say: The right education of woman was the desideratum. If she was educated, she would lift up man; if she was not, she would ever draw man down. This astonished me: The Church and State had so long labored mainly to educate man liberally and woman so *niggardly*. In the proper sense I was fully converted to a *woman's* man.⁹⁶

The reports of the Education Commission expressed similar opinions. The report of 1852, signed by J. C. Finley, chairman, after referring to the Illinois Conference Female College, as "the first in importance of our collegiate institutions," declared: "The attention paid to female education indicates a new era in society. . . . We consider the appreciation of the value of woman as the friend, companion, and counsellor of man to constitute the peculiar glory of the American people. Her influence decides the destiny of nations. . . ." And, with reference to the 230 young ladies then enrolled in the Illinois Conference Female College, he declared: "Who can estimate the value of this amount of educated female minds every year accumulating and spreading over the country as the sisters, wives, and mothers of those who direct the destinies of the nation!"⁹⁷

One finds in these statements no suggestion even that women be educated for a career—that idea was a later development; nor that she be educated in the social graces to give her charm—that was the objective of the earlier "finishing

schools." The objective of these mid-century women's colleges and seminaries was the more serious one of the salvation of society. The reports of the trustees to the Conference and the reports of the Conference suggest, however, the need of women in one field outside the home—the profession of teaching. These men felt the urgent necessity of the expansion of educational facilities in order to resolve the racial, national, religious, and social divisions threatening the country. The United States was receiving thousands of immigrants, many of them of Catholic faith. This increase of Catholic population led to the organization of an anti-Catholic Party in the 1850s, the Know-Nothing Party, to much anti-Catholic propaganda, and to efforts on the part of Protestant groups to forestall the influence of the Catholic Church in education. Thousands of these recent immigrants were coming to Illinois. They must be assimilated, Americanized, the Conference thought; education might be an alternative to serious conflicts over national and religious issues. The intense Americanism of the Illinois Conference, like the speeches of Daniel Webster on the Union, expressed no doubt a sort of whistling in the dark against the threat of civil war. The report of the Education Commission in 1854, signed by Trotter as chairman, suggests that these ministers were "men in a hurry" to forestall disaster. To quote:

The Methodist Church in the West and Southwest stands in a position of incalculable responsibility to the great wave of population overspreading the Valley of the Mississippi. Destiny seems to point out the Valley as the depository of the great heart of the nation. From this center mighty pulsations for good or evil must in the future flow, which shall not only affect the fortunes of this republic but also reach in their influence other and distant nations of the earth. The advances herein reported, which are being made by the Methodists on the subject of education in the bounds of the Illinois Conference, flatter the idea that, in so far as our section of the Church is concerned, and especially the division of it embraced in the Illinois Conference, cheering success will still attend our future efforts to contribute our share toward the general education of the great masses. In addition to all other motives conspiring to lead us forward in this noble work, patriotism or the love of country is not the least. The nature of our constitutions and laws demands it. The tenure and price of our liberties are involved in it. The sovereignty in the whole people imperiously requires it and recent events, as they

have been connected with the civil questions which have agitated the nation, some of which questions have sprung from the tide of foreign immigration setting in upon our American soil, call loudly for the work of education to go forward—the education of nothing less than the whole American mind; an education, too, that shall be American in all its essential principles.⁹⁸

Intensely American as the West believed itself to be, the Illinois Conference felt, nevertheless, that it must be provincial to the extent of training its own teachers, in order to avoid the effects of introducing either abolitionists or proslavery extremists in its midst. The report of the Education Commission in 1852, referring to the need of a system of common schools well-integrated with seminaries and colleges, declared:

No country can have such a system that relies upon the importation of foreign teachers. Still less can a community like ours, made up of every diversity of person, sentiment, and prejudice thrown together late in life with habits of thought and action permanently fixed, be brought to harmonize in this great interest, except by a body of teachers reared and educated among us, deriving the confidence and sympathy of the community from domestic and neighborhood associations⁹⁹

Such a body of teachers, it was believed, must come primarily from the women's seminaries and colleges. The Board of Trustees, reporting to the Conference in 1852, declared that the graduates of the Illinois Conference Female College "are going forth annually assuming important positions in society; as members of social and religious communities, as mothers, and especially as teachers they are already exerting a benign and healthful influence upon the community."¹⁰⁰

Just as one finds in the opinions of the Conference and the Board no suggestion of the education of woman for a career in competition with men, there is likewise no suggestion of education for her own sake—as an individual apart from wife and mother; no idea of education for a fuller life of culture and aesthetic and intellectual enjoyment. That might come. But their objective was education for ethical and religious ends, for social usefulness. Peter Cartwright did defend the teaching of mathematics in the College for the mental discipline it gave the young lady; but his objec-

tive, too, was utilitarian, discipline of mind and character for her duties, not for her own sake.¹⁰¹

One might next inquire what the objectives of the faculty and students were with respect to woman's education. President Jaquess handed down no chapel talks, addresses, or other comments on education. He and his faculty probably agreed on the whole with the ministers and trustees that the chief function of the educated woman should be as companion and counsellor to her husband and instructor to her children. Perhaps they emphasized the teaching profession even more than the ministers and trustees; but they sympathized, too, with the dreams of some ambitious girls for a broader field of endeavor and for opportunities comparable to those of men. The emphasis on the teaching profession is suggested by a favorite injunction of President Jaquess that young ladies prepare "to teach the young idea to shoot," quoted from a textbook of that day. He wrote Faithful Shipley, '53, to come back to the College to help teach "the young idea to shoot."¹⁰² Students used this expression as if it were a current college saying. "Then it was not thought wise for a girl to enter any avocation in life except teaching," one graduate of 1852 declared.¹⁰³ Graduates and students who did not graduate began at once to enter this profession. Several soon followed Faithful Shipley into teaching at their Alma Mater.

The comments of Sophronia Naylor Grubb, '52, to the Alumnae Association in 1873 suggest, however, that President Jaquess and the faculty looked with favor upon equal rights for women in other professions. She said on this occasion:

Some of us secretly. . . wondered why we could not become physicians. But it was with such an overwhelming consciousness of our unwomanliness and impropriety in harboring the thought, that we could scarce give it expression even to our classmates. I well remember the bounding of hearts and the intensity of longing that revealed itself in the sparkling eyes and trembling hand when our President read a little knot of seniors gathered in the hall a letter from Mrs. Sarah Josepha Hale of Philadelphia urging young ladies to enter this profession and setting forth its advan-

tages. But the expressed wish to do so only met with scorn and derision from all except our noble band of teachers.¹⁰⁴

In 1852, the students were permitted to hear Mrs. Frances Gage, a pioneer in the woman suffrage movement, who came to Jacksonville to speak. "She won many of us to a belief in what was then a new and unpopular doctrine," one student said.¹⁰⁵

It seems unlikely that many students felt as keenly as Sophronia Naylor did the inequalities women suffered in the business and professional fields. They accepted their unequal status as a matter of course. A statement of another student's conception of college, pathetic in her acceptance of limitations, in her desire to get "a general idea of what higher education meant," and in her strivings for a larger and finer life, is the following:

We came to college often-times at great sacrifice and we had a high conception of what a college education meant. Some girls came to fit themselves for teaching, the only respectable calling except house service then open to women, and even in that there was a strong prejudice in many localities against it. Many more girls came for a few months only; they came to get a general idea of what higher education meant and some practical hints for carrying their work on by themselves.

The girl who wished to prepare herself for a career, who had a definite ambition to do original and creative work in music, art, or literature, had not been born. . . . We had no dream beyond being home-makers as our mothers had been before us; but that, for the acquisition of which we were giving our best energies, was to fit us more perfectly for home-making, to render us dispensers of a more graceful hospitality, and to add a glory, all its own, to common life.¹⁰⁶

From other personal histories we know that some of these girls who came for a short time only did make valiant efforts against great odds "to carry on their work by themselves." One might turn now to the program of studies through which the trustees and the faculty sought to realize their objectives in woman's education.

THE COURSE OF STUDY: ITS ORGANIZATION AND THE EXPANSION FROM ACADEMY TO COLLEGE

The Illinois Conference Female Academy was opened by Professor Cummings on October 1, 1848, in the basement of the old East Charge Church, cradle of Methodism in Jacksonville. There it was conducted until the winter of 1852,

when the new building was completed. One hundred seventeen pupils were enrolled during the first year.¹⁰⁷ The catalogue published in the spring of 1849, a small book of fifteen pages, gave the lists of faculty and students, the course of study, a statement of expenses, a few comments on requirements, admission of students, terms and vacation, and a copy of the charter.

From the study of this catalogue and the succeeding issues in the 1850s, from the examination of the catalogues of other early colleges and seminaries for men and women, and from records of the administration of their courses of study one easily acquires a considerable respect, even admiration, for the level of instruction in these ambitious forerunners of the modern college. They have doubtless been generally regarded with too much condescension. Perhaps they ran too much to the learning of definitions and rules and the memorization of lists of facts; yet a certain amount of such knowledge is useful, even necessary. "He had a well-stored mind and a retentive memory," is not a criticism of the individual of the past generation. The scientific equipment of these schools was meager; yet they offered broad general instruction in the sciences, to which we are returning. Their libraries were limited in size, yet it may be that the students read as much then, and as wisely, as undergraduates today do from their thousands of volumes.

The catalogue of 1849 divided the course of study into preparatory and academic departments, and such a division was continued the following year. In 1851, the institution secured an amendment to the charter, which granted it the rank of *college* with the name, *Illinois Conference Female College*.¹⁰⁸ In 1852, the course of study provided for primary, preparatory, and collegiate departments; but, in 1854, the catalogue announced that, since Jacksonville had good primary schools, the primary department would be discontinued.¹⁰⁹

The change to a college was not a mere change of name; the curriculum was expanded at once. For admission to the

collegiate department in 1851, a knowledge of English grammar, geography, arithmetic, and United States history was required. By 1854, this requirement had been expanded to include the following subjects: "Reading, Writing, Orthography, Defining, English Grammar, Arithmetic, History of the United States, Ancient and Modern Geography, Ancient and Modern History, Parker's *Natural Philosophy*, Watt's *On the Mind*, Parker's *Aids to English Composition*, Book-keeping, Latin Grammar, Latin Lessons and Reader, Greek Grammar and Greek Lessons, and Algebra."¹¹⁰

The collegiate department in 1851 consisted of two courses: the classical and the English. The requirements for graduation in the classical course were:¹¹¹

FIRST YEAR

First Term

Latin Lessons
Algebra—Davies'
Ancient Geography—Mitchell's
Philosophy of Natural History
—Smellie's

Second Term

Latin—Caesar
Physiology—Jarvis'
Parker's *Aids to English Composition*
Parsing in Prose and Poetry

SECOND YEAR

First Term

Latin—Cicero's *Orations*
Geometry commenced—Davies' *Le-
gendre*
Chemistry—Silliman's
Domestic Economy—Miss Beech-
er's

Second Term

Latin—Vergil
Geometry finished
Botany—Wood's
Larrabee's *Evidences*

JUNIOR YEAR

First Term

French
Natural Philosophy—Olmstead's
Unabridged
Analytical Geometry—Davies'
Arithmetic reviewed

Second Term

French
Natural Philosophy finished
Astronomy—Burritt's
Mineralogy and Geology—Hitch-
cock's

SENIOR YEAR

First Term

Mental Philosophy—Upham's
Natural Theology—Paley's
Evidences of Christianity—Alexan-
der's
Ancient and Modern History—
Whelpley's *Compendium*

Second Term

Moral Science—Wayland's
Political Economy—Wayland's
Political Grammar—Mansfield's
Rhetoric—Newman's
Logic—Hedge's
Criticism—Kames'

The requirements for the English course were the same except that languages were omitted. Only three years' work were required in this course.

By 1854, when the requirements for admission to the collegiate department had been increased to the list given above, the classical course was advanced to include three and one-half years of Greek (beyond the elementary academic course); two years of Latin, including Caesar, Cicero, Vergil and Sallust; trigonometry, meteorology, and mythology. A student might substitute French or German for Greek. In that case, she had to offer an elementary course in those languages for admission.¹¹² The collegiate course was raised further during the next few years. In 1856, the Latin requirement was raised to three years and Livy and Horace were added; in mathematics, conic sections had been added; and courses in physical geography and modern history were included.¹¹³ The following year Butler's *Analogy of Natural and Revealed Religion* appeared and also a college course in American history.

A study of Woody's analysis of woman's education in the United States, the standard work on this subject, indicates that the collegiate course in the Illinois Conference Female Academy was distinctly better than that in most seminaries in the country.¹¹⁴ It was one of the two women's schools of collegiate rank in the West (Rockford Female Seminary was the other).¹¹⁵ As to admission requirements, he found them generally lower than in the men's colleges (Illinois College), but the English and science requirements were higher. As to the collegiate work, he found that in English and the sciences the Illinois Conference Female College was practically on a par with Illinois College; in Greek, Latin, and mathematics, lower. Woody's judgments, however, are based on the catalogue of 1854.¹¹⁶ In 1856, another year and one-half of Latin and a half-year of mathematics were added.

The textbooks used in the Illinois Conference Female College were the ones generally used in the women's colleges

after 1850, as a comparison with Woody's list shows.¹¹⁷ Any examination of these books adds to one's respect for the college girl of that day. Woody, quoting Charles Thwing, sanctions the view that the mastery of such books as Paley's *Natural Theology*, Wayland's *Moral Philosophy* and *Political Economy*, and Butler's *Analogy of Natural and Revealed Religion* proved beyond a doubt that woman suffered no mental inferiority as compared with men, that she was fully capable of doing college work.¹¹⁸ Several of the early textbooks used on the campus are found in the MacMurray College library, among them Olmstead's *Natural Philosophy* and Paley's *Natural Theology*. The title page of the Olmstead states that it was written as a textbook for the men in Yale College. The young ladies of the fifties, some of them at least, must have used their texts faithfully. They recalled the authors fifty years later; Olmstead, Watts, Loomis, Davies, Burritt, Silliman, and Newman are mentioned in their reminiscences.¹¹⁹

A few other facts about this program of studies should be noted. The "ornamental branches" were not included in the regular course accepted for graduation. Instrumental music (piano and guitar), drawing and painting, and ornamental needle work were offered upon the payment of special fees.¹²⁰ The catalogue stated, however, that every student would be given instruction in vocal music daily without charge.¹²¹ The devotion of the Methodists for group singing easily explains this emphasis. Special instruction was also given to all in penmanship, orthography, reading, and composition. A special teacher of penmanship was employed. The public exhibitions and the reading of commencement essays turned attention to training in reading. One student recalled: "Art and music received little attention. Reading was practiced daily, and we even heard lectures on elocution in those days. Spelling and word analysis gave us a valuable ground-work for clear expression in writing, which was then the graceful accomplishment of a college course."¹²²

One may be surprised to find the practical and vocational subjects of domestic economy and bookkeeping included in the curriculum. It may be safely assumed that such training was entirely for home use. Many of the earlier seminaries had included such courses. Catherine Beecher and Emma Willard had advocated scientific training in domestic economy, and the former wrote the widely adopted textbook on the subject used in the Illinois Conference Female College.¹²³ No special training for teachers was offered, although students were encouraged to enter this field. This lack of any technical professional training in the seminaries and colleges generally had led Horace Mann, who had looked to them to provide teacher-training courses, to turn to the normal school system.¹²⁴ The only recognition of the needs of prospective teachers in the plan of the Illinois Conference Female College is found in the statement: "Young ladies wishing to qualify themselves for teaching particular branches . . . will be admitted to recitations in such classes as they may desire to enter."¹²⁵

It is interesting to note the extended scope of the curriculum in the fields of science contrary to a popular assumption that the study of science is a modern development; likewise, to find that in this respect the College was entirely up to the level of the men's colleges, although it fell a little lower than some of them in the classical studies. The range in science included: natural philosophy (physics), chemistry, geology, botany, astronomy, mineralogy, meteorology, physical geography, and physiology. The mathematics course—geometry, college algebra, trigonometry, and conic sections—would be considered adequate even for a standard college of today.

It may appear strange that the young ladies' seminaries and colleges motivated as they were by serious moral and religious aims should have given so little attention to the study of the Bible in contrast to their extended curricula in the sciences. Perhaps they looked to the pulpit, the Sunday School, and the home to supply this teaching. Many

courses—Evidences of Christianity, Butler's *Analogy of Natural and Revealed Religion*, Paley's *Natural Theology*, and others—were related to the subject of religion. And the sciences themselves were taught to "reveal the glories of God's creation." The ethical and religious spirit permeated all teaching. But the systematic study of the Bible was not introduced into schools until late in the nineteenth century. The Illinois Conference Female College was ahead of some of the other schools with respect to Biblical studies. Those taking the classical course read the Septuagint and the Greek New Testament or, if they elected German, the New Testament in that language. The catalogue of 1854 stated:

Conscious that to the influence of the Bible we are indebted for the high rank our country has taken in the civilized world, the Board of Instruction have made arrangements to have all those pursuing a full classical course take a daily exercise in the Scriptures in the original language; so that in the four years they may be enabled to read nearly the whole Bible in the language in which our Savior and his Apostles read and spoke and delivered to us the oracles of Divine Truth.¹²⁶

Peter Akers, one may suspect, was primarily responsible for this feature of the curriculum. "It is astonishing," he had declared, "that Christian communities should have preferred to educate their children in heathen literature in preference to the Bible. Whether reading it in the original tongues or in a translation the Bible should be used everywhere as a textbook."¹²⁷

As in other schools no special courses in English literature were offered, although the English studies—grammar, composition, and rhetoric—were emphasized. One notes throughout the curriculum a stress on the abstract, the formal rather than on the concrete. A student of 1855 complained that "the rich mine of the world's best thought was never touched."¹²⁸ She admitted, however, that in the course in rhetoric students were encouraged to read certain literary productions. Ante bellum schools did not include a large offering in the social studies. The Illinois Conference Female Academy gave more attention than did most women's schools to this field: ancient and modern history, American history, political science, and political economy were re-

quired. Along with these social studies two other related subjects popular in all the schools might be mentioned—mental and moral philosophy (psychology and ethics). Almost no provision was made yet in women's schools for health education or physical education. The body was neglected for the sake of the mind. The Illinois Conference Female College did give instruction in physiology and had a special series of lectures on the subject.¹²⁹ The school advertised the fact that the grounds were ample for the students to get exercise. Nevertheless, the physical development of the young ladies was neglected beyond a doubt.

The Illinois Conference and the Board of Trustees had reason to be proud of the plan of their "noble institution." This survey of its program of studies should be evidence of that. In 1853, the Board of Trustees announced that the plan "worked," that woman's higher education was not only desirable but also possible. It declared:

The ability of young ladies to acquire a thorough knowledge of the languages and higher branches of mathematics has been doubted by some, and the propriety of a course of study for them such as prescribed for young gentlemen in our best colleges has been warmly controverted by many.

After five years of experiment in all the departments of a thorough classical and English course of study, the Trustees are happy to state to the numerous friends of female education that the success of the several classes which have pursued the prescribed course of study in the Female College has been such as fully warrants them in saying that the questions of *ability* and *propriety* are settled beyond the possibility of a doubt; and they have no hesitancy in saying that the scholarship of the young ladies will compare favorably with the scholarship of young gentlemen in the best colleges in the country.¹³⁰

In the development of the college curriculum special effort had apparently been made to bring it into line with those of the women's colleges of the East. This fact might be assumed from the analysis of the curriculum itself and the survey of its lists of texts, but further evidence is suggested by a statement in the catalogue of 1853, which had announced some additional requirements:

A slight change has been made in the course of study without lengthening the time necessary for its completion with a view to adapting it to

an arrangement recently entered into by Female Colleges for the purpose of securing uniformity in the course of study in such institutions and in the degrees conferred by them.¹³¹

It is interesting to find this movement toward "standardization" in the ante bellum period, when generally each school was a law unto itself. The study of eastern schools was perhaps one object, if not the main object, of the visit that President Jaquess made to the East in the summer of 1852. The Board of Trustees approved such a trip, but the statement in the minutes of the Board would seem to indicate that the object was primarily financial. President Jaquess was "to be permitted to visit Boston, it being understood, however, that he pay his own expenses provided his success in behalf of the College will not warrant the trustees to meet the same."¹³² Peter Cartwright, attending the General Conference in Boston in 1852, spoke of being "favored with the company of Brother J. F. Jaquess, who was collecting books for the female college in Jacksonville."¹³³

The chief concern of the trustees, the president, and the faculty now was to persuade parents to continue their daughters in college to complete one of the two courses. For the completion of the classical course the degree of Mistress of Liberal Arts was granted; for the English course, Mistress of English Literature. An appreciable number completed one of these courses. During the administration of President Jaquess, five classes were graduated with a total of sixty-one graduates. In 1854, eighteen were graduated, three in the classical course, fifteen in the English. In 1855, twenty-one were graduated, seven in the classical course.¹³⁴ But these classes were only a small percentage, the collegiate enrollment in those years being 89 and 122, respectively. And the percentage was usually much lower. It is remarkable, however, to find so large a percentage of the enrollment in the collegiate courses, since facilities for secondary education in the state were still limited. The following figures might be given:

	Enrollment	Collegiate	Academic	Primary
1854	255	89	124	42
1855	282	122	160	
1856	306	89	174	39 and 4 irregulars
1857	329	121	204	5 irregulars

The following statement of the trustees and the administration in 1854 describes the problem of getting girls to remain to graduate and indicates their eagerness to raise the level of education and even to fit the students for a literary career as well as to become eminent mothers in Israel:

As the students will then [when the new requirements for admission go into effect the following session] enter the college classes with minds better informed and judgments more matured, it is hoped they will find more time and ability to make themselves more thorough in those deep and sublime studies required in the college course. And it is earnestly desired that parents will not manifest that impatience so often exhibited in wishing their daughters to complete their education in so short a time. By persisting in such a course, one of two evils is a natural result; either their daughters will leave with only a smattering of those studies which they have attended to, or they will return to their homes with countenances wan and constitutions ruined, the victims of too intense study and mental exertion, excited by the parting injunction of their parents that they must finish their courses at college in so short a time or never.

The time is past when superficial pretensions will satisfy the public mind. Depth of thought and patience of investigation are necessary to make them scholars. To accomplish these results, more time is necessary than has usually been allowed. And it is hoped that parents in this enlightened age will appreciate this truth, that they will let their daughters continue long enough in the institution to become profound scholars and worthy of the honorable titles of *Mistresses of English Literature* and of the *Liberal Arts*. Then they will be prepared to go forth and become brilliant lights in the literary world and eminent mothers of Israel.¹⁸⁵

AN ALUMNA'S COMMENT ON THE COLLEGE PROGRAM AND ITS APPLICATION

The following statement of a notable alumna, Mrs. Sophronia Naylor Grubb, '52, contained in the address to the Alumnae Association in 1873 and referred to above should be carefully considered as a description of the difficulties that some students encountered in the 1850s in an effort to

complete the college course and the disadvantages they faced as compared with those in men's colleges. Her problem was probably by no means exceptional; nor was her ambition, her eagerness to achieve, her desperate earnestness. To quote:

Our class of '52 consisted of seven. None was much above twenty at graduation; two of us but seventeen, one sixteen—about the age most men enter college. Let us grant, for a moment, the generally received opinions that women's minds have not the strength and power of men's. We add to this natural weakness an immaturity of from four to seven years and expect girls to leave off where boys begin. Our teachers, as well-beloved, faithful, conscientious, Christian men and women as ever endeavored to instil noble aims and purity of principles, aided, encouraged, and assisted us as far as lay in their power. But most of us had but little of the two great essentials to a liberal education—time and money. We were ambitious for ourselves and desired to take the whole course; they were ambitious for us and in this too yielding, and permitted us to take the whole course in just half the time we should have taken it.

It was no fault of theirs that parents, friends, and guardians committed us to their care when scarcely past childhood and desired us to take up studies that require maturity of both body and mind to comprehend. It was but natural that well-learned lessons were to them evidences of fitness, ability, and power in the learner. But the spirit of the age was wrong that created the false impression that a girl could bear at sixteen what few men, what *no man in his senses*, would undertake at twenty-six. We stood in the pass at Thermopylae, and fought bravely against fearful odds, against youth, against time, against the overwhelming crowd of duties imposed upon us; and, so far as it was possible under the circumstances, I can conscientiously say that we conquered thoroughly; but we came out of it, some of us at least, broken in health, weakened in nervous force, and injured in some respects rather than benefitted by an education. Never was there a class of students more faithful than that of 1852. The morning dawn and the evening darkness found us at our work. Hours which we should have been compelled to devote to outdoor exercise were spent in preparing tomorrow's recitations. Every conquest in research served only to awaken new effort and become an earnest of future victory. Forgetting that a healthy body is the surest source of power in the mind, we disregarded every law of health that stood in the way of our mental advancement. The grand heroes of earth were held up to us as models and exemplars by our teachers. They fully comprehended that there can be no good accomplished without great effort, and, knowing full well that there can be no great effort without corresponding expectations, endeavored in a few brief years to counteract the world's teaching in regard to woman's mission in order to incite the mind to its best activities. We were inspired with the belief that we were expected to accomplish something for ourselves

and for humanity in the future that awaited us. Life was presented as lying before us fresh and beautiful and free for everyone to choose her own ends and aims and purposes.¹³⁶

Mrs. Grubb concluded with a picture of the disillusionment that awaited the college graduate of the 1850s when she discovered upon leaving the college walls that life did not leave her free to choose her course. Something more of the process of education may be learned from the study of the teachers who had inspired her and of their methods for at that time, more than later, the teacher was the school.

THE COLLEGE IN OPERATION—THE BOARD OF INSTRUCTION

In its organization, as well as in its curriculum, the Illinois Conference Female College achieved a considerable advance toward the modern college and away from the older type of academy, which had been owned as a rule by the principal and which often closed upon his retirement. This college was incorporated; it had a Board of Trustees insured of perpetuity by conference action or, if the Conference failed to act, by self-perpetuation; and the membership of the Board was itself more or less permanent through long service. This Board chose the president, fixed salaries, and determined the conditions of employment. After a few years circumstances made the College revert, it is true, to something more like the privately-owned academy in its financial arrangements. In the beginning the Board provided that the president should collect the tuition fees and pay the salaries, the Board making up any deficiency.¹³⁷ Perhaps President Jaquess was too tender-hearted with respect to demanding cash payments for tuition. At any rate, in 1850, the Board asked that all unpaid accounts be turned over to the agent for collection, ordered that no applicant be admitted in the future without a receipt from the secretary of the Board, and that the funds collected be turned over to the treasurer.¹³⁸ Owing to the system of "perpetual scholarships" adopted in 1852 and explained below, the income from tuition, small already, soon proved entirely inadequate to pay the salaries. In 1852, the Board of Trustees waived all responsibility for salaries by providing that "until further ordered by this Board, the

Board of Instruction and such additional teachers as shall hereafter be employed may have in lieu of salaries the tuition fees and interest on the endowment fund to be divided between them, they collecting and dividing the same among themselves."¹³⁹ This provision was a step backward toward the insecure private school.

The salaries paid would seem low today, but they were comparable to those paid by other seminaries and colleges for women at that time.¹⁴⁰ President Jaquess was to be paid \$400, Mrs. Jaquess and the other assistants, \$200 each.¹⁴¹ In 1855, the scale by which the pro rata distribution of tuition fees was to be made provided that President Jaquess should receive \$700; Professor Spaulding, \$500; Professor Trotter, \$800 (he served as home agent and treasurer as well as instructor); and the women teachers from \$200 to \$300.¹⁴² There is no indication in the minutes of the Board that living was furnished in addition to these salaries, although it was included in salaries at a similar level a little later and probably was at this time, too.¹⁴³ The teachers of art and music had their income from the special fees charged for instruction in those branches. The teacher of music was required to furnish her own instruments and to pay for heating and cleaning her classroom.¹⁴⁴ At first, the Board had provided a piano, the "Academy piano" it was called, for which Peter Cartwright had been commissioned to collect funds.¹⁴⁵ It is somewhat amusing that this defender of primitive simplicity in churches should have had this task assigned him. Perhaps it was done to prevent his opposition to the "ornamental branches." After 1855, a salary was fixed for the teachers of music, but the Board no longer guaranteed the payment of any salaries.

Although the scale of salaries provided in 1855 appears rather generous for that time, it was only a scale, since the income fell far short of covering it. Shortly after he left, in the summer of 1855, President Jaquess wrote Miss Shipley that he and Mrs. Jaquess would together get \$307 instead of the \$1000 allotted them.¹⁴⁶ His good spirit is revealed

in the fact that he showed no tendency to criticize or complain. "The trustees seem disposed to do the right thing with us, and would if they were not bankrupt," he said. "Things are in a desperate condition there." His letter suggests, also, his unquenchable optimism with respect to his personal fortunes. Already he was planning to go into another educational venture and invited Miss Shipley to be ready to help him.

After the college building was erected, most of the teachers lived in it. The Board requested the president to select rooms for them "on all the halls . . . with a view to securing the safety and good government of the pupils."¹⁴⁷ Although the older teachers might be allowed separate rooms, the younger ones "should be required to receive one or two pupils into the rooms assigned them" when the number of pupils made this necessary. The Board undertook to regulate the social life of the teachers as well as the rooming arrangements. One cannot imagine that many of them required such a regulation as the following, but there must have been an occasional young lady not ready to sacrifice all social diversions for the mission of teaching and some who did not accept the Methodist discipline in its entirety. At any rate the Board ruled that

Whereas, the trustees, having been informed that some of the teachers of the college have attended parties in town and engaged in dancing and, also, that some of them have been engaged in the same practice in the college building, do hereby request the President to inform all the teachers that in the opinion of this Board no teacher should indulge in any such practice nor even attend public or private parties where it is allowed.¹⁴⁸

The faculty consisted of five members the first year. By 1854-55, the last year of President Jaquess' administration, it had increased to twelve. Under President Andrus, 1855-56, it reached fourteen. From this point it declined and by 1862 was again only five—the change in size representing very well the change in the fortunes of the school. The percentage of men on the faculty was probably large compared with the number in many girls' schools of that day. In 1853, out of nine teachers three were men, and except

for the first and last years of this first decade there was always one man in addition to the president. Several teachers held the Master of Arts degree, the highest academic degree granted at that time. In 1854, the three men on the faculty had this degree. In the faculty lists in the catalogue the degrees of the women were not recorded before 1895. Several teachers in the 1850s had the Mistress of Liberal Arts degree from the Illinois Conference Female College; others probably held degrees from similar institutions. As to geographical origin, two were of European birth; and of the American-born, there were teachers from Vermont, Massachusetts, New York, Maryland, Ohio, Kentucky, Indiana, Illinois, and perhaps other states. Of those from other states several at least had lived in Illinois a good many years.

No faculty minutes have been discovered for these early years; very likely there was no formal organization of the faculty and no records were kept. The informal relations within the faculty group must have been close, since the teachers lived in the same building after 1851. One girl wrote that the faculty and often the seniors met in the evenings in Mrs. Sheldon's room. "It was a source of a good deal of curiosity," she related, "that we were shut out of certain meetings in the fall of '51 . . . We learned long afterwards that the teachers were reading *Uncle Tom's Cabin*, then appearing in an eastern paper, and the reading of which would have subjected them to severe criticism and possibly to loss of position."¹⁴⁹ Although the Board of Trustees took a prominent part in the selection of teachers, it seems probable that President Jaquess had much influence in their choice. He was an active member of the Board after 1852. From all the evidence at hand he was sympathetic with his faculty members and beloved by them as well as by the students. His letters show him solicitous for their health and welfare. Two of them went to teach with him at Quincy in spite of their unfortunate financial experience under his administration in the Illinois Conference Female Academy.

In the departmentalization of its instruction the Illinois

Conference Female College had advanced by the middle 1850s very far toward the practice of modern colleges. In the collegiate work there were divisions of mental and moral philosophy, mathematics, the natural sciences, Greek and Latin, modern languages, rhetoric and history, and art. Although a teacher sometimes taught in more than one department, there was a considerable degree of concentration during the best years of this decade. As the College declined in enrollment, the faculty became smaller and a teacher might be required to teach in several fields. It is probable that a number of teachers, if not all, were required to teach composition. It was required of all students, and no teacher was designated for it. One student wrote:

Composition day was a nightmare to most of us, as we were rigidly divided into sections and a "composition" required once in two weeks. If not ready at the proper time, then one must be forthcoming and read before the school the next Monday morning, the terror of which punishment usually had the desired effect, although it was sometimes necessary to inflict the punishment.¹⁵⁰

The faculty possessed few "tools" of instruction. The College had a library, however, and a scientific "cabinet" to which contributions were continuously solicited. At an early meeting the Board of Trustees instructed President Jaquess to purchase a geological table. In 1849, it was announced that the school had a "geological cabinet designed to illustrate the geology of the Mississippi Valley," and a little later that there was a complete philosophical apparatus.¹⁵¹ The day of elaborately equipped laboratories and individual experimentation had not dawned. The Female College had probably an equipment quite up to the college level of that day. One writer, commenting on the apparatus of college laboratories generally, described it as consisting of musty four-foot telescopes, a few crooked rocks, and petrified snakes.¹⁵² As to the library, it was probably better than the average. In 1852, it was reported to consist of more than a thousand volumes. An addition of several hundred books resulted from President Jaquess' trip to the East in 1852.¹⁵³ The following comment was perhaps as characteristic of

COURSE OF STUDY.

The Institution has been divided into three Departments, a Primary, an Academic, and a Collegiate Department. But as the town is now well furnished with good public and private Primary Schools, the Trustees have concluded it unnecessary to keep up such a Department any longer in the Institution. It is intended, therefore, to discontinue it for the future.

In the Academic Department will be taught, Reading, Writing, Orthography, Defining, English Grammar, Arithmetic, History of the United States, Ancient and Modern Geography, Ancient and Modern History, Parker's Natural Philosophy, Watts on the mind, Parker's Aids to English Composition, Book Keeping, Latin Grammar, Latin Lessons and Reader, Greek Grammar and Greek Lessons, and Algebra.

In all of the above studies, students must be well prepared before they can be admitted into the College proper, if they intend to take a Classical course; and in all the branches enumerated, except the Latin and Greek, if they design to take only an English course.

When desired by the parents, students will be permitted to study the French and German Languages, as a substitute for Greek; and then to prepare them to enter College, they must be well versed in the Grammar and Reader of each of those languages.

CLASSICAL COURSE OF FOUR YEARS. FIRST YEAR.

FIRST TERM.	SECOND TERM.
Greek Testament.	Greek Testament.
Cesar.	Virgil.
Algebra—Davies' Bourdon.	Physiology—Cutter.
Mythology,	Botany—Wood's.

SECOND YEAR.

FIRST TERM.	SECOND TERM.
Greek Reader.	Cicero's Orations.
Sallust.	Greek Reader.
Philosophy of Natural History.	Trigonometry—Davies.
Geometry—Davies.	

THIRD YEAR.

FIRST TERM.	SECOND TERM.
Xenophon's Anabasis.	Xenophon's Anabasis.
Natural Philosophy—Olmstedt.	Natural Philosophy finished.
Chemistry—Silliman.	Meteorology—Brockleby.
	Mineralogy and Geology.

FOURTH YEAR.

FIRST TERM.	SECOND TERM.
Septuagint.	Moral Science—Wayland.
Mental Philosophy—Upham.	Evidences of Christianity—Alexander.
Astronomy—Smith.	Political Grammar—Mansfield.
Kane's Criticism.	Political Economy—Wayland.
Ancient and Modern History—Dew.	Logic and Rhetoric.

The English Collegiate course may be completed in three years. Those who

student reaction to the library as the library itself was typical of those found in collegiate institutions: "There was now in a small bookcase a very miscellaneous collection of books to which we had access and possibly profited therefrom, although some were too exceedingly dry and monotonous."¹⁵⁴ What books this library contained the writer does not know. If they were comparable in value to the libraries collected by the literary societies after the first fire in 1861, libraries which still exist as separate collections today, they were useful, well-chosen, standard works of poetry, fiction, history, and biography. Although these tools of instruction would be considered satisfactory according to the standards of that day, the school, or its means of instruction, was primarily the faculty.

These faithful teachers were not great scholars and writers whose names would be recorded in library catalogues and whose lives would be sketched in *Appleton's* or in the more recent *Dictionary of American Biography* (except President Jaquess). Perhaps when the final summing up is made it will be found that some deserved to be thus honored. The right people do not always make the "distinguished" lists. There is Peter Akers, for example, who deserves, I believe, a larger place in formal history. These first teachers were Mentor Grahams whose trails are hard to trace. But the students have left some records of the life of these men and women during their years at the College and from various other sources one may fill in something of their other years.

Of the faculty as a whole one student declared: "They stood for nobility and the worth of the world to me."¹⁵⁵ That would seem to be the sentiment of all. Several of these early teachers remained throughout President Jaquess' administration—long enough to leave a name, even something of a legend behind them. Seven years may seem a short time of service; but the turnover in faculties in women's seminaries and colleges then was often much more rapid, especially in the West, where young women were always in great demand as wives. Teachers out from the East soon married. The

Presbyterian Academy in Jacksonville had suffered loss of its early teachers through marriage, and other schools the same. Indeed, two members of President Jaquess' faculty married in a year or two, but they continued to teach.

President Jaquess himself was a teacher as well as the president. In the catalogue he was designated Professor of Mental and Moral Philosophy. He taught chemistry at one time, too. One girl wrote of this class, in which President Jaquess led them through Silliman's text: "In chemistry we had a simple apparatus and learned fully as many things, which we afterwards forgot, as are now considered necessary. In fact, there was not such a great difference between the course then and the course now, and it is our belief that the girls of the '50s did more earnest, honest studying than do the students of these days."¹⁵⁶ President Jaquess was recalled as "a magnetic man, full of sympathy, a friend and counsellor in whose classes we were always glad to be."

It is possible that Mrs. Jaquess made a deeper impression as a teacher than did her husband. Of her early life the writer has learned little. She was Sarah Steele, the second wife of President Jaquess, who came over with him and the two children, Margaret and William, from their home in Springfield in a spring-wagon in 1848. President Jaquess' sister, Rachel, from Poseyville, Indiana, came later to live with them a year and attend the College.¹⁵⁷ In 1852, the young daughter, Margaret, was entered in the primary department. Several other family groups—the Sheldons, the Rutledges, and others—lived in the College and gave it something of the character of a big home. Mrs. Jaquess was "governess" of this big family, a title inherited by colleges from the private academy and comparable to our dean of women. She also frequently took President Jaquess' place, presided in chapel, and taught his classes in mental and moral philosophy. Mrs. Jaquess, along with Mrs. Rapelje, gave social grace and beauty to the life of the campus. Girls from small towns or rural communities with a restricted social and intellectual background and outlook were eager to learn

how to add a "glory to common life." To the founders the teaching of fine manners was of less concern than morals. President Jaquess himself, although interested in learning, was perhaps first of all an evangelist. He might have turned the school into a revival, a camp-meeting. These other teachers gave balance—Miss Olin and Professor Spaulding, scholarship; Mrs. Jaquess, practical lessons in every day life. Clarissa Keplinger Rinaker in "A Country Girl's First Year in the Illinois Conference Female College," recalled Mrs. Jaquess' lectures on healthful living, care of person and premises, and the proprieties of life.¹⁵⁸ Another student remembered how they all tried to imitate her walk, "to get the same quiet poise of head and hands."¹⁵⁹

Mrs. Anna Rapelje, teacher of music and French, brought to the campus some of the glamour and romance of the outside world. Her election showed that the trustees were not narrowly sectarian. She was an Episcopalian and, through no fault of her own, divorced from her husband. Born in New York City, daughter of a well-to-do merchant, Jonathan Tucker, she had received the best education the city afforded of the finishing-school type—music, art, the French language, and literature.¹⁶⁰ At the age of fifteen she married George Rapelje, a man of position and influence in the city. Her father's illness took both families South, where they lived several years in aristocratic Mobile. Reverses followed—the death of her son, financial losses, separation from her husband. A return to New York brought renewed ill-health to the father, and they came West seeking a location. After the fashion of that day Mrs. Rapelje wrote a diary of her trip west, including her early days in Jacksonville. In this city she met a young lawyer, Isaac L. Morrison, just over from Kentucky, whom she married in 1853. She continued to teach in the College for a year after her marriage. Her portrait reveals a person of distinctive beauty. "She was a fragile-looking little lady, whom a summer zephyr might have blown away, and so kind-hearted."¹⁶¹ She continued to live in Jacksonville after she left the College. Her

home was visited by the students and admired for its beautiful garden, one of the first elaborate gardens in the city.

For thorough and conscientious teaching of the solid branches, Miss Clarinda Olin probably excelled all other early teachers with the possible exception of Professor Spaulding. She was the sister of Stephen J. Olin "the great Stephen J. Olin," the students proudly proclaimed him. Graduate of Middlebury, later president of Randolph-Macon College for men in Virginia and finally of Wesleyan University, Middletown, Connecticut, he ranked with Wilbur Fisk as one of the two greatest educators in the Methodist Church in the first half of the nineteenth century.¹⁶² Of broad and liberal views, acquainted with both the North and the South, it is said that he showed a better understanding of both sides in the famous Baltimore Conference of 1844 than any other man in the Church.¹⁶³ The life and position of her brother will indicate something of Miss Olin's background of intellectual culture. Her father, of Leicester, Vermont, was prominent in law and politics in that state. It may be assumed that Miss Olin was born there and educated in the East. In the Illinois Conference Female College, where she remained seven years, she taught science for a year, then mathematics. Clarissa Keplinger Rinaker recalled that her class in Burritt's *Geography of the Heavens* overflowed from the basement of the East Charge Church into the main room above; also, that she taught the botany class, "in which we imagined we were doing wonders analyzing flowers, could sometimes trace down and find the descriptions for ourselves, and stained up many a book pressing flowers."¹⁶⁴ One observes, too, from this relation that the laboratory method was used in teaching where it was possible. In "College Life in the Fifties," Mrs. Minerva Masters Vincent wrote:

Miss Olin, the teacher of mathematics, led us carefully through Davies' Algebra and into Loomis' Higher Algebra. That class I think we cannot forget. We went on into geometry, plane and spherical trigonometry, and then took up Olmstead's *Unabridged Philosophy*, getting the statement and solution of every problem in that book . . . It was whispered around the class that the boys in Illinois College had failed to do what we had done in Olmstead's *Philosophy*.¹⁶⁵

Miss Olin was remembered as homely and awkward, advanced in age ("she wore a cap"), of gentle manner, indulgent to the poor student. In one girl's "scriptural album," the memory book of that day, she wrote: "This beautiful world, in it we find everything we need," which is in contrast to the usual melancholy observations recorded in these albums. In spite of the recollection that she was "advanced in age," it seems unlikely that she was *very* old. Perhaps the cap gave that impression. She taught with President Jaquess in the English and German Seminary at Quincy until the Civil War, then became a matron in a soldiers' hospital.¹⁶⁶ The rest is silence.

Miss Hulda Gardner was the fifth of the seven-year group. She taught the preparatory studies. After two years she married, but continued to teach as Mrs. Hulda Gardner Grant. The trustees recognized her service and that of Miss Olin by granting each a perpetual scholarship upon their retirement.¹⁶⁷ The girls remembered her as the friend who got them out of scrapes, "such as an occasional visit to the steward's larder."¹⁶⁸ Mrs. Isabelle Sheldon, a widow, was teacher of the natural sciences for four years. She came to the College from Springfield, Illinois, where she had taught with her husband in a school for mechanics.¹⁶⁹ She later married Professor A. W. Cummings.¹⁷⁰ Miss Elizabeth Mead, "a prim and dainty little creature," taught languages for several years. She was probably the Miss Mead who was principal of the Jacksonville Female Academy in 1850-51. Miss Hannah Snow, "fresh from an eastern school, full of poetry and bright impulses, had an immense influence over us," Mrs. Grubb observed. She arose at four-thirty in the morning to give her an art lesson.¹⁷¹ Miss Snow's influence was limited by the fact that art was not yet a popular subject, and many girls did not come under her instruction. She also taught ornamental needlework and some academic studies. In spite of her more limited contacts, she was recalled as one of the outstanding teachers. Faithful Shipley, an alumna of Petersburg, Illinois, taught the natural sciences

for several years. She knew the famous Ann Rutledge; Abraham Lincoln had surveyed her father's farm near Petersburg. These facts lent no particular prestige then. Something like the Lancasterian system of instruction seems to have been used during the years of heaviest enrollment, although the faculty of twelve or fourteen was a good-sized faculty for that time. Illinois College had begun with five.

Perhaps the strongest teacher among the men on the faculty was Professor Horace Spaulding, former head of Howard Academy. A student of Illinois College who had attended this academy or a private school conducted by Spaulding after it closed, said that he had taken freshman rank in the College "having prepared under my good, old-fashioned, New England teacher, Horace Spaulding, who maintained a school for boys and girls in Jacksonville for quite a number of years before Illinois had any public schools. He was a man whose knowledge was, I fear, but ill-rewarded."¹⁷² Professor Spaulding was a graduate of Wilbraham Academy and had taught several years in Massachusetts before he came West to open the Methodist Howard Academy.¹⁷³ According to a document in the college archives, he also conducted about 1838 or soon after an evening school for Negroes free of charge. As school commissioner in Morgan County, he did much to promote public education. It might be emphasized that these friends of church and private schools did not oppose public education. They were often its best friends—such men as Thomas, Cartwright, and Spaulding. At the Female College he taught Latin and Greek and, during a second year, Latin and natural philosophy. His students remembered him as a man of great integrity and erudition, a faithful teacher, as one not given to jokes, who accepted no imperfect lessons.¹⁷⁴ He was a man of pronounced anti-slavery views.¹⁷⁵ Paul Selby, editor of the *Morgan Journal*, an abolitionist in sentiment, taught penmanship one year. W. D. R. Trotter, trustee, financial agent, business manager, also taught one year as professor of Greek and Ancient Literature; and Professor James S.

Barwick taught Greek and Latin a year. He was a native of Maryland and a graduate of Indiana Asbury University.¹⁷⁶ He was a good teacher "of great serenity, whose face shone with happiness" and—was very absent-minded.¹⁷⁷

This brief sketch of the teachers will indicate that the faculty was varied as to the age, sex, origins, background, and temperament of its members, and sufficiently large to give a considerable range of personality and opinion. In a decade when a battle of ideas was in process and a battle of arms approaching, one might wish to know something more of their opinion on the issues in conflict and the degree of freedom they enjoyed in teaching. The question of slavery, which created a considerable disturbance in the College in 1854, is considered separately. The age-old dispute over the relation of religion and science arose in an early form in 1855, it seems, when Spaulding was the professor of the natural sciences. As Mrs. Minerva Masters Vincent, a member of the class of '55, told the story:

Many of the students were so bound up by the prejudices of traditional theology that when we learned that geology taught that the six days of creation might mean ages upon ages, rather than six twenty-four-hour days, great was the consternation. One girl sat upon her trunk declaring that she must and would go home if the foundations of belief in the Bible were to be thus shaken, thinking it better to be ignorant than to lose faith in "the way the world was made." After much talking and several meetings to consider the subject, all was quieted down, and the school life went on . . . We came through our college life not only with an enlarged horizon, but with a stronger faith in God.¹⁷⁸

From the academic side of college life one might turn now to the physical foundations—the building and grounds.

FAIR TEMPLE OF LEARNING—THE FIRST BUILDING

Until the winter of the year 1851-52 the College continued to be located chiefly in the basement of the East Charge Methodist Church; some classes overflowed to rented rooms in homes nearby. This temporary location probably had some important lasting effects on the customs and traditions of the school as well as some temporary inconveniences for both school and citizens. The school was immediately

brought into intimate connection with Jacksonville life. Students had more freedom of movement, so that the dormitory regime probably never became so "sheltered" as it was in many girls' schools. As to the individual students, lasting friendships were formed by them with Jacksonville families. Contacts with Illinois College, an important aspect of the social life through the years, were more easily and freely made. It was hard to confine the young ladies within walls later. The catalogue of these years, the minutes of the Board of Trustees, and the reminiscences of students contain no references to social regulations. Very likely there were some rules; no doubt the application of these varied greatly according to the family with whom the student stayed. Clarissa Keplinger Rinaker told of her life as a "town girl" living with the Ruckers in 1850-51.

I remember climbing an almost upright ladder through a trap door in the ceiling to enter the room which was occupied by Miss Rachael Jaquess (sister of our principal) and Miss Matheny. The room was over the sitting room and when Rachael wished more heat turned on she rattled on the pipe with her slate pencil . . . The Ruckers were an old-fashioned Methodist family who succeeded in making a pleasant home for their numerous boarders, and the sitting room was well-filled at morning prayers when the good old man lined his hymns and, I think, read his chapter from memory. Their parlor was the temporary home of the "Academy piano" (the first, by the way, that I ever saw) where Mrs. Rapelje on music days taught the music aspirants of that early day to drum, drum on the piano.¹⁷⁹

Very likely most of the girls were Methodists and stayed in Methodist homes, but Alice McElroy Griffith, a Presbyterian, stayed with an Episcopalian family, attended that church and formed a lifelong friendship with the minister, W. T. Worthington.¹⁸⁰ The Jaquess family occupied the Milburn house in 1850-51, while Mr. and Mrs. Milburn were in the South.¹⁸¹ Perhaps at this time the custom of school parties at the Milburns was begun.

The Board of Trustees, at the first meeting, October 10, 1846, had instructed its new prudential committee to take steps to secure a lot and make plans for erecting a building. Two incidents connected with the final decision as to a site deserve notice as reflections of conflicting social, religious,

and educational opinions and groups in Jacksonville. The first incident, the details of which were related by a participant, William J. Rutledge, arose in connection with the purchase of a lot in the East End of the town.¹⁸² Although some of the best families, among them the John J. Hardins and the Benjamin Griersons, lived in the East End, which was the center of early growth, the movement was toward the west. West State Street was already becoming the aristocratic section. Judge William Thomas, chairman of the prudential committee and a resident of the West End, was arranging to buy a lot for the College near his residence. Rutledge and several other members of the Board discovered that they could buy five acres on East State Street (center of the present campus of MacMurray College) at a bargain price of \$500 since the business section was moving further west. They bought it and paid for it without telling Judge Thomas and others who favored the West End. The Rutledges and Mathers, very democratic in sentiment, were perhaps influenced also by the fact that the East Charge Church was near the lot purchased, and by other considerations. The West-Enders, it is said, were placated by the bargain and accepted the lot for the college location.¹⁸³ As Rutledge related some time later:

East Jacksonville had two Mark Twains then, known as "Jim Buckingham and Ed Dawson." They said, "That five acres bought for a college in 'pick up' is a flag of truce sent to 'stuck up,' so the strife is now over. And, sure enough, there has been no rivalry since . . . If John Mathers, Judge Thomas, Squire Stacy, and George Rutledge come back here as "ministering spirits," next to calling at their old home and its inmates, is a visit to this college."¹⁸⁴

The other incident relates to a second offer of the Jacksonville Female Academy property to the Board of Trustees. The financial difficulties of that institution had not been ended by the temporary expedients of 1846. In 1848, its trustees agreed "that, as the Methodists were numerous and strong in the rural districts, if they would assume the debt of the Academy and repair the buildings, they should control the school."¹⁸⁵ These words occurred in the letter of William Rutledge, mentioned above. The minutes of the Board

merely stated that the Academy had offered to sell the property and that a committee was appointed to investigate.¹⁸⁶ The trustees approved the recommendation of this committee that the property not be purchased. The objections were: that the property was not "so well adapted to the uses of the Board," that the trustees had the assurance of \$1500 if they would build on their lot on East State Street, and that five trustees of the Academy were opposed to the transfer. The Board wished to avoid all unkind feelings and to withdraw all obstructions, so far as it was concerned, to the continuance of said institution under its present organization.¹⁸⁷ Twice this institution had had a chance to buy its local competitor. The first time the trustees of the Academy reversed their decision to sell, and the Methodist Board dropped the question. The second time it rejected the offer. Although it was probably not interested in trying to revive a rival institution, it showed a tolerant spirit in not being in any sense a party to its demise. Competition among educational institutions has not always been so generous; in Jacksonville no more than elsewhere.

The Board of Trustees was already at work on plans for the new building before the second offer from the Academy came. The minutes of the Board for these years 1849-51 are filled with the details of construction—matters of bricks and mortar, stone and glass; the erection of a smoke house, wash house, stable, fences, wells, and cisterns; the planting of trees, down to the purchase of a lightning-rod. On September 6, 1849, the cornerstone was laid. No copy of the address of Bishop Janes nor contemporary report of the ceremony has been preserved. G. R. S. McElfresh told the story afterwards:

In the summer of 1849, the corner-stone of the first building was laid with appropriate ceremonies, which some of us who were present can well remember. Bishop Janes on the occasion delivered an address of great force and beauty in the church to a crowded audience, and then proceeded to the college grounds where in due form he laid the corner-stone. A receptacle had been cut in the stone for a tin box in which were deposited many articles of interest, such as a Bible, Methodist Hymn Book, Discipline, church and city papers, names of trustees, etc.¹⁸⁸

In 1921, the College came into possession of the hammer used by William Rucker, the stone mason, in the laying of the cornerstone, the gift coming through Winifred Willard, his great granddaughter.¹⁸⁹

In the meantime, the Board of Trustees was trying to secure funds for the building. Two possibilities lay before them: to get aid from the East as Illinois College had done, or to rely on the gifts of the Illinois Methodists. The former was tried first, and William H. Milburn was selected as financial agent. On November 7, 1846, the Board resolved "that our agent, the Reverend William Milburn, proceed to the eastern parts of the United States and spend his time in collecting funds and property for our Female Academy."¹⁹⁰ He was to be paid one-fourth of his collections up to \$10,000; beyond that the entire amount came to the Academy." There is no record that he collected anything; nevertheless, this appointment is interesting and even important. Milburn was the first of a long line of financial agents who labored faithfully, even if not always fruitfully, for the College. And, if their work did not bear fruit in money, it did bring publicity and patronage.

Milburn's appointment is also notable for its results on his personal fortunes: The Board of Trustees opened new fields to him, an outcome which neither anticipated at the time. A few facts about his life might be useful to readers of today. The people of the nineteenth century knew him well as "The Blind Man Eloquent," a very popular lecturer in Europe as well as in the United States, friend of Emerson, of Carlyle, and other great men of the century.¹⁹¹ He was the son of Nicholas Milburn, member of the first Board of Trustees. Born in Philadelphia, he had grown up in Jacksonville and attended Illinois College until his eyesight, defective from a childhood injury, and his health made necessary his withdrawal. He then entered the Methodist ministry, chiefly through the influence of Peter Akers, and served his apprenticeship as a circuit rider. On his trip east for the College in 1847, Milburn reproved some fellow-passengers

on a boat for drinking, card-playing, and profanity.¹⁹² They were members of Congress and rewarded him for his courage by securing his appointment as chaplain of the House of Representatives, a position he held several times and in both Houses. Much of his later life was spent in the East, but he made frequent trips to Jacksonville. He visited the College and lectured in its classes and chapel many times during the next half century. Thus his name deserves particular emphasis in its history. No other person connected with the College has been so widely known nationally as Milburn except Peter Cartwright.

As financial agent, however, Milburn was not a success. He attributed the failure of his mission to two factors.¹⁹³ The East could no longer be aroused to missionary efforts in behalf of education in Illinois. The Middle West had grown and prospered and should be able to support its own schools, Easterners concluded. One would have to admit the truth of this assumption on the part of eastern churches and people. Also, Milburn insisted, the petitioner who was practically blind was at a disadvantage. He could not respond to the mood of the person from whom he sought aid. "I therefore think that a blunder was committed when I was appointed by the Conference as an agent to travel in the eastern states for the pecuniary advantage of its institutions."¹⁹⁴ The Board made a second effort to secure aid from the East by approving the trip of President Jaquess in 1852. Aside from the books and the information about schools that he secured, this mission was also fruitless, it seems.

Agents appointed to secure funds in the Illinois Conference—W. D. R. Trotter, Benjamin Newman, W. J. Rutledge, and several others—collected \$17,212 by the fall of 1849.¹⁹⁵ The conference ministers were urged by Peter Akers to accept it as "a high duty to sustain . . . the operations of the Conference in the work of female education."¹⁹⁶ In 1848, the Board of Trustees named Akers, Cartwright, and Trotter special agents without pay to secure money. Cartwright had described his methods of getting aid for education: He

declared he would "torment parishioners before their time" if they did not pay. These Methodist ministers, as well as the financial agents, deserve tribute for service to a difficult cause. The results were small for a period of prosperity such as that of the early 1850s. The Illinois Conference included, the editor of the *Western Christian Advocate* asserted, "probably the richest agricultural district of the United States, if not the world," and "will have a hard problem to solve in counteracting not only the disabilities of poverty but also the redundance of wealth."¹⁹⁷ He advocated support of educational institutions that would teach the right use of wealth. These statements are a correct interpretation of the rapid transition then taking place in Illinois, a transition from frontier to industrial, machine-age society, from debtor to creditor status. Peter Akers expressed similar warnings of the dangers of wealth, and especially of a materialistic philosophy, which might result from its pursuit. The Illinois Conference, it is true, had just undertaken new obligations. Illinois Wesleyan University was established at Bloomington in 1850 under its patronage, and several new seminaries, among them the co-educational school at Quincy, had been granted conference sanction.

In the meantime, the Board of Trustees had completed the construction of the building with borrowed funds. This body reported to the Conference in 1852 a debt of \$13,930.40. Subscriptions due amounted to \$9,013.40. It was thought that \$6,000 of this could be collected. To complete the building and its furnishings and to pay off the debt, the Board thought \$10,000 more would be needed.¹⁹⁸ About this time President Jaquess laid before the Board the plan of "perpetual scholarships" as a means of raising an endowment of \$50,000.¹⁹⁹ The description of this project is given later. Temporarily it brought some money and many students. These two things encouraged the construction of a large west wing to the building in 1855.

This first building of the Illinois Conference Female College was a source of great pride to the Conference. One mem-

ber declared that each time he entered it he felt proud to be a Methodist.²⁰⁰ For that time it was a considerable achievement; with truth, no doubt, it was pronounced one of the best college buildings in the West.²⁰¹ Completed with the wing, it had cost about \$100,000.²⁰² It could accommodate 150 to 200 boarding students and its classrooms and chapel could serve more than 300. The following description appeared in the catalogue:

The front and main building of the College is one hundred feet in length by fifty in breadth; its basement is of granite range-work, and the superstructure of the best brick material; it is four stories high, and surmounted by a handsome observatory, overlooking the city and vicinity. The front is ornamented with four massive Corinthian columns, resting upon a fine cut stone portico. The basement is partitioned into study hall and recitation rooms. . . . The first floor above is covered by chapel, public parlors, and rooms for the use of the President. All the rooms upon the second, third, and fourth floors, with the exception of three—the library, reading room, and senior recitation room, upon the second floor—are used as dormitories by the teachers and pupils.

A wing has been added to the west end of the front edifice at a cost of \$22,000, that is one hundred feet in length by forty-two in width, four stories high, with a reverse five stories in height, fronting on Morgan Street. The first hall of the wing opens upon a balcony. Most of the rooms upon this hall are devoted to the musical department; and those upon the second and third, as in the main building, are occupied as dormitories, which, in both buildings are commodious, light, and well-ventilated. The fifth story contains two spacious halls for the use of the Belles Lettres and Phi Nu Societies. The dining hall occupies a space in the basement of seventy by thirty-eight feet. . . .²⁰³

The pictures of this "noble structure" show the simplicity, the excellent proportions and good lines of Georgian architecture combined with the modified classical style found in the Old South. The only reference to the architect the writer has found appears in the following notice in the catalogue of 1851: "The Steel Engraving in front of this catalogue is from W. Catlin's Daguerreotype of the original drawing by N. Koscialowski, architect."²⁰⁴ A few years later, the name of Sophia Koscialowski, of Jacksonville, appeared in the list of college students.²⁰⁵ One can guess that she was of his family, a daughter, perhaps. Her name suggests that the intermingling of national groups continued today had had early beginning.

The transition to a boarding school demanded an expansion of the internal administrative agencies. The administration of the academic program had been placed in the hands of the president as the head of the Board of Instruction. From the records of the Board of Trustees it appears that the administration of the business and financial aspects of the College—matters of board and rooms, care of buildings and grounds—was placed in the hands of officers and employees directly responsible to the Board. The titles of these officers are interesting—*home agent, steward, sexton*—suggesting a transference from the ecclesiastical organization. Although the trustees appointed a committee to employ a sexton, there was no further reference to this office.²⁰⁶ The steward lived in the College and had charge of the boarding department. Among the stewards of this decade was William Rutledge. One cannot picture a more fortunate choice than this Virginia gentleman widely recognized as a “dispenser of hospitality and good cheer.” Mrs. Rutledge was designated the *matron*.²⁰⁷ The home agent (W. D. R. Trotter was the first appointed to this office) corresponded to the present business manager, treasurer, and bursar combined. The scope and range of services of these men deserve special mention: Trotter, as trustee, financial agent, home agent, and steward, for example. Other such instances could be cited. The College owes a large debt of gratitude to these faithful servants. And the Board of Trustees maintained minute and careful surveillance over the internal administration. Its minutes record its activities and, incidentally, record many interesting facts about the life on the campus. In a detailed plan drawn up by its committee on stewardship it distributed the rooms in the entire building to their various uses.²⁰⁸ It ordered the home agent to have the east gate changed and hung on the inside and two other gates nailed up and to compare by experimentation the relative cost of heating by coal and wood. It provided that a committee of its members be appointed to investigate “the propriety of selling the present barn and the lot on which

it is situated" and to report "what conveniences are necessary for the steward in keeping cows and slopping pigs on the most limited and economical scale," and considered many other minutiae encountered in the operation of a young ladies' boarding school.²⁰⁹ One notes in the minutes a record of the material progress of the age. The trustees "considered installing gas or steam heat" and voted to "telegraph Brother Barwick to come on"; but at the same time they still met at "early candle-lighting."

How did these young ladies like their "fair temple of learning"? Several of the early residents have left descriptions and comments. Mrs. Sophia Naylor Grubb wrote:

The long wide halls, the pleasant chapel, the spacious grounds, the cheerful parlors and rooms, were all lovely to us; and their chief charm lay in the fact that they were ours to use—to fill with deeds of kindness, industry, faithfulness, and loyalty to high principles which should become cherished memories in the years to come. . . . But our rooms were of course the chief centers of interest. They would seem cheerless now to girls accustomed to the luxuries of modern school life. Bare floors and dead white walls unrelieved by even a colored advertisement; a pine table, flanked by two wooden chairs; a bit of looking-glass over one corner of the table where the wash bowl and pitcher stood; a sheet iron stove, where we made and kept up our own fires from a wood box filled daily by "Willium." A strip of wood at the head of the slender bed served as a wardrobe by means of plenty of nails driven by ourselves. A tin candlestick completed the picture of a room into which were daily crowded as much earnest work, high hopes, mirthfulness, and downright enjoyment as ever went into an equal space. . . . I have travelled in many lands . . . but no greater happiness has visited my heart than in that poor little room.²¹⁰

Another girl remembered rooms heated by Todd stoves and halls cold as Greenland. Although the "wardrobe" and heating arrangements she described were not the most desirable, the Board of Trustees were soon discussing improvements. In 1856, the Board appointed a committee to investigate the cost of heating the building by hot air or steam.²¹¹ And they considered the purchase of wardrobes, too, although bankruptcy came upon them before they could be purchased.

The young ladies were required to clean their rooms. Certain furnishings they brought from home or purchased in

Jacksonville. The first mention of an "outfit" is found in the catalogue of 1853: "Each young lady should be furnished with a Bible, towels, and a pair of over-shoes . . ." ²¹² By 1856, the list had grown to the following: "Each young lady will need a common Pail, Washbowl and Pitcher, Broom, a Bedspread, a pair of Overshoes, an Umbrella, and if they desire the floor carpeted, a Carpet, Towels, and Looking-glass." ²¹³ Clara Ibbetson Weir, '54, recalled bringing a feather-bed and ten dozen candles which she had made herself. ²¹⁴ One may feel sure that the ingenuity of the college girl introduced some individuality and attractiveness into these dormitory rooms.

SOME FACTS ABOUT THE STUDENTS AND
THE COLLEGE ROUTINE

The Illinois Conference Female College began to receive students from other states and sections almost from its foundation. In the first year, it is true, its patronage was local, from Morgan and adjoining counties. In the second year, however, students appeared from other parts of Illinois and from Missouri and Kentucky. ²¹⁵ For a few years there was a small but noticeable growth in the patronage from the South. In 1852-53, for example, eleven students were enrolled from Missouri and two from Kentucky. The year before, Tennessee had had a representative. But, although Missouri continued to have several students enrolled, there was a falling off in the southern element. Southern peoples were already isolating themselves from any possible contact with anti-slavery sentiment. After 1853, the student enrollment from the Middle West grew as that from the South declined. Iowa took Missouri's place. In 1855-56, there were seven from Iowa; in 1856-57, nine. Indiana, Wisconsin, Ohio, and "Bleeding Kansas" were represented (a student came from Lawrence itself in the fateful year 1854.) Pennsylvania and New York were represented in the later 1850s, and one student came from Toronto, Canada; also, one from Texas and one from California. In 1853-54, 95 students out of 228 were from Jacksonville; in 1856-57, only

75 out of 329 were residents of Jacksonville. Reference has been made to the size of the enrollment in discussing the curriculum. From a total enrollment of 117 in 1849-50, it grew each year until it reached the ante bellum peak of 329 in 1856-57. Of this number, 121 were college students, 204 were preparatory. In 1858-59, it had fallen to 166 (107, college). This decline may have been the result in part of the Panic of 1857, as well as of the political unrest, because in the next year the enrollment rose to 183 (136, college). All of these students except three (from Indiana, Iowa, and Ohio) were Illinois girls.

A characteristic of the ante bellum colleges was the forty-week year. Thus the four-year classical course was four and one-half years measured in terms of the present college year. Apparently holidays were rare during the year. Only the summer vacation was mentioned before 1860; then a week at Christmas was granted.²¹⁶ A student of 1852 recalled: "One day at Christmas and one at the New Year was our only vacation. We were pushed along as rapidly as possible."²¹⁷ The catalogue explained that the vacation from July to September was granted "so that the young ladies might be at home during the warm and sickly season."²¹⁸ Sometimes students from a distance did not return home during vacation. Alice McElroy, from Missouri, stayed at Island Grove near Jacksonville with relatives on a farm, spending the sickly season "riding horseback, in a peach orchard, and overhauling wardrobes for fall and winter."²¹⁹

The college year consisted of two sessions until 1856-57; then the three-term plan was adopted. Students might enter at any time. The emphasis placed in the catalogue on punctual entrance and regular attendance suggests the difficulty of attaining these objectives. Parents were urged not to permit their daughters to visit their homes more than once a term.²²⁰ At the close of the session public examinations were held, and students were "advanced or not according to their proficiency." Trustees, conference visitors, parents, and friends often attended these examinations. The trustees set

one of their meetings to coincide with each examination period.²²¹ Governor A. W. French, a conference visitor in 1850, gave a very favorable report of the examination and the conditions and prospects of the school.²²² That these visitations were not entirely a formal or perfunctory procedure, reports mentioned below will indicate.

The cost of education in the Illinois Conference Female College was small in comparison with that in some other schools of that day. In 1856, after some increase had been made, the rates were: tuition in the collegiate course, \$12 a term (semester); in the preparatory course, \$10.²²³ Board in the dormitory was \$2.25 a week. There was a contingent fee of \$1.50. Thus the cost for a year was \$117 for collegiate work. If the young lady studied French and music, with practice on the "Academy piano," her expenses would be increased \$56 for the year. These rates were about the same as those charged by the Augusta Female Seminary in Virginia.²²⁴ In Judson Female Seminary in Alabama, however, the cost was \$260, exclusive of languages and ornamental subjects. On the other hand, Mount Holyoke Seminary, which used self-help, cut the cost to \$64.²²⁵ Although the girls kept their own rooms and might do their own washing, those living in the dormitory did no other work as a means of reducing the expenses. In 1851, the Conference requested the Board of Trustees to organize a beneficent society to aid orphan young ladies and others who needed assistance to obtain an education at the Female College.²²⁶ Apparently nothing was done toward this end. In the course of the years the Education Society of Jacksonville has aided some girls to attend the College.²²⁷

The rules and regulations evolved from a brief statement on "Government" in the catalogue of 1852 to a long list of by-laws and a code of conduct in the catalogue of 1858. Although rules were not always observed then any more than today, the regulations reveal something of the standards of the institution and the practices it sought to prevent or to

correct and might be included in full with the omission of a preliminary admonition as to attendance:

Religious services are held in the Chapel of the College every morning at which all are required to be present.

Young ladies boarding in the family of the Steward will be required, also, to be present every evening at the hour of family devotions.

Young ladies will be required to attend church services with the President and Teachers every Sabbath, at the Methodist Church, unless they are members of other churches or are desired to attend elsewhere. In such cases they will be required to attend the places designated regularly.

Young ladies will be required to rise at an early hour; have their rooms in order in proper season; be prompt and regular at all their meals; have their lights extinguished and retire by ten o'clock p.m. [Early morning prayers were at six and breakfast at six-thirty.]

During study hours no unnecessary talking is allowed—no visiting in public or private rooms.

Pupils will not be allowed to visit in the country, except in those families where the parents or guardians have, by note or otherwise to the President, given their consent. Ladies in the building will receive all calls from those not boarding in the Steward's family in the public parlor, and under no circumstances invite their friends to their private rooms without permission.

All are required to take daily exercise in the open air and to cultivate active and industrious habits, in social as well as school duties.

The occupants of rooms will be held responsible for all injury done them or the furniture, as well as for all rudeness or impropriety in them.

Under no circumstances can any part of the duties of the week, for letter or composition writing, be done on the Sabbath.

Students are not permitted to receive calls from citizens except on Friday evening and during Saturday.

Each one must be provided with an umbrella and a pair of over-shoes, have every article of apparel fully and distinctly marked with her name, and discard all jewelry as a mere ornament from daily use. Indeed, they are most earnestly advised to leave at home all jewelry and expensive clothing, not only as troublesome, but injurious and altogether unnecessary in a school girl's outfit.

No borrowing, lending or exchanging any articles except in peculiar cases, and then by permission of the Governess.

Calls upon the Sabbath are not permitted unless upon very urgent occasions.

Neatness in clothing, and in person, will be expected—indeed, this will be strictly required.

None will be permitted to remain through the night out of their room, and no boarding room will be exchanged, except by permission.

All assembling in groups, social conversation, and promenading in the halls during study hours are forbidden.

The doors of the rooms in the college edifice will be left open at night, and after the ringing of the retiring bell, the teachers will enter each room when the lights must be extinguished and the fires in proper order for the night.

Proper respect and politeness will ever be expected to both teachers and school companions, as well as to all other associates.

Young ladies from abroad, whether boarding in the family of the Steward or at a boarding house in town, will not be permitted to attend picnic parties, concerts, social circles, mite societies, or any similar assemblies. They will not be permitted to receive the visits of young gentlemen, nor be escorted by them to or from places of public resort, nor be attended by them in their promenades or walks of recreation, without permission from the President.

This requisition will be strictly insisted upon as a matter of prudence and safety respecting both the character of the pupils and the reputation of the College.

The Faculty are required to keep an accurate record of the absence, recitations, weekly exercises and conduct of each student and record the whole in a ledger provided for that purpose. The ledger is always to be open to the inspection of patrons and visitors. Its contents will be reported to the parents and guardians of the pupils every four weeks, if desired.

The Faculty are required to see that the above rules are carried into effect. They may adopt such other rules as they may deem necessary to preserve good order in the school rooms and buildings.

For the obstinate violation of the above and other regulations for the government of the College, students will be liable to *private* and *public reproofs*, to being reported to their parents, and as a last resort in extreme cases, to *suspension* and *expulsion*.²²⁸

The rules against attendance upon picnics, mite societies, and other social activities in Jacksonville and against receiving the visits of young men were incorporated by action of the Board of Trustees.²²⁹ Habits formed during the first two years of life without a dormitory were hard to break, however, and particularly for those still boarding in town. Until the west wing was built many "from abroad" still had to stay outside; after its construction the Board of Trustees passed the following regulation:

Whereas, the Board of Instruction has experienced great difficulty in the proper *government* of the school and in advancing the educational interests of the pupils, from the fact that so many *non-resident* students board in private families through town, where many opportunities are furnished for social meetings of various kinds; and, whereas, most of the young ladies have been in the habit of attending said meetings to the necessary neglect of their studies and to the injury of the institution; therefore, for the purpose of correcting this evil, and feeling it to be a

duty incumbent upon us as a Board of Trustees to guard the reputation of the institution and to aid the Board of Instruction in the proper *government* of the school, resolved that in the future all *non-resident* pupils shall be required to board in the College under the immediate watch-care or supervision of the Board of Instruction except those who work for their board and such as may desire to board with near relatives, but not more remote than brother or sister, uncle or aunt.²³⁰

From the records and recollections of the students one may learn about these rules in operation and also many other facts about life in the College before the Civil War.

LETTERS TO JEMIMA

Among the students of the 1850s were Jemima and Hepzibah Dumville, of Carlinville, in southern Illinois. They were classified as "irregulars" in 1851-52 and 1853-54; and in 1855-56, they took the English course in the academic department. They probably entered late and left early each year, for they worked for their living. Their mother, Mrs. Ann Dumville, immigrant from England, who had a prominent part in the history of the College in a crisis in 1860, was a housekeeper for Major Burke, of Carlinville.²³¹ At an early age Hepzibah (Eppie, she called herself) entered domestic service in the home of W. C. Stribling. The girls, it will be noted, attended school in alternate years only; in the intervals Jemima taught school to the great joy of her mother. They were not counted among the important people in the College or elsewhere; Eppie even less so than Jemima. In the few records of them she is merely "Mrs. Dumville's other daughter."

A series of remarkable letters written by Eppie to Jemima in the years 1853-63 have come into the hands of the writer. Although they contain many references to "our college," they were written in the years between and after school. The Striblings lived near Jacksonville, and Eppie was able to come to the exhibitions of the literary societies, to the commencements, and to visit the college girls. She gave details about the fire of 1861 found in no other source. Incidentally, the letters contain much local history—references to the first gaslights, detailed descriptions of the colorful Fourth of July celebrations, the grog shop problem, epidemics of cholera and

fevers and recipes for the cure of diseases, Sunday School conventions and revivals, local politics in the tense years just before the Civil War, and the contest of the "lower crust" and the aristocrats of West State Street. She read books on the Mormons and discussed the Mormon problem, which a few years before had reached almost the proportions of a civil war in Illinois and had led to the expulsion of the sect from the state. And she was concerned about the Irish immigration and the Catholic question. These letters constitute a valuable document for the history of American society. Their chief value in this history, however, is as a revelation of the mind of a student—her ambitions, her problems and disappointments, her interests in books, friends, school, clothes, politics, her family, her mother-country, England, and her adopted land. One cannot assume that she was an average or a typical student. Socially and educationally, so far as the extent of her schooling is concerned, she was below the average. But if all the schoolgirls of that time had the grasp of the issues of the day that she seems to have possessed and the eagerness to learn that she had, they should have been congratulated.

In the course of these letters Eppie made great improvement in spelling and punctuation. The school did that for her.²³² Her style had some of the primness, the formality characteristic of the diction of that day perhaps. Her vocabulary may have been influenced by Father Stribling, a walking dictionary, but her natural vigor of expression and her individuality broke through conventions and restraints. Her names for people are like a page out of Bunyan—Brother Curiosity, Mrs. Talkative, Modern Refinement, Brother Punctuality.

Her life was hard. Even when she went to school, she was late in entering. In the fall of 1853, she wrote *Jemima* that she had to finish drying the fruit and to do the sewing and knitting before she could enter, but added: "We must get to school sooner this winter and learn our lessons better."²³³ The Striblings were old and often had insufficient other help

for the work on the farm. Eppie did the cooking, washing and ironing, helped with hog-killing, even cut wood. She wrote in February, 1860, "There has been something of a revival in the East Charge, mostly among the schoolgirls, I think. That is perhaps the reason why the preachers have not been to see us. I guess about the time we get to gardening, soap-making, and cleaning house and yard the good people will take a notion to come."²³⁴

Scattered through her letters are many comments on her reading, which showed intelligent selection and criticism. She wrote in 1856 that William Milburn had just published a book entitled *The Axe, Rifle, and Saddle Bags*. "I have not seen it yet but if ever I do I shall be apt to make use of my eyes."²³⁵ Later she wrote that she was reading "Uncle" Peter Cartwright's *Autobiography* and thought him much better on the life of the frontier than Milburn. "How could one born in an eastern city and brought up in our modern Athens know anything about backwoods life," she insisted.²³⁶ Of Milburn's essay on the education of women she wrote at great length; she was sorry to be compelled to agree with him as to its superficialities.²³⁷ "My own slight acquaintance with the author gives the book a charm it would not otherwise possess," she declared. She read the *Ladies' Repository* (the Godey's Ladies' Book of American Methodism) and the *Christian Advocate* regularly. In her letters she discussed the articles of Charles Kingsley and Edward Thompson on slavery, which had been published in the *Advocate*. She persevered with *Paradise Lost* until she learned to like it. Cowper, Goldsmith, and Young she quoted familiarly. Of Ingraham's *A Prince of the House of David* she wrote that one versed in the Scriptures had nothing to learn from it but that the style was interesting. She read *Uncle Tom's Cabin* soon after it appeared and *Female Life Among the Mormons* ("It is about the size of Bascom's *Life*"). The heroes of Methodism—Bascom, Finley, Clarke, and Benson, as well as the more familiar "Uncle" Peter, she mentioned as household gods. In a letter of August 15, 1862, she wrote that she had bought

Parson Brownlow's *Life Among the Rebels*. When she was on the point of giving up her employment with the Striblings, she expressed the hope that he would give her Macauley's *History of England* and Rollins' *Ancient History*. The varied intellectual activities of conference ministers, as well as their writings, interested her. She wished to hear Akers' opinion on the state of the nation, "as we all think he is one of the wisest men of the age."²³⁸ She went to hear Milburn lecture on "What a Blind Man Saw in England." On February 3, 1861, she wrote: "I hear that William Milburn and Father Cartwright are going to Europe to deliver lectures. Uncle Peter has been lecturing in New York and has given five hundred dollars to the College that he made by it. I guess he will make a snug little sum by his lectures in the old world. You know that anything from America takes over there."

Eppie tried to keep up a schedule of study during the years when she was out of school. She wrote Jemima that she was studying the History of the Reformation and later that she had completed it. Someone had remarked that the Protestants had once persecuted the Catholics. Although anti-Catholic in opinion—she declared herself a Know-Nothing in 1856—she undertook a bit of historical research into the reign of Queen Elizabeth and submitted statements about her persecution of Catholics to Jemima "without comment."²³⁹

She came to the United States when a small child, but she remained very loyal to England and followed the course of events there closely. In November, 1857, she wrote: "Did it not make your heart ache to read the last London correspondence?" (about the Sepoy mutiny).²⁴⁰ In the same year she discussed a book on the recent Crimean War. She wrote Jemima that she was reading *Select London Lectures*, "which are among the best ever delivered in London, so you know they must be good."²⁴¹ England's attitude in the Civil War disturbed her greatly, creating, as it did, a clash of loyalties.²⁴² A letter of 1863 to her married sister, who had remained in England, gave a remarkably clear statement of the

course of the War up to that point. Her sympathies with Lincoln and the Union cause were pronounced. She had been abolitionist to the point of sending three dollars of her small earnings to the Free State Party in Kansas.²⁴³

When one recalls the picture often given of the ignorance and lack of intellectual interest of the women of that day, it is remarkable to discover the scope and character of the reading of this schoolgirl who spent a great part of her days in physical labor. She was not a bookworm. She showed a normal interest in clothes, parties, friends. She attended paper readings (forerunner of literary clubs), dinners, parties, weddings, and went on sleigh-rides.²⁴⁴ She made her own clothes and was well-informed on the new styles in capes and sleeves (she described how to make the Bishop's sleeves). She even made herself a set of furs: "I wore them in town today, and they all pronounced them beauties, and so they are the prettiest I ever saw of the kind."²⁴⁵

Eppie deplored her lack of education, and, though a gallant soul, faced with dread the bleakness of the future. "I know that I lack a good deal of having all I desire, but I sometimes feel as if I had a good education I could be content."²⁴⁶ Of a school friend, Annie Seyes, the daughter of a missionary, she wrote: "Annie is boarding in the building taking music and French lessons. She is not yet out of her teens and has graduated in the classical course more than a year since."²⁴⁷ It would be the height of her ambition to take the full classical course, she declared, but as the years slipped by she saw her hopes fade. How many other girls there were like Eppie one does not know. Their annals are usually unrecorded. These letters and the address of Mrs. Grubbs, quoted above, give one a glimpse of the dreams and hopes and then the disillusionment of the young woman seeking an education and a larger horizon in a generation when the doors were yet but partly open.

LIFE IN THE ANTE BELLUM ACADEMY AND COLLEGE

To recapture and depict the campus scene of one hundred years ago—the activities, thoughts, and dreams of the stu-

dents as they centered about the classrooms, their comrades, clothes, boys, vacations, and the wide, wide world—is a difficult but intriguing task. The background of the students was considerably varied as to wealth and intellectual and social culture but without extreme variation. The West was yet too new for that. Even Eppie was not so different as she felt herself to be. Many of the girls were daughters of Methodist preachers—Akerses, Trotters, Rutledges, Shorts, Jameses, Prentices, McElfreshes, Ruckers, Moores, Cranes, Dickens, Clouds, Pitners, and others appear in the list. Into these ministers' homes more education and somewhat more of the comforts and amenities of life had appeared by the 1850s, but there was little wealth. Prominent landowners of Morgan and surrounding counties and chief citizens of Jacksonville, Springfield, and other towns, sent their daughters—the Yateses, Palmers, Dunlaps, Capps, Warrens, Stacys, Gillhams, Becrafts, Matherses, Larimores, Blackburns, Kepingers, Van Winkles, Marches, Osbornes, and others.

From a distance there came Martha Orr and Alice McElroy of Missouri, representatives of the slave-owning class. Martha Orr had a brother in Illinois College (as did many girls—it was really a "brother" college) and a sister, Mary, in the Jacksonville Female Academy. Their older sister was the wife of Doctor Hiram K. Jones, the noted Platonist of later days. These two sisters married surgeons, who fought on opposing sides in the Civil War.²⁴⁸ They were intimately acquainted with Negro life and folklore, and good friends of Joel Chandler Harris whose *Uncle Remus* Martha loved to read aloud in later years. She must have introduced a somewhat exotic flavor into the campus life of the Illinois Conference Female College. Alice McElroy, an orphan, was sent to the College by her relative and guardian, Colonel James A. Barrett. Colonel W. B. Warren, of Jacksonville, whose daughter, Maria, attended the College at the same time, was a friend of the family; also, the prominent lawyer and statesman of Springfield, Colonel John T. Stuart, the first law partner of Lincoln. Her "connections" were the best.²⁴⁹

Out of a very different life came Eppie and Jemima Dumville. Representatives of other foreign groups began to appear — the German and Irish especially. And there was Sophie Koscialowski.

Differences in position and outlook produced controversies which must have disturbed the serenity of the reputed sheltered life of a young ladies seminary. "Girls with Northern and Southern proclivities and biased by different religious tenets could but imbibe the infectious spirit of the times, so many a tilt was exchanged. No lives were lost in these encounters but a self-mastery was secured that strengthens and ennobles character," was the conclusion of one student with reference to the invasion of college life by the bitter struggles of the 1850s.²⁵⁰ Eppie was not an aggressive, argumentative person to judge by the tone of her letters, but she wrote Jemima of trying to convert one of her school friends to Filmore-ism (the Know-Nothing or anti-Catholic Party of 1854), and she was a staunch abolitionist.²⁵¹

In the recollections of the students are some accounts of how they came to college and of those terrible first days at a boarding school. Perhaps few could match the experiences of Alice McElroy. She saw her first locomotive and met Abraham Lincoln! To quote from her relation of this memorable trip:

Colonel James A. Barrett, my foster-father, came to Missouri, for me in a beach wagon, January 10, 1851. We crossed the Mississippi River on ice and arrived at Naples about four o'clock on the same day to learn that we could reach Springfield that night by railroad, so we drove to the shed-like depot where busy men unharnessed the horses, and soon wagon, horses, and passengers were aboard the cars. In the meantime, I had stood in awe-wrapt interest not far off from the first railroad engine I ever saw—a seeming thing of life breathing volumes of smoke, crawling back and forth on uneasy feet, puffing, whistling, snorting in a most incomprehensible manner—'twas marvelous. I'm sure that "Alice in Wonderland" never encountered anything more startling, weird, or terror-fraught than this new kind of coach. This was literally the pioneer railroad of the State [the famous Northern Cross Railroad from Meredosia to Springfield, the track of which in Jacksonville ran right down East State Street in front of the College to the square].²⁵²

Perhaps there is a grain of comfort for us in our fear of atomic bombs to be reminded that the railroad engine was

once "terror-fraught." Alice had quite an eventful first trip to college. There was engine trouble, and they did not arrive in Springfield until midnight. Some days were spent there in sight-seeing. At the home of Colonel John T. Stuart she met Abraham Lincoln.²⁵³ In the meantime, her foster-father was trying to decide to what school he should send her. "The Illinois Conference Female College was finally decided upon as the school for me, because it was new and had its reputation to make just as each individual student had her character to shape . . . and because the president and trustees were personally known to him as good men of good judgment who could successfully manage this new western venture."²⁵⁴

Most girls were not so fortunate as to be able to come even a part of the way on the "cars." They came on stage coaches or in spring wagons. Clara Ibbetson Weir wrote:

I remember the first day I arrived at College. My father and I had driven forty miles in a wagon for there were no railroads. We had left our home at five o'clock in the morning and arrived at the school just at dusk. I was taken to a large double room, desolate and almost bare. . . I was very homesick until they brought me a room-mate. . .²⁵⁵

They were as curious about each other as the college students of today are about the "new girls." "There were many types of girlhood; the city girl, with her accomplished and pretty ways; the country girl, who with open-eyed wonder, was learning to adjust herself to live among others," one girl recorded.²⁵⁶ And another said:

The new girls were received with Christian courtesy and kindness. There were many pretty girls in their freshness and buoyancy, yet none to ring very loud as belles. The first one to awaken curiosity was a vivacious blonde wearing white kid gloves (a little soiled) in the algebra class. It looked a little incongruous, and we were on the qui vive to see the soft beautiful baby-like hands they covered, when lo! we saw they did not conceal beauty, but the chop of dish-washing; and, learning that she did all the chamber work and part of the kitchen work at home, she was at once a favorite, all feeling a kind of kinship.²⁵⁷

Did the girls have any fun? might be the first question the college student of today would ask upon examining the early catalogues with their requirements for graduation and upon reading the rules and regulations of the 1850s. Those who sought to graduate, especially those taking the classical course,

had little time for fun, but most students took less than this. As to the regulations, it is safe to assume that they were not always well-observed. Rules, like laws, are often prohibitions of past acts. Girls must have "assembled in groups for social conversation" during study hours and "promenaded the halls." They probably spent some nights in other girls' rooms, stayed up beyond the retiring hour, and wrote compositions and letters on Sunday. Most of their misdemeanors were very likely mild in character. One reads of raids on the steward's larder. From other sources, however, it might appear that such raids would be futile and that the cupboard was bare. Harriet Tomlin wrote of President Jaquess leaving the school to go out to solicit funds or food and fuel. The girls once organized a food strike. Thinking the steward too "close" in his expenditures for food (they complained of too much "mush and molasses"), they refused to come to supper. At prayers the next morning the President delivered a reproof, and the strike was called off.²⁵⁸ Many school legends develop around the servants, but the stories of school life in the fifties at the Female College contain few references to servants. Only "William," who brought the wood, was memorialized. One suspects that servants were few.

Recreation hour from nine to nine-thirty in the evening was a time for social gatherings. Sophie Naylor's room was a sort of "hub." She told the story of these meetings and of one meeting in particular in which the *mob* spirit escaped from all bounds and led to expulsions:

There songs were sung, the pure clear tones of my beloved roommate, Lizzie Kerr (afterwards Mrs. Martin), rising above all the others. There sermons were preached with a chair for a pulpit, reproducing the dialect of "Bruddah Johnsing" or the nasal sing-song of the brother from the rural "destricts." There plans were concocted for amusement, one of which ended so seriously as to considerably impair our confidence in our own judgment thereafter. It was near the close of the hour when we suddenly concluded to have a "menagerie." Lizzie and I were the "showmen." We hastily formed the girls in line and, naming some animal, told them to imitate it as we started the procession down the long hall. . . The first round went off famously, but as we rounded the second and were preparing to close in a grand finale, a few of the girls began to serenade a new teacher lately come from the "Academy" [probably Miss

Meade], who was very formal and precise in her ways and who was, therefore, liable to their criticisms. It was in vain that the "showmen" pleaded with them to desist. . . . The more horrified we were the more the girls enjoyed it until, like leaders of mobs in other cases, finding ourselves powerless, we incontinently fled to our rooms and hid our heads in the bed clothes to keep out the hideous noises. An ominous stillness soon came. Then we were imperatively summoned to the chapel "to meet the faculty." That was a memorable meeting; President Jaquess was absent, but Mrs. Jaquess, stern and majestic, more than filled his place. The incorrigibles, now that they had "cast the die," seemed possessed, and ate peanuts and threw the shells with perfect abandonment. The most of the girls were filled with contrition and dismay and pleaded perfect innocence of any intentional discourtesy. Three were expelled, two suspended, and the remainder given until eight o'clock the next morning to humbly apologize to the insulted teacher on pain of dismissal.²⁵⁹

Girls spent weekends and an occasional holiday with school friends in the country; sometimes a house party of eight or ten was assembled. "On one occasion Mr. Willard took a two-horse wagon load of us out to his country home. We will never forget it," Clarissa Keplinger wrote.²⁶⁰ And another remembered: "Once it was a wedding party, miles away in the country, when the mud was bottomless on a cold mid-winter day, but we bloomed out in thin dresses with low necks and short sleeves."²⁶¹ These weekends apparently became too frequent and were prohibited except upon express permissions from parents.

Picnics were a popular diversion of old and young. This privilege, also, must have been abused by the girls, because the Board of Trustees passed the special rule listed above against them. It was just after the following incident occurred that the rule was passed. Eppie wrote the story to Jemima in a letter of May 20, 1857:

On the 12th inst., Mr. McCoy announced to the young ladies of our college that a picnic would be held in Stribling Grove the following day. The morning of the appointed day was rather unpromising, but about ten o'clock the woods were alive with boys and girls. A clap of thunder soon after caused them to make a general rush for the house. We opened our doors and in a few moments the rooms were full to overflowing. . . . We gathered all the tables we could muster and spread them in the porch. They placed their nicknacks on them and tried to enjoy themselves as best they could under the circumstances. . . . At four in the evening the word was given to move homeward and at six the last one took her leave, and we had the house to ourselves again after a day of commotion

such as these old walls never witnessed before and perhaps never will again. There must have been at least two hundred present.²⁶² Occasionally the Milburns entertained the girls at tea; or the Chamberlains, a Congregationalist family, invited a group to meet with Illinois College boys on Thanksgiving or at commencement. Whether they were allowed to visit the "ice cream saloon," a social innovation in Jacksonville, is not recorded.

The present MacMurray College tours to historic places—Springfield, New Salem, or Hannibal—had some precedent in trips in the 1850s. Most of these places had not yet become historic, it is true, but the girls were taken to Springfield to the Annual Floral Festival given in June by the Springfield Horticultural Society. This festival, held in the Hall of Representatives, was a display of great scope and beauty, set off by music and addresses. The Jacksonville Brass Band was used; J. B. Turner, of Illinois College, noted for his interest in horticulture, took an active part, and it was reported that the show was made especially attractive by the large number of the elite and beautiful who attended from Jacksonville.²⁶³ In an appropriately florid manner the Jacksonville *Weekly Evening Journal* of June 17, reported the trip in 1850:

We learned from a friend who accompanied the young ladies of the Academies to Springfield during the Floral Exhibit on Friday last that great as had been the attractions got together by the florists of Springfield, yet they were so eclipsed by the three hundred handsome flowers from our own garden of beauty that the very roses blushed a deeper red at the comparison.

Students were attracted by the beauty of the Illinois landscape and her natural wonders. One young lady, who had seen the great prairies and the mighty Mississippi, declared her education would be incomplete if she graduated without seeing Lake Michigan. President Jaquess arranged that she join an excursion to Chicago, then emerging from raw frontier village to raw city, and have a sail on the Lake. Asked on her return what she thought of the great inland sea, she declared: "Mr. Jaquess, when I saw Lake Michigan, my little soul took off its hat and made its best bow to Lake



PERPETUAL SCHOLARSHIP.

No. 68
 WHEREFORE, that *John J. Goodpastor*
 of *Morgan County* and State of *Illinois* has become a subscriber of

ONE HUNDRED DOLLARS, towards the permanent endowment of the ILLINOIS CONFERENCE

FEMALE COLLEGE, at JACKSONVILLE, ILLS. *for the purpose of which may be used for*

educational purposes.
 When the said shall have been paid and endorsed hereon, he will be entitled for himself, his heirs, and assigns forever, to the privilege of having ONE SCHOLAR educated in said Institution, *for from the regular charges* for tuition fees, in any or all of the branches required for graduation. When one-fourth of the subscription note shall have been paid, he shall be entitled to the use of his scholarship for a member of his own family, as long as he meets the annual payments, and the interest on his note.

This SCHOLARSHIP shall be transferable at the will of the holder: but the transfer must be made on the books of the Institution, and by a surrender of this Certificate; and no transfer will be valid, until the entire note, principal and interest, has been paid.

Matthias Smith
 Jacksonville, Ill.,

Received payment in full.

Apr. 1866

Copy of a Perpetual Scholarship
 Issued by the College in 1856

Michigan."²⁶⁴ Horizons were advancing; moreover, experiences such as this had a depth and an intensity often absent in a more sophisticated age.

Students went occasionally to lectures in Jacksonville. Francis Gage's lecture on woman's rights was remembered. In the college notebook of Faithful Shipley, '53, was found the following comments on a lecture of Ralph Waldo Emerson:

I heard this celebrated orator lecture in the Congregational Church, Jacksonville, Illinois. His subject was, "Culture, Wealth, and Power." He represented culture as the great lever of human progression, dwelt but slightly upon wealth and power.

He spoke of all the means necessary for developing the mental and physical faculties, was much in favor of amusements, not even disapproving the gaming table, the theatre, and the opera. But he advocated these only so far as they could be used as lessons to teach the young mind the vanity and hollow-heartedness of the world.

(He seemed to believe this possible.)

He dwelt upon the comparative advantages of city and country life for developing the mind. After speaking of the advantages of town, he turned to the country and exclaimed poetically, "They have hills for geology and groves for devotion!"

There was decidedly a want of connection in Mr. Emerson's lecture. It was also slightly tingured with infidelity.

There is nothing prepossessing in Mr. Emerson's personal appearance. He is of medium stature, rather spare and, I should judge, of nervous temperament. His forehead, not at all prominent, was partly concealed by his hair, which was parted on the left side and combed smoothly around his head, and he rubbed his hand frequently across his forehead, as if suffering from headache. He sported a very long aquiline nose, with thin cheeks and narrow chin; but the eyes of this singular genius were the most interesting portion of his countenance. Their color I could scarcely discern at my distance from the stand. I believe it was dark hazel. They were very bright and piercing, and they rolled about in their sockets toward every part of the room as if the soul was wildly seeking an egress from their narrow orbits and they were persistently determined to guard the avenues.

The circumstances which have placed this man among the principal American orators must have been his manner of delivery which was perfectly entrancing. His voice, manner, and modulation were the free, easy, and affable kind which we love to see and hear in a fire-side friend. He had a peculiar manner of closing his sentences, lowering his voice a little and hurrying over the last two or three words as much as to say, "You know that anyhow," which had a very happy effect.

Whether her opinions coincide with the verdict of history, it is interesting to have the first reactions of a student of the Illinois Conference Female College to this great American. Emerson appeared further in student records. Minerva Masters Vincent, '55, declared: "These same blessed teachers who were able to overcome all fears in that direction (with regard to teachings in geology) were afraid to allow us to read Emerson's *Representative Men*, claiming that its influence would be pernicious upon our young minds; hence the book made its disappearance from the library."²⁶⁵ It is interesting to note that it had been in the library and that there must have been some demand for it among the students, if her recollections about the incident are correct.

One of the most serious defects of the program of the Illinois Conference Female College was the lack of any organized sports. The girls had little physical exercise beyond the promenades on the front walk. Some girls complained later of the inattention to the physical development of the students.²⁶⁶ The age rather than the school must be blamed. A few years later Dio Lewis began to arouse parents and educators to the serious need of physical education. Perhaps few of the girls in the Female College really suffered from too little exercise. Their weekends and summers on the farms helped to supply the lack of exercise in school, and the younger and more boisterous romped about the campus, but the very studious girl did suffer, beyond a doubt, from the "unnatural" life she led.

Religious exercise, on the other hand, occupied a large place in their college life. Girls living in the dormitory not only attended the chapel hour held each day for the entire school, but evening devotions as well. On Sundays they attended morning and evening services at some church, escorted by a teacher. Revivals, too, had a prominent place on the calendar; they were classed as one of the chief *diversions*! A "college girl of the fifties" wrote: "Occasions of display were not frequent, and as I recall it now, the chief diversions were revival meetings. In '52 a revival of great power prac-

tically broke up the school work for several days. Prayer meetings were held during recitation hours. The influence of the revival was felt more in the College than anywhere else and resulted in the conversion of almost every student."²³⁷

There was a special religious group called "President Jaquess' praying committee" by way of pleasantry and derision, Mrs. Minerva Masters Vincent, a member of the group, remembered, and she paid tribute to its value in her later work in the church.

There were boys, the Illinois College boys, the McKendree boys, and others, and they serenaded the girls then as now. "The uncurtained window looked out on a fair landscape and gave us opportunity to quote poetry to the gleaming stars or the glowing sunsets, or to number and list the serenaders, who entranced us with melodies under the midnight skies."²⁶⁸ It has been noted above that the regulations with respect to the associations with young men became more strict. Two causes may have produced the restrictions: criticism by parents or ministers that the girls gave too much time to the boys; the introduction of more contacts with the East through President Jaquess' visit and through teachers from the East, where social conventions were more strictly observed. Forbidden the visit of young men, the girls resorted to subterfuges to secure meetings. Alice McElroy described one procedure:

One of the tricks that always fooled Mr. Jaquess was the cloak trick. In those days gentlemen sometimes wore long broadcloth cloaks. So when a social evening with the college boys at a neighboring house was planned, one girl would don said cloak, join the bevy of girls walking up and down in front of the college after tea—a granted privilege—and as the shades of evening fell and good nights were exchanged three girls were under the cloak instead of one. This trio would soon find place in the friend's parlor where some young men from the college would accidentally call, and a good time would follow, generally of music and conversation. . . .²⁶⁹

Doctor W. F. Short, president of the College from 1875 to 1893, declared that as a student in McKendree College he had visited the Female College, knew all the girls in the Class of '52, and had probably caused President Jaquess much trou-

ble.²⁷⁰ He had the advantage in securing admission in the fact that he had five sisters who attended during these first years.

Visits of the boys were permitted, it appears, at the society exhibitions and at commencement. Matches were made from these associations, if they had not been already formed, and weddings began to take place within the college walls. Sarah Laning, later the wife of Doctor Short, described in her diary the wedding of a graduate that took place at commencement in 1854.²⁷¹ One young man sent his bride to the College to improve her mind while he joined the "gold rush" to California.²⁷² Perhaps it was to the Far West that Eppie referred in this statement to Jemima: "I suppose Benny will correspond with you. It would be nice to get letters from such a wild region."²⁷³ The West had moved on, and this generation was getting its thrills secondhand. In turn those following would have Buffalo Bill; then the "horse opera."

Dress and the fashions were matters of collegiate interest. The printed regulations discouraged expensive clothes or jewelry. Probably few students had fine clothes. On her first day, Clarissa Keplinger wore "a dark calico dress, a gingham sunbonnet, and a black alpaca round cape."²⁷⁴ Schools for girls were frequently referred to as "calico colleges." On Saturdays, Clarissa found time to "replenish her scanty wardrobe" and to make dresses for exhibitions or commencement. Commencement dresses "were of plain and dotted Swiss muslin trimmed with Valenciennes lace."²⁷⁵

Campus life in the 1850s lacked the organization (except the literary societies) and most of the symbols, the ritualism of later times, but the graduates and others who stayed several years, or even one year, developed a deep sense of attachment to "our college." "Gentle reader," wrote a graduate of 1852 to the girls of a later generation, "do you think class affiliation, student friendships, and Alma Mater loyalty differ in the then and now? . . . We have a lasting love for the school, the girls, the pastor, the old elm trees, and the beautiful streets. . . ."²⁷⁶ Their tears at parting were profuse.

To be sure, there is always a reluctance to leave the Alma Mater for the responsibilities and uncertainties of adult life. To the girl graduates of the 1850s, however, the end of school days meant a greater change—they entered, in the vast majority of cases, into a life of endless duties as wife and mother, with little freedom or opportunity for further self-development. At least that is the prospect they foresaw. One girl wrote later: "Indeed, when school days were done so severe was the wrench from college to home life and social duties that there was a feeling, with some of us at least, that life with all its best and most desirable things was past. . . . Friendships had become so strong, the routine of school life so sweet, that every other thing seemed irksome."²⁷⁷

In sweet but pathetic little notes in quaint memory books they bade one another farewell forever. Epidemics, the mortality of mothers, as well as the lack of freedom to follow their own desires, gave point to these farewells. "On the blank page of my old Wood's Botany, I find in pencil, 'Oh, remember me, Emily Thorpe,' who died some time after of cholera," wrote Clarissa Keplinger.²⁷⁸ Deaths occurred in the College itself; Clarissa recorded two in the winter of 1854-55: Arabella Rutledge and Miss Adams of Edwardsville, one of thirteen girls who gave a concert to raise money for the new college piano, overtaxed her strength, and "went away suddenly." Some of those memory books have been given to the College after the death of the owners. Among them is that of Alice McElroy, a gift of her friend, Colonel W. B. Warren, an embossed Jenny Lind book with a few songs, some steel engravings of Jenny and other famous women, and many pages filled with mementoes. There are notes by President Jaquess, her "undeviating friend," who hoped to meet her in heaven, by Miss Olin on the transitoriness of life and the uncertainty of happiness, by Mrs. Sheldon, and by many school friends. Parting was sweet sorrow. With Vergil they would say, "There are tears in things." And the Civil War was coming.

THE LITERARY SOCIETIES—BELLES LETTRES AND PHI NU

A prominent and constructive feature of the nineteenth century college was the literary society, a combination of literary and scientific study club, an oratorical and debating forum, and a social organization, with the last purpose decidedly subordinate to the other two. It is not unusual that such societies should have been founded in the Illinois Conference Female College; it is unusual that these groups have survived to the present. In the twentieth century, however, their function has become rather more social than literary, and their relative importance in collegiate life has been reduced by the appearance of many other organizations of both educational and social character. For a good many years the Belles Lettres and Phi Nu societies constituted the only collegiate organizations. College spirit crystallized around them; alumnae interest in the Alma Mater was centered in them until, and even after, the Alumnae Association was established. Many programs and press reports of their exhibitions have been preserved. They indicate the solid character of these performances and the educational value they must have had. The records of the societies were lost in the fire of 1861, but the minutes from that time forward survive and constitute an important historical record. For a good many years, while the college library was small, their libraries were an important asset. They established the first inter-collegiate relationship of the College in their associations with the brother societies of Illinois College.

The Belles Lettres was founded in the fall of 1851, chiefly by the members of the two senior classes of that year, the February and June graduates. Alice McElroy gave the following story of its origin:

These young men [of Illinois College] talked learnedly of their literary society of Latin sounding name, and of the splendid papers on live subjects they had at their meetings, which greatly interested us, for we had talked up class society organization pro and con, but had taken no active steps in the matter. The fall term was now progressing, and we decided that if the college on the hill made the society a success we could, too.²⁷⁰

By February 1852, the Belles Lettres were ready to present a public exhibition. From this time the mid-year public performances of the College were presented by the literary societies. At commencement they usually presented a joint program. This first Belles Lettres program was the following:²⁸⁰

Exhibition
of the
Belles Lettres Society
of
Illinois Conference Female College
Jacksonville
February 17, 1852

Order of Exercises
Prayer

The General Diffusion of Knowledge	An Essay by Miss F. W. Shipley
Hail, Columbia, varied	F. Beyer
Soliloquy of a Blackboard	An Essay by Miss S. Wyatt
Ingleside	Trio
Imaginings	An Essay by Miss S. F. Naylor
Fantasia	"Low Back'd Car" W. V. Wallace
Louis Napoleon	An Essay by Miss A. A. McElroy
California Gold Hunters	Song
Onward and Upward	An Essay by Miss J. A. Gilham
Good Night	Song
It Will be Said of Us—They Were in a Hurry	An Essay by Miss M. E. Harrison
Scots wha hae, varied	W. V. Wallace
The Soul	A Poem by Miss C. W. Winn
Praise the Lord	
Benediction	

The second society, the Phi Nu, appeared in 1853. The circumstances attending its foundation are suggested in the following account of Minerva Masters Vincent:

One other cause of disturbance in the College occurred that is now remembered—the coming into existence of the "Phi Nu Society." We were the "Belles Lettres." We were the people, and had no use for our little sister. It caused great indignation in the camp. If there were any in our class or even in the school who did not want to join the society already in existence, they had that privilege; but to organize another, and that, too, bearing the name of Greek letters, was to use a piece of great impertinence. The new society lived and flourished notwithstanding our protest, and had for its leaders some of the brightest girls. I am not sure

that we as a class were ever hospitable to the newcomer. But it was one of our blessed educational influences, although we knew it not.²⁸¹ The older society called the younger one the "Trundle Beds"; the Phi Nu retaliated by calling its rival "The Fossils."²⁸²

The original constitutions of these societies were destroyed in the fire of 1861. Hence it is impossible to state the exact procedure for admitting members. Clarissa Keplinger, a Belles Lettres, wrote of being "voted into" the new "secret society" and of her problem to decide whether to spend her one dollar to pay the fee required or for a daguerreotype.²⁸³ It is probable that admission to membership was democratic in character. Perhaps the younger society as a sort of protest movement was the more democratic in spirit. The societies were encouraged by the administration as an educational feature of the College. The catalogue of 1856 had the following statement with regard to their purpose and their regulation:

Connected with the institution are the Belles Lettres and Phi Nu Societies, whose design is the promotion of independent thought and accurate habits of composition. The Trustees have devoted to each society a spacious hall in the fifth story of the New Edifice. These halls have been furnished by the societies respectively, in a neat and convenient manner, so as to render them pleasant and attractive. . . . These Literary Societies are under the protection and control of the Faculty; and their property is under the guardianship of the Board. The Societies adopt their own regulations for business; but the Faculty have the appointment of meetings, exhibitions, anniversaries, and the inspection of pieces to be presented on their exhibition and anniversary occasions.²⁸⁴

The mottoes of the societies suggest their constructive objective: preparation for life. That of Belles Lettres was *Hic vitae activae preparamus*; that of Phi Nu, *Lucem colligentis ut emittamus*. Meetings with programs of essays, debates, some music, and an epistolary were held each week. The Belles Lettres were sisters to the Sigma Pi of Illinois College; the Phi Nu to the Phi Alpha. In later years, and quite likely at this time, they attended the open meetings of each other's society.

In an old notebook of Henrietta Keplinger, '57, are some interesting papers relating to the Belles Lettres Society. One item is a letter to "My dear friend," Alexander Van Winkle,

her fiance, but headed "Composed for the Belles Lettres Society, October, 1856 [November?], Epistolary being my duty." Her comments on the College, the Belles Lettres, and politics are of interest:

[I] . . . think the advantages of boarding in college far superior to private families, especially during the winter season. 'Tis true we are not permitted the society of young gentlemen. . . But what is that to me, when I have three young gentlemen cousins attending Illinois College this winter to whom I shall be happy to introduce you? . . . As to news, I am a whole-souled "Belles Lettres." You must hear from my society first as its prosperity is nearest my heart. We have secured almost all the talent both musical and intellectual, and I anticipate a year of great success. We have determined to have our meeting on Saturday (which you remember you said was indispensable to the good of any society and especially to the members, as the weekly exercises, if properly attended, would be of more practical value to the students than any other part of school).

The political news is very exciting here as elsewhere. Heard this evening that Fremont was our President. Am much rejoiced at the thought, but think it almost too good to be true. Now I wish you and I could agree in all respects, but you always wished me to have opinions of my own so you will not think me wrong in expressing them. But now do write soon and tell me if you *really did* vote for Buchanan as you said you were going to do when I saw you last. . . . Will you please send me some books for our library? . . .²⁸⁵

In the same notebook is an address Miss Keplinger made to the society as president in 1857.²⁸⁶ She spoke of the difficulties they faced. Few of their old members had returned (a large number were graduates), they had a "paper" to produce and an exhibition, and their hall to furnish "so far as their small means would permit."

The exhibitions of the societies were the big events of the year, next to commencement in importance; the joint anniversary exhibition was really a commencement event. The societies took great pride in the decoration of their halls for these exhibitions, or of the chapel, if it were a joint function. Eppie wrote of members coming out to the Stribling farm to get cedar boughs for this purpose. Of the one given in 1855, a visitor wrote:

. . . . Connected with the college are two literary societies, the Belles Lettres and the Phi Nu, which are in a most flourishing condition. These societies gave a joint exhibition on Wednesday evening, preceding

commencement day. It consisted in the reading of essays suitably interspersed with fine music. The essays were well written and reflected honor upon their fair authors. The debate, "Did the corruptions which Christianity experienced during the Dark Ages lead to the extension of its truth?" was ably conducted by Misses McCulloch and Keplinger. An opinion prevailed to some extent that Miss Keplinger had the best argument, but we believe that Miss McCulloch fully sustained her side of the question. . . .²⁸⁷

It is interesting to note that the young ladies were already entering the field of debate. After a while they practiced oratory also. An old program of the meeting described above lists the essay subjects: What is Education?, Genius the Guide to Improvement, Beauties of a Forgiving Spirit, The United States.

These brief relations and fragmentary records that survive concerning the early history of the literary societies indicate the serious purpose of their members, their efforts to learn from their brother colleges, Illinois and McKendree, and their industry in building up their libraries. Some items on the programs indicate their interest in "live issues." One girl recalled that they debated "The Dissolution of the Union" as early as 1854, and that Peter Akers pronounced the speech of the girl who spoke for the Union a fine one.²⁸⁸ But in contrast to the practical, live issues discussed, this same young lady declared: "We were much given to versifying, and there was a poetical reflective cast to the most of our effusions."²⁸⁹ From some study of girls' schools in the East and South, it seems safe to conclude that the young lady in the West was somewhat more inclined to the discussion of the questions of the day than was the girl in the East.

COLLEGE COMMENCEMENT—THE SWEET GIRL GRADUATE

It is difficult today to appreciate the place of commencements in the community life of the past. Commencement was a *season* of the year. In Jacksonville a considerable part of June and July was filled with the commencements of the three schools. Many visitors came from "abroad." The importance of the school to the town was evidenced by the depression which followed the withdrawals. "If Jacksonville is the 'Athens of the West,' the students furnish the

'Greece' of the town," one editor noted.²⁹⁰ Another described the summer lull: "At the present time Jacksonville seems a model quiet town while the farmers are busy and the 'calico institutions' are passing vacations away. During the two months' interregnum of science and literature, business and excitement will recede into normal channels. The 'calicoes' will return by the last of September, when the dry goods boys will awaken from brighter dreams to a smiling sense of their numerous responsibilities."²⁹¹

Commencement was a social and educational institution of considerable significance. It has been compared to the camp meeting of an earlier day or to the chautauqua of later times. In an appeal to Methodists to attend the commencements of their school, the editor of the *Central Christian Advocate* wrote on June 3, 1857: "It is desirable to make these the *literary camp meetings* of the Church."²⁹² The commencement exercises of the Illinois Conference Female College were held in the college chapel, which was much too small to seat the crowd. The first class—that of 1851—had been persuaded to come back the next year for a term in order to graduate from the new building. Their commencement was in February, 1852.²⁹³ Thus there were two commencements in 1852. This first class, however, is designated the Class of 1851. In 1857 the commencement exercises were moved to the East Charge Church; and later, to secure a still larger auditorium, to the Strawn's Opera House.

The college commencements of the 1850s had some of the features of the modern commencement. There was the baccalaureate sermon on the Sunday before. In 1855, President Jaquess preached his farewell sermon on the text: "For I have called you friends."²⁹⁴ The president also delivered an address to the graduating class. A feature of these commencements that no longer appears was the graduating essay. In 1855, the exercises extended from 9 a.m. to 2:30 p.m., for there were twenty-one essays! There was always a valedictory address given by the student chosen by her classmates for this office. Graduates appeared in "white summery

dresses," for there were yet no caps and gowns. Sometimes distinguished guests appeared on the platform. In 1855, Mrs. Jaquess' friend, the wife of ex-Governor French, was a guest.²⁹⁵ At that notable commencement the "Chapel halls were so crammed that there was scarce room on the rostrum for the professors."

The commencement occupied large space in the press.²⁹⁶ The newspaper accounts include not only the subjects of the essays but also comments on them and sometimes digests of them. In the crowded rooms, it was difficult to hear the pieces. Most press reports made much of the distinctness in speech. Schools stressed, but sometimes not enough, the ability to read. Milburn criticized women's schools for emphasizing music to the neglect of speech.²⁹⁷ Sweet girl graduates were often timid, too, and spoke too faintly to be heard. The writing of these commencement essays was taken quite seriously, and the subjects reflect both the interest of the student and the contents of the curriculum. Some were: Moral and Intellectual Culture, Reflections of an Atheist, Education and its Tendencies, Moral Integrity the Basis of Human Improvement, Freedom of Speech and the Press, Nations are now Dependent upon Principles, Progress of Science, and Music in its Devotional, Social, and National Relations. Copies of some of these essays have been given to the college archive. They are not masterpieces, but they are thoughtful productions that reflect the high purposes of the youthful writers of sixteen to eighteen years. A visitor wrote of the commencement of 1857:

The commencement exercise was one of the most splendid, intellectual, and soul-elevating I ever attended in my life. Speeches were read that would have done much credit to any man or woman in Illinois; several of them were *well read*, a very rare accomplishment. They were read naturally, gracefully, and so as to be heard. I would not have a young lady be a "brawler," but if she reads to be heard of men and women, I would have her read distinctly and clearly and without affectation. I wish several of these papers were published. The subjects were well-chosen and, if chosen by the speakers, spoke well for their heads and hearts. Some of them were: The Unwasting Lamp, Our Country, Woman May be Wise Without Being Masculine, The Necessity of a Revelation, etc. Miss Mary E. Rucker read a poem, "Prayer Links Earth with Heav-

en", which moved the souls of many; several of the preachers looked as if they were at a good camp meeting. I will describe no more, but say it was a grand entertainment. . . . I thought commencement day was the brightest day the College had ever known. There were a great many visitors present. The church of the East Charge was entirely too small.²⁹⁸

One commencement deserves special notice because of the introduction of the slavery issue into its exercises.

THE SLAVERY ISSUE AND ABOLITION—AN EXCITING INCIDENT
AT THE FEMALE COLLEGE

The questions of slavery and its abolition did not agitate the Illinois Conference Female College as they did the Illinois College for men, where Professor J. B. Turner and some other teachers took an aggressive stand for its abolition, openly sympathizing with and aiding the escape of slaves by the Underground Railroad through Jacksonville.²⁹⁹ Nevertheless, these issues must have been discussed in the Female College more extensively than they appear in the records. The student body, the faculty, and the trustees were mixed as to origin and background, although, in the case of the trustees, the Southern element predominated. It cannot be assumed, however, that those of Southern origin were pro-slavery. Indeed, so far as their opinions are known, neither the Board of Trustees nor the faculty ever contained an individual of pro-slavery views. And, on the other hand, Mathers on the Board and Horace Spaulding and Paul Selby on the faculty were abolitionists. A number of the trustees had left the South to escape slavery; several of them, Akers and Cartwright, for example, were active opponents of the institution on moral grounds. In Akers' sermons and writings slavery was constantly opposed as one of the greatest evils of the age. But these men objected to the policies and the methods of the abolitionists. Being southern in origin, they could appreciate the difficulties involved in any plan of immediate emancipation.

As the agitation of these questions became intense, those of pronounced anti-slavery views put down as pro-slavery the man who was not an aggressive abolitionist. One wonders if there was as much pro-slavery feeling in Jacksonville

as local historians have insisted. It is likely that most of this sentiment was anti-abolitionist rather than pro-slavery. At the other end of the scale of opinion, it appears that Illinois College was probably not so unanimously abolitionist as it was thought to be by aggressive pro-slavery critics in the South. Southern boys continued to enroll in it. Presidents Beecher and Sturtevant, anti-slavery in sentiment, advocated, nevertheless, a moderate policy. They realized that the agitation of the question was hurting the school. Beecher became more strongly in favor of emancipation during his residence in Illinois, but at the time he came he seriously doubted the wisdom of immediate and general emancipation. The following statement of Dr. Rammelkamp in his *Illinois College: A Centennial History* would appear to be a careful judgment:

One must avoid over-estimating the anti-slavery influence of the College. The pro-slavery element in Illinois and the South, always super-sensitive to criticism, may have exaggerated the active opposition of the college faculty to the institution of slavery. Furthermore, with the resignation of President Beecher and the election of Professor Sturtevant to the presidency, the College possibly became more conservative on the slavery issue.³⁰⁰

In 1854, an incident occurred at the commencement of the Illinois Female College that created a considerable sensation. The *Springfield State Journal* gave the following account of it in a report of the graduation exercises:

The Methodist school had 250 students in the past year. Girls here pass through a full course of study corresponding to the best in male institutions. There were twenty graduates at the term just closed. Thus far most of them engage in teaching. . . .

Mr. Jaquess, the principal of this school, I learn had trouble with one of the girls during examination [commencement] exercises. She read a composition strongly tintured with Freedom, a sentence or two of which had been added after passing the proper ordeal of correction and examination. The Principal put in a pointed disclaimer as soon as the piece was read, and decided it was a case of "smuggling." The circumstance has caused quite a commotion. The *Morgan Journal* publishes the composition. The style is free and the sentiments free. I believe that "abolitionism," "spirit-rapping," "Baptism," and "Mormonism" are proscribed subjects in the institution. Some of the girls are inclined to rebel and, I think, in the end will triumph over this infringement of natural rights.³⁰¹

It might be noted that the editor of the *Morgan Journal*, Paul Selby, was a strong abolitionist. The writer has not discovered a copy of this issue of the paper nor seen a copy of this essay. A few days later the Springfield paper gave a fuller account of the incident in the form of a statement of the Board of Trustees and declared that it considered the course of Mr. Jaquess and the trustees justifiable. The statement of the trustees was made in answer to an article by John Mathers (who was also a trustee) published in the *Morgan Journal* of July 13, and was signed by Thomas, Stacy, Milburn, J. L. Martin, W. D. R. Trotter, and Benjamin Newman. It was as follows:

The known rule of the institution requires that compositions intended to be read on such occasions should be submitted to the Principal for correction as well with reference to sentiment as to "grammatical errors," a rule which, it is believed, obtains in all well-regulated colleges. Acting upon the rule and acknowledging the obligation to conform to it, the composition of Miss Wilmans of Fairfield, Illinois, was submitted, which, upon examination, was permitted to be read. Upon the reading the Principal discovered that material alterations had been made after it passed out of his hands, and he thereupon announced to the audience that the latter part had been added. . . . and that the institution (referring of course to the Board of Instruction) was not responsible for the sentiment advanced.

In a few minutes after this, a note was received by the Principal from Mr. Mathers as follows: "Reverend J. F. Jaquess—I think your remarks after Miss Wilmans' speech contemptible. J. Mathers."

At the conclusion of the exercise, Mr. Jaquess remarked that he had received a note from a gentleman then in the house (not knowing that Mr. Mathers had left, if he had) which he would read to enable the audience to understand the remarks intended to be made. He then read the note and remarked in substance: "If I have not mistaken the object of my connection with this institution, it is to teach science and not the peculiar views of any sect, party, or faction. As an individual, I have my opinions upon the leading questions of the day, which, upon any proper occasion, I am ready and willing to express; but, as President of this institution, I understood my duty to be so far as prescribed by the Board of Trustees and the Annual Conference to inculcate neither the principles of abolitionism nor anti-abolitionism, nor the principles upheld by the Whig or the Democratic party. Although the institution is under the patronage and control of the Methodist Episcopal Church, yet it is no part of my duty, nor is it my right to inculcate any of the principles of that church. There are members of this class (referring to the graduating class) who are connected with other churches. Their opinions and

feelings have always been respected, and I respect them for maintaining their own religious sentiments. I pledge myself to persons wishing to send their daughters here that they shall be protected in the enjoyment of their own religious sentiments. If those under whose direction I labor wish the institution governed upon different principles, they must secure the services of some other person. Relying upon the Board of Trustees and an enlightened public opinion for protection and support, I shall, God being my helper, rigidly adhere to these principles so long as I remain connected with the institution."

Upon the foregoing statement of fact, we deem it our duty to say:

First—It was an act of insubordination on the part of Miss Wilmans to change the composition after it had passed out of the hands of the Principal—such as made it his right and duty to make the statement and disclaimer as he did.

Second—The right of all to speak, write, and print opinion upon every subject or question within the range of human thought is admitted—yet the exercise of the right must necessarily be limited in regard to the time and place. . . . The right of Miss Wilmans to read the essay or deliver lectures upon the subjects of Abolition, Free Soil, Spirit-rapping, or Mormonism, is admitted, yet her right to occupy a house of worship, college, school house, or private dwelling for such purpose without the consent of the proprietor is denied.

Third—Whether this "private note" of Mr. Mathers to the Principal was of such a character as to justify the "hope that it would cause the Principal to modify his remarks and thereby soothe the feelings of Miss Wilmans," or whether it was such a note as could rightfully be sent from one gentleman to another, the public will decide.

Fourth—The principles upon which the college shall be conducted as long as we remain trustees were truly stated by Mr. Jaquess. If any other principles of action are prescribed by the Conference, other trustees will have to be appointed.

Fifth—We do not deem it our duty, or in anywise necessary to engage in a controversy with Mr. Mathers with reference to our constitutional rights, the doctrines of the Church, the liberty of speech, or freedom of the press. If his opinions are right, we shall enjoy the benefit of them by his publication; if wrong, our rights and duties with reference to these questions will remain as heretofore.³⁰²

Looking back, the course of President Jaquess and the Board of Trustees may appear timid and time-serving. It was the attitude of many good people who thought the question of slavery should be left for time and the southern states to settle. Since the community and the student body were composed of people from both sections, it doubtless seemed wise to avoid public discussion of this question which was agitating the entire country. The College was in debt.

A controversy over the slavery question might have closed it entirely. Miss Wilmans suffered no reproof for her "insubordination" other than the public disclaimer that President Jaquess made of any responsibility for her statements. She received her diploma and remained his devoted friend.³⁰³

Certain statements in the Dickens letter to Leaton, referred to above, relate to this incident. Dickens wrote:

In 1854 and 1855, there was trouble in the College. President J. F. Jaquess was president; Proslaveryism was strong in the Board, the community, and the school. A talented young lady appealed to me to aid her to graduate in this college. I did so. Her graduating address, by request, was against slavery. This brought the slavery devotees to the surface. For a time, the papers of the city teemed with missiles pro and con. I was in the thick of the fight. Slavery retired in the best order it could. This placed Jaquess and myself in such antagonism that Brother Trotter, then financial agent of the College, said, if we did not adjust our difficulties, he thought it would imperil the very existence of the institution. We did mutually and happily settle all—afterwards Jaquess went to Quincy College. The Female College went on.

Certain questions arise. Miss Wilmans spoke against slavery by request—of Dickens? It would seem that he had sought to bring the question to a definite discussion. Just what influence this incident had on the position of President Jaquess it is impossible to say. Dickens implied that it was connected with his withdrawal to Quincy. A student, recalling it later, connected it with his retirement. To quote: "It seems impossible to us now that a school girl's composition on any topic could have so ruffled an audience. To allay the ominous stir among the people, Dr. Jaquess at once arose and remarked that the concluding sentence of the essay just read had been added since the paper passed through the hands of the faculty; but alas! for his well-meant effort to preserve the peace, it but added fury to the flames. This was his last year as president of the College."³⁰⁴

This last statement is not correct. President Jaquess retired one year later. Apparently, the next year was a very successful one. The enrollment was the largest up to that time. Another student, without mentioning this incident, recalled that there were those who tried to smirch President Jaquess' character because of jealousy.³⁰⁵ Whether the inci-

dent caused his resignation or not, it shows that not even a young ladies' boarding school could escape this issue which was dividing the nation.

One point more as an addendum: To those who, with the question of slavery settled, see in this controversy freedom of speech as the primary issue and who would judge the trustees and faculty of the Illinois Conference Female College as very arbitrary in censoring commencement addresses, the following incident might be related. It proves that the abolitionist was equally an enemy of freedom of speech. The abolitionist mantle of Professor J. B. Turner had fallen, upon his retirement from the faculty of Illinois College, upon Professor William D. Sanders, Professor of Rhetoric and Elocution. In 1857, a student, William M. Springer, had prepared to speak at a junior exhibition on the question "Is Agitation Necessary as a means to Reform?" Professor Sanders objected to a part of his speech and insisted that it be eliminated, apparently upon the grounds of its conservatism with respect to slavery agitation. Springer insisted that political discussions had been allowed in previous junior exhibitions. The Junior Class petitioned President Sturtevant to allow Springer to deliver his oration (the latter had agreed to certain modifications), but the president refused to interfere. Springer, forbidden the right to speak, brought out a broadside and distributed it at the exhibition, for which action he was expelled.³⁰⁶

PRESIDENT JAQUESS RETIRES—THE ADVENTURES OF COLONEL JAQUESS—LAST YEARS

President Jaquess resigned as head of the Illinois Conference Female College in the spring of 1855, his resignation to take effect at the end of the session.³⁰⁷ Scholastically, he left the College in a good condition; financially, it was approaching bankruptcy. His own finances had suffered, and his retirement might be explained on that basis. It had been said, too, that he preferred the work of the pastorate, but he soon returned to school administration. Perhaps the slavery controversy influenced his retirement. The resolutions passed

by the Board of Trustees expressed the utmost confidence in his integrity, the greatest regard for his Christian character, his gentlemanly deportment, his reputable scholarship, and his admirable skill in teaching.³⁰⁸ They declared that his popularity with the students, patrons, and friends of the College had been unparalleled. It may appear a bit ironical that he and several of the most highly prized teachers were rewarded with gifts of "perpetual scholarships." Without previous training for such work and without precedents in the West upon which to build, he had been remarkably successful in inaugurating this new college for women. Those who studied under him have paid high tribute to him both as teacher and as friend.

A brief record of President Jaquess' later years might be in place. Past presidents and teachers, as well as the alumnae, constitute a part of a school. After a year in the pastorate at Paris, Illinois, he accepted a position as head of the Methodist co-educational school at Quincy, Illinois, the English and German Academy. This school was one expression of Illinois Methodist interest in the recent German immigrants to the state. The German ministers in the Illinois Conference were a considerable and very active group. One of them, John L. Walther, from Bavaria, was a prominent member of the Education Commission and the pastor in charge of the Quincy station when Jaquess went there.³⁰⁹ The work of the latter at Quincy seems to have been very successful.

At the outbreak of the Civil War, Jaquess was commissioned by Governor Richard Yates as chaplain of the Sixth Illinois Cavalry, but he soon sought more active service. He recruited the Seventy-Third Illinois Volunteers, known as the "Preachers' Regiment" because of the large number of preacher-officers in it, and was made its colonel. This regiment played a daring and important part in the battles of Missionary Ridge and Chickamauga.³¹⁰ By 1863, Jaquess had become convinced that a peace might be arranged through the ministry of religion and the Church. "The sight of fellow-Methodists slaying each other distressed him."³¹¹ He

wrote General Rosecrans that he believed, from his conversation with Methodists in conquered territory, that the South desired peace, and he sought permission to go south to propose peace to Jefferson Davis.³¹² Lincoln refused to sanction officially such a mission, because he did not wish to recognize the Confederacy. Although Jaquess was permitted to pass through the northern lines, he did so on his own responsibility and with the warning that he could be given no protection if caught. He risked being shot as a spy. On his first mission in 1863 he failed to reach Davis, but talked with persons in the South. These conversations encouraged him to make a second effort. In 1864, in company with James Gilmore, a newspaper correspondent, he was again passed through the northern lines. The mission had a double objective. Lincoln sought to get a statement that the South was fighting for independence, not merely to perpetuate slavery. He needed such a statement of southern objectives to answer the Peace Democrats in the presidential campaign of 1864. He had slight hopes that peace could be secured through such a mission. Jaquess was still concerned with his original objectives to end the war. This time he, with Gilmore, reached Davis. "That we got in was owing to me," Gilmore declared in an account of the mission published in the *Atlantic Monthly*; "that we got out was due altogether to him; and such a man, more cool, more brave, more self-reliant, and more self-devoted than that quiet 'western parson' it was never my fortune to encounter."³¹³

After the Civil War, Colonel Jaquess was employed by the Freedman's Bureau in the South and finally settled there first in Arkansas, later in Mississippi.³¹⁴ He spent some time in England trying unsuccessfully to secure the claims of heirs to a large estate there. In this work he was reverting to his early interest in the law. As to his work as Methodist minister, he was located by the Illinois Conference, and there is no record of his returning to the ministry after the Civil War. He wrote Judge Thomas from London in 1880 that he was "in the work the Lord assigned" him, was enjoying

perfect health, and felt sure of success.³¹⁵ He was still in London in 1887. On the occasion of the fortieth anniversary of the College he sent a cablegram of greetings to the alumnae at their annual meeting and a letter of congratulations to them and the College.³¹⁶ In this letter he declared: "It is my hope, and shall be my effort, in the near future to give more substantial aid to the future of the College than can be found in these words of greetings and congratulations." This "more substantial aid" was doubtless contingent upon the outcome of his mission in England, which ended without success.

Colonel Jaquess returned to the College for the semi-centennial celebration in 1897, and made an address on woman's influence from the text, "Behold, I will lay thy stones with fair colors and thy foundations with sapphires."³¹⁷ A number of his former pupils and several graduates under his administration were present to hear him. The Civil War career of Colonel Jaquess cast a glamour over his name that the solid achievements of his years at the Illinois Conference Female College did not require as an added decoration. Nevertheless, his pupils and other admirers have liked the air of high romance that his military and "diplomatic" record threw about this chivalrous gentleman of the old school and able president of the College.

PRESIDENT ANDRUS (1855-56) AND PRESIDENT
MCCOY (1856-58)

These two short administrations following President Jaquess' seven years were beset by financial problems which were made worse by the general financial stress in the country—the Panic of 1857. That some academic progress was made in spite of the difficulties and discouragements is a tribute to the ability and devotion of these men.

Reuben Andrus was born in Rutland, New York, on January 29, 1824, but came to Illinois as a boy with his family.³¹⁸ He worked on a farm and had small opportunities for an education, but in 1841 managed to attend an academy at Canton, Illinois. In 1843, he entered Illinois College, which

he attended three years, working to pay his way. These were years of "hard work, deep poverty, high hopes, great cheerfulness, and some success."³¹⁹ He had "an insatiable thirst for knowledge." In his last year at Illinois College, President Sturtevant personally intervened to make it possible for him to stay. In his final college year he attended McKendree on a scholarship and graduated in the classical course in 1849. During this year he had been principal of the preparatory department. Later he received the Master of Arts degree from this school, and in 1868 his Alma Mater conferred upon him the degree of Doctor of Divinity.

In 1850, Andrus was admitted to the Illinois Conference. In the same year he went to the recently established Illinois Wesleyan University, where he organized its preparatory department. The following year he was made professor of mathematics and offered to teach Greek. This double load proved too heavy, and he was forced to resign. He served a pastorate in the interim between teaching positions. In 1855, he was elected professor of mathematics at the Illinois Conference Female College.³²⁰ About this time the Board of Trustees had elected C. W. Sears, Professor of Ancient Languages in the Ohio State University, to the presidency. After some delay, Professor Sears wrote that he had decided to accept the presidency of Illinois Wesleyan. Thereupon, the Board of Trustees elected Andrus as president pro tempore.³²¹ He was referred to at the close of the following year as the "acting president." The minutes of the Board of Trustees contain no reference to his retirement nor to the election of his successor.

The following judgment of James Leaton is probably a just one on the whole:

He [Andrus] was a man of great strength and some weakness. An attractive and able preacher, always measuring up to the demands of the occasion in the pulpit, his strength was still more manifest in his pastoral work. His genial disposition, his courtesy, his sympathy, and his gentlemanly manners rendered him an ever welcome visitor in the homes of his people and his interest and industry led him to spend much time in his pastoral duties. He was a clear thinker, a successful teacher, but as

an administrator he was inferior to many of far less ability than himself. As a college president, he was not a great success; as a pastor, he had few equals.³²²

That he must have had considerable administrative ability and success as a college president is suggested, however, by the fact that he was later appointed president of Chaddock College, and finally (1875) of Indiana Asbury University. There is nothing to indicate that his year at the Illinois Conference Female College was not as successful as could have been expected. The Board of Trustees, not inclined to cast bouquets, adopted a resolution at the end of his year "highly approving the work of Acting President Andrus and the faculty."³²³ Nevertheless, President Andrus seemed to have preferred pastoral work and returned to it as soon as possible. He died in 1887, ten years before the semi-centennial celebration at the Illinois Female College.

The third president of the Illinois Conference Female College, Asa S. McCoy, was born June 9, 1824, in Loudonville, Ohio.³²⁴ Thus, like Jaquess, he was a son of the West; and President Andrus, although born in New York, had been reared and educated in the West. Asa McCoy was graduated from Marietta College, Ohio, in 1849, as valedictorian of his class. He later received the Master of Arts degree. Before his graduation, at the age of eighteen, he had chosen the ministry as his life's work and had received a license to preach. Soon after his graduation he left Ohio for Missouri, where he served pastorates in St. Louis and Hannibal. Entering the Illinois Conference in 1853, he was appointed to the headship of the Griggsville Academy. His first connection with the Illinois Conference Female Academy was as a member of the Board of Trustees, to which he was named in 1854. In 1856, he became the president. Like his predecessor, President McCoy had agreed to accept the office only provisionally, and again at the end of a year he "consented to serve the institution as president pro tempore for the coming year."³²⁵ He preferred the work of the ministry. Personal grief was added to administrative difficulties. His wife died in the spring of 1858. He resigned from the presidency in March

1858. Referring to his resignation, the *Morgan Journal* said: "His recent afflictions came upon him so suddenly and with such crushing weight that a change of scene and occupation seemed to him absolutely necessary to the relief of his mind."³²⁶

McCoy was an able and popular preacher and pastor and filled a number of important pastorates in the Illinois Conference after he left the College. After his retirement from the active ministry, he moved to Pueblo, Colorado. Upon the invitation of President Harker he visited the College in 1897, but illness prevented his coming at the time of the semi-centennial commencement. He died in Pueblo in 1903, and his remains were brought to be buried in the Jacksonville Cemetery. In the college chapel the funeral was held, ex-President W. F. Short assisting in the service.

ACADEMIC AND OTHER INTERNAL MATTERS UNDER PRESIDENTS ANDRUS AND MCCOY

The internal administration of the College during these three years has been covered to a considerable extent in certain topics above. As to the course of study, the main changes were the addition of one and a half years of Latin to the classical course (Cicero, Livy, and Horace) and the disappearance of Greek (at least from the catalogue); also, the addition of another course in mathematics (conic sections). More attention seems to have been given to French and German. A complete list of texts in these languages was included in the catalogue, the customary texts of that period; in 1856-57, Schiller's *Wilhelm Tell* replaced the German New Testament as required reading. Some more attention seems to have been given to English literature. In 1855-56, a course in the Analysis of Poetry was included, and in the following year a teacher of English literature appeared in the list of the faculty. Butler's *Analogy* and Paley's *Natural Theology* were added to the course in philosophy, and zoology to the requirement in science.

The facts show that the scholastic requirements did not suffer in this interim period of uncertainty, but were raised

considerably. The discontinuance of the Greek studies was the main loss. The number of students enrolled in collegiate work remained relatively as large as ever. Indeed, in the last year, 1857-58, the percentage was a little higher. Of 200 students, 88 were of college rank.³²⁷ In the Class of 1857, there were sixteen graduates, six of them in the more difficult classical course. How well the standards were maintained in the character of the instruction it is not possible to say. Some hint of it may be obtained from the report on the examinations in 1858, quoted below, which was favorable on the whole. The reduction in the size of the faculty in that year must have lowered to some degree the character of the teaching, even though the enrollment was much smaller; and, as the conference visitors insisted, the annual turnover of the faculty reduced the efficiency of the instruction.

During these years more emphasis seems to have been placed on the ornamental branches than in the beginning. Parents in the West were able to think a little more of "culture," a few to buy pianos and organs. They wished their daughters to learn to play hymns and popular ballads. Perhaps the Board of Trustees saw a new source of income in these branches not "cornered" by perpetual scholarships. At any rate, they employed a teacher of piano at a fixed salary. In 1855, Professor J. M. Eull was employed for \$650 a year.³²⁸ The pupils in music and art were listed in the catalogue for the first time in 1857-58. Fifty were enrolled in music, twenty-one in art.³²⁹ For the year of the panic these numbers are considerable out of a total enrollment of only 200. Almost an entire floor in the new wing was now devoted to the musical department, which had begun with the "academy piano."

It has not been possible to learn much about the faculty of these years other than the names listed in the catalogues. As to size, it increased from twelve to fourteen in 1855-56, dropped back to twelve in 1856-57, and then to nine in 1857-58. In the spring of 1857, the Board of Trustees had voted that it be reduced to the original five, not including

the president; nor were the three fine arts teachers included in that number. The Board required that all teachers agree to teach six hours a day and that they agree to teach in any department.³³⁰ In the summer of 1855, the trustees decided to place all correspondence with prospective teachers in the hands of the president of the College and to instruct him to "fill up the Board of Instruction taking counsel at the same time with the Board of Trustees."³³¹ This decision was a step in the withdrawal of the Board from direct administration of the College. To this faculty, chosen by the president, the Board voted thanks "individually and collectively for their efficiency and devotion to the interest of the institution," the first faculty thus honored.³³² The trustees had employed President Andrus at a salary of \$680, with board for himself and wife.³³³ The assistant teachers were paid \$250 and board.³³⁴

With one exception President Andrus began with a new faculty. Miss Louisa Keulenthal, who had taught German and French one year under President Jaquess, continued in the same position the next year.³³⁵ In the meantime, she had "married herself," as she said, to Mr. Louis Habermaas, the man who had jumped overboard to save her from drowning in coming over to this country. The first appearance of the foreign-born teacher might be noted along with the foreign-born students. Maria Spaulding wrote of Mrs. Habermaas: "She was a good teacher, but odd in looks and customs; ready to repair a rent in a garment for a student that had made sport of her a short time before. As I was her friend, I would be made acquainted with both sides."³³⁶ One gets many suggestions of the close fellowship between students and faculty members. One girl recalled that she was given a room with a teacher by her father's request.³³⁷

President Andrus filled the chair of mental and moral philosophy, a position usually held by the head of a college. With his "insatiable thirst for knowledge," he must have been an inspiring teacher. Mrs. Andrus was associate governess. The governess, who was also preceptress of rhetoric

and history, was Miss Annie S. Aspenwall of St. Louis.³³⁸ Her sister, Miss Mary Aspenwall, taught Latin and natural philosophy. Three Misses Davis appeared on this faculty. In the same year, there was a student, Anna Davis, from Xenia, Ohio. One wonders if these teachers were not her sisters. All were in the College for two years; one of them, Miss Sarah Davis, returned to teach under President Adams, who came to the College from Xenia. Miss Helen Finley, an alumna of the Class of 1852, was listed as teacher of Greek and Ancient Literature. Perhaps the Greek studies were given, although the published courses of study no longer included them. A number of these teachers remained during the following year, but, in 1857-58, there was again almost a complete turn-over in the faculty personnel. Another alumna, Elvira Hamilton, '57, was added. She stayed to teach under Doctor Adams and married one of his sons. Another teacher from St. Louis was employed in 1856, Miss A. E. Cooper.³³⁹

With the new wing added, the facilities of the College for instruction were improved. Regular study halls under the supervision of a teacher were provided, and all preparatory students were assigned seats in the preparatory study hall. College students were given a place for study in the senior study hall. The catalogue of 1855-56 announced that occasional lectures in religion and moral subjects would be given, and also in physiology and the various branches of natural science. Upon the proposal of William Rutledge each member of the Board agreed to give and to solicit donations to the library.³⁴⁰

The rates charged by the College were changed only slightly. Tuition was reduced, perhaps to induce some to come who did not hold scholarships. In 1856-57, it was eight dollars a semester instead of twelve dollars, as before. Board, room, and laundry had advanced, however, to \$120 a year, or \$3 a week.³⁴¹ The following comment on the handling of funds is interesting: "It is requested that funds be deposited with some friend to meet the current expenses

for Clothing, Washing, Books, etc., of pupils; and also that ladies be prohibited by parents and guardians from expending any part of their money for Confectionery, Jewelry, and useless articles of apparel or ornament."³⁴² The recollections of Sophie Boogher Hogan, a student of 1856-57, were connected perhaps with a deposit of funds. She wrote: "My father and mother went with me to Jacksonville, and my father found an old friend in Dr. Andrus. Upon going up into town, my father found in one of the banks a Mr. Bancroft, who was an old friend of father's. All of the above gentlemen thus renewed their early friendships with my father, which made it very pleasant to me."³⁴³ Her father, John Hogan, was a gentleman of considerable note in southern Illinois, Methodist preacher, legislator, land commissioner, and business man. Sophie later wrote his life, *Recollections of John Hogan* and sent a copy to her Alma Mater.³⁴⁴ The comments above suggest how the lives of the girls were bound in with the life in Jacksonville. Perhaps in the eyes of Peter Cartwright they were bound too closely with certain features of the life of the city. But for him and the other members of Board of Trustees, the absorbing topic of these years was how to save the College from debt.

PERPETUAL SCHOLARSHIPS AND INCREASING DEBTS

That the founders of the Illinois Conference Female College thought from the beginning of progress, expansion, stability, that they did not intend that their "favorite institution" should be merely a local, limited academy, but were determined that it should be a college equal to the best is indicated not only by the movement to bring it to the level of the best eastern schools in its curriculum but also by the effort to raise a considerable permanent endowment. That they were confident they had achieved the first objective by the middle 1850s is shown in many statements of members of the Conference and of Methodist laymen. The following affirmation made in 1857 by J. H. Moore, a prominent member of the Conference, is typical: "The Illinois Conference Female College henceforward ranks among the very first

institutions under the control of the Methodist Church. Her accommodations are of the first quality. The facilities afforded for imparting a thorough education in all the solid branches of science and literature are unsurpassed East and West.³⁴⁵

At the time this statement was made, the plan adopted in 1852 for achieving the second of these objectives had not only failed to provide an endowment, but had brought the College to the point of bankruptcy. Examination of the plan will explain this unfortunate result. Scholarships were sold at \$100 each, by the purchase of which the holder had the right to keep one person in school perpetually, the scholarship paying the tuition fees. Once these scholarships were widely distributed, all income from tuition ceased, which meant practically that all income ceased. A text of one of these certificates will give the details:

PERPETUAL SCHOLARSHIPS

This certifies that _____ of _____ and State of Illinois has become a subscriber of *One Hundred Dollars* toward the Permanent Endowment of the *Illinois Conference Female College*, at Jacksonville, Ill., one-third of which may be used for building purposes. When the same shall have been paid, and endorsed hereon, he will be entitled for himself, his heirs, and assigns forever, to the privilege of having *one scholar*, at a time, educated in said Institution, free from the regular charges for tuition fees, in any or all of the branches required for graduation. When one-fourth of the subscription note shall have been paid, he shall be entitled to the use of his scholarship, for a member of his own family, as long as he meets the annual payments and the interest on his note. This scholarship shall be transferable at the will of the holder; but the transfer must be made on the books of the institution, and by a surrender of this certificate; and no transfer will be valid until the entire note, principal and interest, has been paid.³⁴⁶

Ten-year scholarships were sold at \$25 each. Tuition at the time was \$20 a year and soon was raised to \$24. By the purchase of a scholarship one got ten years' tuition for \$25. It was a bargain! One of the first to purchase a \$100 scholarship was Mr. Tomlin, of Pleasant Plains, who had six daughters to educate. All of them attended the College, and five were graduated from it.³⁴⁷ Scholarships were sold to Methodist ministers at half price.

On the face of it this has all the earmarks of speculative western finance. It would appear that solid conservative "old settlers" like Judge Thomas, the prominent lawyer and banker, William Brown, and substantial business men, such as Matthew Stacy and Nicholas Milburn, or N. W. Matheny, of Springfield, should have opposed the scheme from the beginning. If they did, there is no record of their opposition. The only reference to the origin and adoption of the plan found in the minutes of the Board of Trustees is the following: "Brother Jaquess, having reported a plan of endowment for the Illinois Conference Female College, the same was adopted and the endowment fund fixed at \$50,000."³⁴⁸ Those present at the meeting were Brown, Stacy, Jaquess, Milburn, and Mathers. It is unlikely that this plan was adopted without the consent of Judge Thomas.

One is less inclined to criticize the good judgment and business ability of the trustees when it is known that the sale of such scholarships was a favorite device used by colleges of that period for securing endowments. Ohio Wesleyan, McKendree, Indiana Asbury University, and Northwestern University used them.³⁴⁹ Although it was more popular, it appears, in the West, such a plan was used in the East by Allegheny College in Pennsylvania and Randolph-Macon in Virginia.³⁵⁰ Nor was the issuance of perpetual scholarships confined to Methodist schools. Illinois State University, of Springfield (not the present University of Illinois), issued such scholarships. Abraham Lincoln purchased one and sent Robert Todd Lincoln there four years on its benefits.³⁵¹ This school had on its Board of Trustees men like Shelby Cul-lom, James C. Conkling, and John T. Stuart. Perhaps the main criticism that might be made of the Illinois Conference Female College scholarships in the light of that day was the relative cheapness of them. Lincoln paid \$300 for his; Randolph-Macon College in Virginia charged \$600.³⁵²

It might be inferred that the Board of Trustees did not feel too easy about the wisdom of this plan. Immediately after approving it, the Board voted that in the future all

salaries must be paid from tuition fees and the interest on the endowment on a pro rata basis, the Board assuming no further responsibility in the matter.³⁵³ Looking back on these years of college financial history from the vantage-point of the 1860s, Judge Brown said in a report to Newton Bateman, the State Superintendent of Public Instruction: "Following the counsels of injudicious friends, the construction of ample buildings was entered upon before adequate funds were secured. The result was financial embarrassment; a condition predicable, heretofore, if not now, of almost every literary institution of the West. The difficulties of the situation were increased by the sale of scholarships at prices making no adequate compensation for the privileges conferred. Utter bankruptcy ensued. . . ."³⁵⁴

Who the "injudicious friends" were the records do not show. President Jaquess, perhaps; at least, he introduced the plan. Moreover, he was sanguine, adventurous, somewhat opportunistic, it would seem; the sort of person who would be attracted by a grand scheme for expansion without counting too exactly the risks. It has been suggested that he brought back this plan from his eastern trip in 1852.³⁵⁵ It appears more western, however, than eastern.

How much was realized from this plan it is impossible to say. There are no complete records of the financial history of the College in the early years. From a report of the trustees to the Illinois Conference in 1859 it is found that they had sold more than \$50,000 worth of Endowment Scholarships, but most of the purchasers had paid only the one-fourth necessary to make the scholarship effective, and had given their notes for the balance.³⁵⁶ At this date collections on these notes were not sufficient to cover the interest on the debt, for the latter had increased considerably through the construction of the new wing. The first effect of the scholarship sale was to bring a great increase in enrollment—from 216 in 1852 to 329 in 1856. The trustees had hastened to complete the west wing to take care of this increase; indeed, they contemplated building an east wing, too.³⁵⁷ The

College was at high tide. To take care of the cost of the building, the Board authorized Jaquess to borrow \$10,000 or \$15,000 at one time.³⁵⁸ By the time Conference met in 1855, the debt of the College had increased to more than \$28,000. That the position of the treasurer and home agent was becoming a burden and an embarrassment is perhaps the explanation of the following page of board minutes:

Brother Trotter in view of poor health tendered his resignation as treasurer and home agent, which, after considerable deliberation and hesitancy, was accepted. On motion of John Mathers, Brother Stacy was nominated to take Brother Trotter's place, but he declined and most positively refused to serve in view of his engagements; after which John Mathers was nominated and elected as treasurer and home agent for the balance of the year, he protesting at the same time against it, but finally as a matter of necessity, consented to serve.³⁵⁹

Tribute should be paid to Matthew Stacy as president of the Board and John Mathers as secretary and treasurer for their services during this most critical period of the history of the College from 1855 to 1863.

In spite of the growing debt, the report on the College made by President Andrus, chairman of the Education Commission, to the Conference in the fall of 1855 was hopeful. To quote a part: "The trustees report an embarrassing indebtedness of more than \$28,000; but are cheered by the prospect that an efficient agency will in a short time result in cancelling the whole of it. Its prospects were never more flattering; nor its means ever before so extensive; or so well fitted for the purpose designed as at present."³⁶⁰

By 1857, the year of the Panic, the situation had become sufficiently alarming that the College became a main subject for the consideration of the Conference, which met that year in Decatur. The debt had increased to \$40,000. It was recognized that desperate and immediate measures were necessary to save the College from bankruptcy. Plans had been made and some steps taken before the Conference met. On January 13, 1857, the Board of Trustees resolved to call a meeting of the friends of the College to be held in the chapel on the next Tuesday evening. The business of this meeting was not stated, but it was doubtless to discuss the debt. In

ILLINOIS CONFERENCE FEMALE COLLEGE,

MACEDONIA, ILLINOIS.

INCORPORATED, 1848.

We it known, That Mrs. Alice A. McElroy having completed the Prescribed Course of Study, and sustained satisfactory Examinations, is admitted to the title and degree of **Miss of English Literature**, and is entitled to our highest consideration, together with all the rights and privileges usually granted to those advanced to said title here or elsewhere.

In Testimony of Which, the undersigned have caused their Signatures and the Corporate Seal of the Institute to be hereto affixed.

Given at Jacksonville, the 11 day of May A. D. 1882.

President of the Board.
Secretary of the Board

President

Diploma Awarded to Alice A. McElroy
at the First Commencement

March, the Board appointed Rutledge, Lurton, and Mathers "to apportion the indebtedness of the College and to have the whole field canvassed and to employ such voluntary agents as they may deem necessary." At this same meeting the committee apportioned the indebtedness as follows: 1. To Jacksonville and vicinity, \$10,000; 2. to each district of a presiding elder, \$4,000, to be divided among the membership according to ability. It was resolved that all travelling preachers in the Conference be engaged if possible to act as agents in raising this fund.³⁶¹

Already, some days before this meeting, George Rutledge, reporting the news of the Jacksonville district to the *Central Christian Advocate*, announced that the trustees were trying to raise \$10,000 in Jacksonville and had raised about \$7,000.³⁶² And W. S. Prentice reported in April that the Jacksonville circuit was engaged in two pretty heavy financial efforts—to pay off the debt of the College and to purchase a house of worship for the German brethren in Jacksonville.³⁶³ On July 1, the Board resolved that the treasurer present a full report to the next Conference and "urge upon the members of the Conference the necessity of devising some plan to relieve the institution of her present pecuniary embarrassment."³⁶⁴

The following report on the College was adopted by the Conference at Decatur upon the recommendation of the Education Commission:

This favorite institution fully maintains its high position and *now* a still brighter future dawns upon it. The heavy debt of forty thousand dollars, which for a time threatened its very existence has at last been provided for as follows:

Trustees of the College pledge \$20,000
 Citizens of Jacksonville pledge \$10,000
 Preachers of the Conference pledge \$10,000³⁶⁵

That was all.

Certain comments in the *Central Christian Advocate* give some information as to how this conclusion was reached. J. H. Moore wrote in December, 1857:

A number of members of the Board, a while before the Conference met, on their own individual responsibility, purchased an interest in a

large tract of fine land on the line of the Tonica, Petersburg, and Jacksonville Railroad, laid off a town site, advertised and sold lots, with the understanding that whatever profits might arise from the enterprise should be applied to the liquidation of the college debt.³⁶⁶

And a more complete statement of the evolution of the plan was made by W. S. Prentice in February, 1858. At Decatur, he said, the question of the Illinois Conference Female College had received a large share of the attention. The trustees had agreed to pledge \$20,000 from the sale of lots in Ashland and also to pledge \$10,000 from the citizens of Jacksonville, provided the Conference would in some way secure to the institution the remaining \$10,000. The proposition was received by the preachers with very general favor, the only question being the manner in which the \$10,000 should be guaranteed. The first proposition was to apportion it among the charges and the preachers. Finally, however, it was agreed that without formal apportionment the preachers should pledge and give notes for as much as they were willing to be responsible for. They subscribed amounts varying from \$50 to \$300. This was done with the understanding that the facts be laid before the people. The amount pledged from the Ashland lots was secured to the College by a legal obligation drawn up by Judge Thomas and executed by Mathers and the Jacksonville pledges by notes in the hands of the treasurer. He made a special appeal that the money be raised by the people this year (the \$10,000), that the creditors were clamorous, and it was impossible to borrow more. The preachers and people, he declared, had confidence in John Mathers and there was danger that they would look to him in some way to weather the storm.³⁶⁷ This appears to have been about what happened. In the minds of the people, the debt was paid. For a few years the foreclosure of the College was averted.

THE ALUMNAE ORGANIZE

The history of the alumnae of the College falls to a later chapter of this story, but it seems well to relate here the first step toward an organization. The writer believes it unusual in the history of colleges that the alumnae loyalty should

have so early crystallized in an organization. Perhaps it was in part the result of the crisis in the College in 1857, but there are no references to that crisis in the records that relate to the alumnae organization. The following letter of Eva Rutledge, '57, to Faithful Shipley, '53, written from Waverly, Illinois, November 23, 1857, tells the story of the organization:

Dear Friend:

I received your note last week but have been unable to answer before. You wish to know all respecting our Alumnae Association. I will tell you as nearly as I can remember. You were elected president, Elvira [Hamilton] secretary, and Mary Dickson treasurer. You were to select the readers, I think; five ladies to read *Original Essays*, and music. This was to come off before supper. Each lady is to send the sum of three dollars to the treasurer three weeks before commencement, so that she may arrange for the supper. I was up to Jacksonville last week, and I told Elvira I thought it would be a good plan to write out the proceedings of the meeting and have them put in the *Advocate*, so that all who were absent may know what to do, for if our supper is left to the class this year, it will fall short. [The class of '58 had only five members.] I think if we have any exercises in the evening it would be right nice to have a "Discussion" and Tempe Short and Elvira Gage would be the ones for that. They are together at Decatur, and their school will close some time before the College, so they would have a good chance and that would be better than to have so many Essays. I only offer these as suggestions of my own, not that I would advise at all, but I thought it might be better than so much of one thing. I have as near as possible given you the proceedings of the *Alumnae Association* of Illinois Conference Female College, organized July 2, 1857. Our society is prospering finely, and they are making preparations for a grand exhibition if they only succeed well. I close by giving you my love,

Your friend,
Eva Rutledge³⁶⁸

One might note the reference to the literary society—a strong bond between the graduates and the College. Both of these girls were Belles Lettres. It is interesting to see the plan to make the alumnae organization itself a sort of literary society with essays and "discussion."

The meeting at which the organization was formed and the officers elected took place, it would seem, at the preceding commencement. A notice of the commencement which appeared in the *Central Christian Advocate* announced: "It is proposed by the graduating class to have a reunion of

former teachers and alumnae of the College and they are all cordially invited to attend."³⁶⁹ This organization did not have a continuous existence; nothing more is heard about it for more than a decade, but it is interesting as a beginning.

One word more as to the identity of alumnae and former students with the life of their Alma Mater. Among the letters of Eppie Dumville there was found a circular, dated December 3, 1857, and signed by John Mathers, the treasurer. This circular was addressed to the former students of the College. Explaining the critical condition of the college finances, he continued: "The young ladies now in attendance doubtless will do their part, and the amount which they may contribute will be given as a Christmas or New Year's present. Shall we not be favored with a good report from you at the same time? We do not ask for a large donation, but will be content with five dollars from each—a larger or smaller sum, however, will be thankfully received."³⁷⁰

Thus the first campaign for funds from the daughters of the College was launched. What its results were is not known.

"UNCLE" PETER CARTWRIGHT EXAMINES THE SCHOOL

Among the visitors to the college campus at the commencement season in late June, 1858, was Peter Cartwright, chairman of the official visitors appointed by the Illinois Conference. Their report was published in the *Central Christian Advocate*, of July 16, and signed by Peter Cartwright, C. W. Sears, and J. B. Barger. This report is unusual in its length, its detail, and its vigorous objections to certain aspects of college life. In view of the very strict and old-fashioned notions of "Uncle" Peter, one may discount some of the objections, and the praise may be taken as praise indeed. The closing apologies for this young ladies' boarding school is a gem. This report from one of the founders might close this history of the first decade:

The examinations began on Friday, June 25, and closed on the next Tuesday. No one of the committee was present until Monday, and we cannot speak personally of the classes of the previous week, but have been informed that the performances were creditable considering the un-

usually diminished number of pupils. On Monday, classes were examined in arithmetic, algebra, trigonometry, moral science, and Butler's *Analogy*. These examinations almost without exception were highly satisfactory and reflect great credit on the accomplished teachers who had them in charge. Thorough mathematics training is of the first importance to the female mind. It imparts *strength* and *stability* and produces that harmony so desirable in a woman's character. The teacher who had charge of this department [Miss Lizzie Wildbahn] seemed thoroughly qualified for her duties and has in addition many qualities that commend her to the trustees and to the institution as a suitable person to take permanent charge of this department. [She did not return, and, unfortunately, nothing is known of her except what is given here.] It fell to her lot near the close of the year to have the management of the institution, and it is but justice to say that in view of her desolate and difficult position, she has merited the warmest commendation of the trustees for her fidelity, energy, and rare executive talent. [From this statement, it would appear that President McCoy retired when he resigned in March, but he was back for commencement—see below.] All the teachers have been faithful and have done all that could be expected of them under the discouragements that have attended the institution during the past year. While we are upon this subject, we desire to say that the sooner *permanent*, as well as *competent*, teachers can be procured the better. This constant change of the Board of Instruction is to be deprecated. Teachers, if possible, should be a fixture. This constant change from the President through all the departments has been working out its legitimate fruits for the last four years. We humbly trust the downward current is now arrested. Deterioration must ensue in such a state of things no matter what may be the qualifications of those who serve as temporary supply.

On Monday and Tuesday evenings the Literary Societies held their usual anniversaries. Their performances were evidently prepared in a hurry and were as a matter of course poorly executed. There was not that ready and business-like aspect that should attend such kinds of exercises. There was much constraint, hesitancy, and feebleness. We would respectfully suggest whether the introduction of dramatic exercises is not rather hazardous, when it requires such rare talent in preparing and executing them. A colloquy embracing two or three individuals might be admissible, but the crowding of a great number of different characters upon the narrow stage will seldom succeed. At the close of the exercises on Monday, Dr. Charles Adams addressed the Belles Lettres. His address was largely ex-tempore but was highly practical and interesting. We would further suggest for the benefit of these societies in the future, if they expect to have a respectful hearing and public approbation, they must commence somewhat near the time appointed. To delay quite an hour beyond the published time is quite discreditable. . . . [As to commencement], the essays were well-written productions, marked with an elevated moral tone and interspersed with passages of much beauty, and all were heard but one. The charge of the late president was

simple, earnest, and highly appropriate just such as the occasion would suggest and worthy to be remembered.

We will let the inaugural speak for itself. It is to be published. It was listened to with interest and all were delighted—yes, more, were charmed and ready to exclaim, "Such sentiments are just the thing, just adapted to the condition of our female college." In the selection of President Adams there seems to be the hand of a gracious providence and a brighter day for our cherished enterprise. He unites all the desirable qualities as President of a Female College that will command respect, obedience, and reverence; experience that will give efficiency; suavity of manners that will beget confidence and love; wisdom and firmness that will execute discipline with success; and piety that will care for the spiritual interest of the pupils.

It cannot be concealed that there are evils existing that need a speedy correction and not entirely confined to the institution. To show so little interest in a public examination on the part of four hundred Methodists of Jacksonville as seldom to be present during a period of four days is no small evil; to be annoyed with ill-mannered young men at the close of the evening exercises, to have a newly-elected President complimented, when rising to deliver his inaugural address, by the retiring of quite a portion of the audience, are certainly evils that do not become an intelligent and enlightened community, and ones which we hope for the credit of our churches will not be repeated.

It is certain that there is a great want of discipline as it regards the freedom granted the young ladies while at school. It should be understood that they are to go to college to study and not to dress and flirt, to receive and return visits. We also would respectfully suggest whether the use of so much finery and jewelry, either on the part of the teachers or pupils, is in good taste. It does not become the place. If ever "beauty unadorned is adorned the most", it is when woman is engaged in decking her soul with the immortal jewelry of the mind. Away, then, with the outward trappings, for an excess of one is generally attended with a deficiency of the other. Besides being in bad taste, it inspires a burden of expense upon the poorer patrons of the institution, so much so that they cannot send their daughters at all if they must sustain the extra burden of a costly wardrobe made necessary by the common example.

In conclusion, we would say to the friends and patrons of the institution, let us rally around the Illinois Conference Female College. That mistakes have been made none will deny. Shall we abandon a good cause because of errors that were unwittingly committed? The men of the world do not do that. If one attempt to lay the Atlantic telegraph wire fails, they try again. If the Leviathan steamship is unwieldy, she *must* be launched. Our Female College is like that noble vessel. It has cost much to build her, and much yet is to be done to set her afloat. To get her free we have been straining and tugging for years, failing here and breaking down there, but too much has been expended to let her remain inactive to rot upon the stocks. She must be got afloat and every man to his post. She is a noble craft, beautiful to look upon, and has an experi-

enced commander. We need her services. The daughters of our great Prairie State can freight her to the gunwale. She will yet reap for the Church additional golden harvests. Let us pay off the debt, for she is water-logged. We predict for her a glorious future.³⁷¹

We shall turn now to the "experienced commander" and the second decade. The beginning seemed auspicious. The debt had been "arranged," a new administration was beginning—the first from New England.

CHAPTER II

THE ILLINOIS FEMALE COLLEGE IN THE CIVIL WAR AND AFTER

PRESIDENT CHARLES ADAMS, 1858-1868

THE ten years from 1858 to 1868 were dark days in the life of the College, as in that of the nation; or, regarded from a longer and a different perspective, it was the heroic period in the history of the College, its testing time. It survived this "dark age" to become later a foremost standard college for women in the United States. Many of its sister colleges, seminaries, and academies for women disappeared in the Civil War and Reconstruction. Honor and gratitude are due to those who maintained the school during this decade: to the president himself, "the venerable Doctor Adams"; to that Mother in Israel, Mrs. Ann Dumville, and to the faithful and generous trustees, Methodist ministers, and friends who saved the College and won for themselves the title of "second founders."

This administration was ushered in auspiciously: the debt was "settled"; an "experienced commander" was in charge of the ship; the higher education of women had won recognition and even acclaim in the United States—it was the golden age of the young ladies' seminary. But the years that followed brought not only civil war, especially disruptive to this school in the borderlands with patronage on both sides, but pestilence, fire, and almost a famine. The debt rose up to haunt it still. At one point the school was on the verge of being closed. Its administration finally reverted to the earlier type of private academy and became, indeed,

a sort of family school. Doctor Adams, a scholar and a writer of considerable ability, gave an atmosphere of literary culture and sophistication, which the College had lacked, but this refinement of the mind did not bring bread and meat and teachers' salaries. Although conditions improved in the middle sixties, Doctor Adams resigned at the end of ten years, discouraged by professional difficulties and saddened by personal bereavement. He had not found the fair haven he hoped for when he came to the great prairies in 1858.

THE DOCTOR HIMSELF—HIS EARLY YEARS AND UP TO 1858

Charles Adams, fifty years of age at the time he accepted the presidency of the Illinois Conference Female College, was the oldest president up to this time. From the beginning of his administration he was customarily called "the venerable Doctor Adams." His dignity must have lent the impression of years; fifty does not seem such a great age. He was the first and only president out of New England, and was better educated and of broader experience in life and in teaching than any of his predecessors.

Charles Adams was born in Stratham, New Hampshire, in 1808, son of John and Anna Folsome Adams.¹ His father had been an officer in the American Revolution and was a member of the Society of the Cincinnati. His grandfather, Joseph Adams, a graduate of Harvard, was pastor of the Congregational Church in Stratham for forty years. At the age of ten Charles entered the Wesleyan Academy at Newmarket, New Hampshire, then under Martin Ruter, an outstanding Methodist educator, later president of Augusta College and then of Allegheny College. From 1827 to 1829, Adams again attended this school after it was removed to Wilbraham, Massachusetts, and, as Wilbraham Academy, placed under the famous Wilbur Fisk. With two other students he organized a "theological association" for the preparation of students for the ministry and persuaded Fisk to instruct them.² This group of students of theology grew and was the origin or forerunner of the Concord Biblical Institute (now Boston University). Since this organiza-

tion antedated Peter Akers' "School of Prophets" at Ebenezer, it would appear to deserve to be called the first "theological seminary" for the training of Methodist ministers in the United States, a claim sometimes made for the Ebenezer School.³ It is notable that these two men who led in the movement for the education of Methodist ministers were both connected with the Illinois Conference Female College.

Adams entered Bowdoin in 1829 and was graduated in 1833. Among his instructors was Henry Wadsworth Longfellow. He spent one year at Andover Theological Seminary. From 1834 to 1839, he was head of the newly established Newbury Seminary in Vermont, a school still in existence as Vermont Junior College. On September 15, 1924, this school conducted a pilgrimage to its former location and paid special homage to Doctor Adams, its founder. The principal, John W. Hatch, asked Doctor Harker, then president of the Illinois Woman's College, to send a message. "Both your institution and mine have had blessed careers, and Doctor Adams was one of the great men who guided the destiny of each," he declared.⁴ Adams was principal of Wilbraham two years and professor of sacred literature in the Concord Biblical Institute for two. In New England he served churches in Winchester, Boston (Bromfield Street), Lynn (Lynn Common), Cambridge, and Lowell. For eleven years he was the "laborious, accurate, and courteous secretary of the large New England Conference." In 1853, he was transferred to the Genesee Conference and held a pastorate in Lima, New York; then to Ohio, where he served churches in Cincinnati and Xenia and taught in the Xenia Female Seminary. From Xenia he came to the Illinois Conference Female College. He told the story of his coming in a sketch of the history of the College, in which he paid tribute to his predecessors in office: "Then in 1858 came your humble servant. Two strong men—Reverend George Rutledge and Honorable J. A. Chesnut—passed hence one day over into Ohio and searched me out there. I was reluctant to come; but they thought I ought to venture; and promised me pleasant

scenes and pleasant friends and these great prairie lands. It was all true, as they promised."⁵ In 1859, McKendree College "honored itself in conferring upon him the degree of Doctor of Divinity."⁶

Through the years Doctor Adams wrote prodigiously: poems, essays, literary criticism, biographical and historical studies, books on pedagogy, on geography, on missions, and innumerable "letters to the editor" on the topics of the times. Not a literary master, he should be considered, nevertheless, a worthy minor poet and a writer of chaste and charming prose that reads like poetry. His works were highly commended in the Methodist press and were widely circulated, some of them passing through several editions. Among his published works are: *Evangelism in the Middle of the Nineteenth Century* (a sort of geography of the religious groups of the world), *Women of the Bible*, *Portraiture of the New Testament Church Members* (contains sound views on the church member as student and as teacher), *Life of Samuel Johnson*, *Memoir of Washington Irving*, *The Poet Preacher: A Brief Memorial of Charles Wesley*, *The Earth and its Wonders*, *Words that Shook the World* (a study of Martin Luther), and *An Essay on Christian Union*. He wrote for the various *Advocates*, for the *Ladies' Repository*, and for the scholarly *Methodist Quarterly Review*. In Jacksonville he was a constant contributor to the local newspaper. Obviously the dear doctor loved to write!

In the summer of 1866, while he was still president of the Illinois Conference Female College, Doctor Adams made a pious pilgrimage to the graves of his ancestors in Stratham. In a commentary on this trip, faithfully recorded for the *Jacksonville Journal*, he revealed one of the most beautiful traits of his character—a tolerance rare in an age of denominational rivalry and sectional bitterness. He wrote from Stratham:

To me it is often positively refreshing to steal into a church where I do not seem to belong, and catch a sermon from one whom I am not accustomed to hear, and the more frequently I do this the more fully I am convinced of the essential unity of Christian ministers and people.

Happy are they who have learned to overlook in their fellow Christians the minor differences of philosophy, usage, taste, and form and are qualified to appreciate and enjoy the "unity of the spirit."⁷

Of his *Essay on Christian Union*, the editor of the *Ladies' Repository* declared: "The author favors somewhat if not decidedly the Evangelical Alliance. His volume breathes the spirit of great love and kindness, and we trust that it will accomplish great good among the various churches of our land. The times demand such a volume."⁸ In the review of his *Notes of the Minister of Christ for the Times* this same editor declared that he knew no man who was more fully imbued with the spirit of the gospel and of Christ than Mr. Adams.⁹ His tolerance reached beyond the limits of this editor's in an article in the *Methodist Quarterly Review* on "Wesley, the Catholic," which was pronounced "a noble article, leaning a little too much, however, as we think, toward the scheme of Christian alliance."¹⁰ His *Evangelism in the Middle of the Nineteenth Century* proved useful to a Jew interested in the Christian teachings.¹¹

In his letters written on the trip to Stratham, Doctor Adams recalled the comparisons often made between the East and the West, some favoring one section, some the other. He had to admit that he missed in the West the mountains on which generations of his ancestors had gazed. On the other hand, he admitted that the West had its points of advantage—the best railroads, for example. They became worse the farther east he went.¹² As to the people of the two sections, he declared:

Some have seemed to observe a marked difference in the people of the two sections. This difference I have always failed to discover and confess to very little faith in its existence. I have seen no individuals or classes in the East whose counterparts I have not observed in the West and vice versa. Noble and excellent men and women are in the East; they are equally so in the West. Strong young men and beautiful maidens are in both sections, and I am sorry to add that ungainly and naughty people are everywhere. The true patriot, however, will indulge little thought or conversation about any real or fancied superiority of one portion of this blessed country over other sections.¹³

Men like Cartwright, sensitive to the "fancied superiority" of the men from the East, could find no fault with Doctor

Adams. On the very eve of the Civil War he declared that the "excellent of this world are East, West, and South, and heaven and earth meet at various points, wide on this magnificent land of ours."¹⁴ He was strongly opposed to the institution of slavery and was selected by the New England Conference to write an appeal to southern Methodists to take a stand against it.¹⁵ Nevertheless, his spirit of friendliness to Southerners must have been notorious. He was even accused of Copperheadism by members of the Illinois Conference during the Civil War. The editor of the *Central Christian Advocate*, who reported the accusation, declared, however, that it was based beyond question on an error.¹⁶

With respect to rival educational institutions, Doctor Adams showed the same generous spirit. In a series of letters addressed "To Young Ladies of the West" and published in the *Central Christian Advocate*, he urged them to get a college education, but declared that they need not attend this particular seminary of which he was head. "There are many which adorn this western country," he declared.¹⁷ When Professor W. D. Sanders, head of the Athenaeum, a school for girls he established in Jacksonville in 1864, opened a campaign of criticism against the existing system of educating young ladies, Doctor Adams entered the lists against him.¹⁸ He considered Professor Sanders' attack ungenerous and ungentlemanly not only to his own Illinois Female College, but also to the Presbyterian Academy, which followed the same general plan of instruction. Toward the latter school and toward Illinois College, the Alma Mater of his son Edward, lost at Vicksburg, Doctor Adams always had the most friendly feelings.

Tolerant toward people of different creeds and from different sections and classes, Doctor Adams did not possess the Methodist enthusiasm and optimism as to the perfectibility of all mankind. There were naughty people everywhere. Naughty girls in school made him unhappy, and there was little one could do about the matter, he felt. The marks of his Congregational upbringing must have been deep: he

never entirely escaped from Presbyterian theology and philosophy. Moreover, a spirit of resignation already characterized Doctor Adams when he undertook the charge of the Female College at the age of fifty. It seems that he had once expected greater achievements than he now hoped to realize. At the close of his inaugural he declared:

Thus, my friends, I have canvassed my theme: and thus I have indicated to you my *beau ideal* of Women's Education. How far it will be realized in the great enterprise on which I am now and here about to enter will depend upon the blessings of Him in whom all our strength lies. As to myself, I know not that I am unduly sanguine. The brilliant and aspiring years of my life are mostly gone over me—with their hope and their sorrows. I come to your community and to this school in good faith. I tread these grounds not as a stepping stone to anything beyond, save Heaven. Let me and mine come and dwell among you as your own people. We are little ones—of no pretensions and no soaring expectations. A little group of wanderers tossed for years on the toilsome sea of itinerancy. Perchance there may open here a sort of haven where we may be quiet for a little. Perchance a few beautiful spirits will welcome us here, in whose beloved society the sun of life will glide joyfully to its setting, and to whom our spirits will be leagued in pleasant and everlasting friendship.¹⁹

In spite of an apparent resignation, Doctor Adams displayed a bundle of energies in his administration and weathered disasters that might have overcome the more sanguine. A word might be included here about Mrs. Adams, who filled a large place in this family school. She was Sarah Porter, daughter of a Congregational minister, Huntington Porter, of Rye, New Hampshire, and had studied under Mary Lyon at Ipswich. There were four sons and three daughters. Two sons were lost in the Civil War, one in battle, the other from fever. From this blow, Doctor Adams never recovered. One son, George, graduated from Harvard in 1870, and later from the Harvard Law School. He became a prominent lawyer of New York City.²⁰ The daughters assisted Doctor and Mrs. Adams in the College.

PAGES OF FINANCIAL HISTORY: THE COLLEGE BEFORE
THE CONFERENCE IN 1860

Reports of the College in the church press for the years 1858 to 1860 contained high praise for the administration of President Adams. These reports, in the form of letters

to the editor, were more frequent and more detailed than usual, motivated in part, no doubt, by the desire of the ministers to raise the pledges they had made at the Conference in Decatur in 1857. At this same Conference, the Board of Trustees was increased from fifteen to twenty-nine members, sixteen of whom were ministers. Among the latter group were some outstanding conference leaders of the generation younger than Cartwright and Akers: Newton Cloud, Hiram Buck, William Prentice, J. L. Crane, and Colin James. The Committee on Education in its report for that year had confidently declared: "This favorite institution fully maintains its high position and *now* a still brighter future dawns upon it."²¹ By 1859, however, the Education Committee reported that the collections on the pledges in the past year were insufficient to meet even the interest charges (around \$4,000 a year).²² Although collections in the conference year of 1859-60 were better, the pressure from creditors was greater. The College faced a crisis that threatened to be fatal when the Conference of 1860 assembled in Jacksonville.

In a statement to this Conference, Doctor Adams declared: "From this report [of the treasurer of the College to the Conference] it is obvious that the most prompt and vigorous effort is necessary to the welfare and even the existence of the College. The long-continued financial pressure has been very deeply felt by all the interests of the College, seriously curtailing its numbers and the resources generally by which the institution is sustained. If the institution has friends, it behooves them now, if ever, to rally their strength, wisdom, and energy to its help and support."²³

John Mathers, treasurer of the Board of Trustees, presented a detailed financial report of the College at this meeting. According to this report, as examined and summarized by a conference committee, the College still owed more than \$34,000.²⁴ During the year, \$12,000 had been collected and most of it applied on the old debt and the interest charges. In addition to the \$34,000, interest charges from \$2,000 to

\$3,000 were due. The pledges made at Decatur had been met only in part. Most of the subscriptions made by the citizens of Jacksonville had been paid and nearly one-half of those of the preachers. As to the pledge of the trustees, the report of the conference committee stated: "Nothing is yet due from the Ashland obligation, and we learn that from the action of the Board of Trustees at their present meeting that obligation has been cancelled, they having, in lieu of it, secured to the College an amount equal to the amounts paid or that may hereafter be paid by the citizens of Jacksonville and the preachers of the Conference on the pledges given at Decatur."²⁵ Apparently the Ashland deal had failed, and the trustees were resolved to pay out of their own pockets. No longer would a contribution to this amount be sufficient, however, since interest charges had so increased the original indebtedness. This report also included figures on the results from the scholarship endowment plan adopted in 1852. Over \$50,000 had been subscribed through the purchase of scholarships, and \$33,000 of this had been collected. One-third had been used for the construction of the building in accordance with the terms of the scholarship contract; the remainder had been borrowed by the trustees and applied to the payment of the college debts.

Doctor Adams' report to the Conference suggested that the long-continued financial uncertainty had injured the prestige and popularity of the school. Prospective patrons hesitated, doubtful of its future. Conference ministers, pressed for the payment of their pledges, were critical of the trustees, who had not met theirs. Ministers trying to secure assistance from their congregations to pay their pledges or agents soliciting funds and students faced the criticism of parents that college spoiled their daughters (which criticism might be merely the age-old alibi of parents for their failure to discipline their children or the age-old conflict of customs and manners between the generations; or it may indicate that in the more prosperous 1850s the College was be-

coming too sophisticated for some parents in rural communities). One minister described the complaint he met: "I would help, says one, but I have some doubts whether, on the whole, the College is doing any good. Some of the young ladies seem to learn more in pride and dress and foolishness than in anything else. They went up to the academy or college modest, quiet, unassuming young ladies and, after a few terms, they came away proud, vain, full of sport, and trifling. This very objection I have heard in so many words . . ."²⁶

Added to the financial embarrassments inherited from the past and the criticism of some parents and conference ministers that the College was not living up to its high calling was the uncertainty of the future in a country on the verge of civil war. The Conference itself was divided in politics between ardent abolitionists and those who would leave the South alone to settle the question of slavery within its bounds. Relations were strained, and feeling was tense. It was at this Conference that the dispute arose over the placing of the delegates in homes in Jacksonville, an incident mentioned above. The pressure from the creditors made the question of the College a leading issue in its deliberations. Although the discussions were not reported in the minutes, it appears from statements of some present or close to others who were there that the Conference was on the point of voting to close the institution and sell the property to pay the debt. The Catholic Church had offered to buy it. But a friend of the College arose in the Conference in the person of Mrs. Ann Dumville.

A FRIEND IN COURT—MRS. ANN DUMVILLE

Unlike some colleges and seminaries for women, this school has had no woman as principal or president. Women have been influential from the beginning as the wives of presidents and as members of faculties, but the positions of public prominence have been occupied by men. Moreover, up to this time (1860) and for a good many years later, women did not occupy positions of leadership in Methodist churches. They rarely attended annual Conferences and never spoke.

The entrance of Mrs. Dumville on the stage of college and church history was thus unique. Perhaps the sensational character of her appearance tended to discourage official notice or comment on it. Only much later and after her death was the story related. It is likely that she would be amazed to hear herself acclaimed as a saviour of the institution, as one of the "second founders." Such a place of honor is, nevertheless, her due. Reference has been made to her above in connection with her daughters, who attended the school in the 1850s. Now she appears in her own right.

The story of her life, a short and simple annal of the poor, has been recorded piously by her fellow countryman, James Leaton.²⁷ She was the widow of an English immigrant, Thomas Dumville, who had come to the United States with his family in 1840 to select a tract of land for a colony sponsored by a co-operative society to which he belonged. In 1841, he had moved from St. Louis to Illinois, purchasing land at Sulphur Springs, near Carlinville. His death in 1842 left Mrs. Dumville penniless with three daughters to support. The co-operative society had failed, and their land was lost. For eighteen years she kept house for Major Burke of Carlinville.

Poor in worldly goods, Mrs. Dumville was widely recognized as rich in her access to the fountains of spiritual grace. Her prayers were sought by those in distress—parents of soldiers in the Civil War, families in distress through illness or other cause, sinners seeking salvation. Leaton pronounced her "one of the most remarkable women ever connected with Illinois Methodism."²⁸ Doctor Adams, the scholar, appreciated her "large, liberal, and intelligent views," and pronounced her a "Methodist of primitive style, characterized by singular faith, enthusiastic without a particle of fanaticism, devout without the slightest spirit of censoriousness."²⁹ From her wages she gave liberally to all the causes sponsored by the Church. To foreign missions she was one of the largest contributors in the Carlinville church. Through her instigation a much needed new church building was erected

at a time when it seemed impossible to secure funds to build it. Her interest ran to other causes—the temperance movement, the care of the sick and wounded in the Civil War, and the Negro. In Missouri, where she visited *Jemima*, she became interested in the education of the Negroes in the neighborhood, organized a Sunday School, purchased books, and had *Jemima* teach them to read.

Her enthusiasm for education was boundless; nevertheless, it appears that she was unable to write. Letters of hers have been preserved, but from several statements in *Eppie's* letters one must conclude that they were written for her.³⁰ Writing to *Jemima* in 1853, Mrs. Dumville expressed her great gratification at the fact that her daughter was a teacher: "I am glad you have received by your own exertions an education sufficient to prepare you for usefulness in an enlarged circle. There is scarcely any position in life so desirable to one who wishes to be useful as that of a teacher. To you in this capacity is committed the destiny of young minds."³¹

Mrs. Dumville dressed neatly but very simply. Her savings went to the Church and charity. In her later years, however, she added a touch of beauty to her appearance. Mrs. Belle Short Lambert, another notable woman whose name will figure prominently in the pages of this college history, knew Mrs. Dumville as a member of her father's church at Carlinville and has described her thus as she appeared on Sundays: "[She was] a bit more in height than her sovereign majesty Queen Victoria, which is not saying that she was tall; but she possessed an easy dignity that suggested intelligence and strength. Her plump smooth face was surrounded by the lacy frill of a white cap that showed daintily even under the brim of her black bombazine poke bonnet, and a white neckerchief was drawn in soft folds across her comfortable bosom. Just so did I often see her."³²

When she attended the Conference in Jacksonville in 1860, it was unlikely that her daughters would attend the College any more. Her appeal for its perpetuation was based thus on broader grounds than personal interest; in part, her act

was, no doubt, an expression of gratitude for what "our College" had already done for her daughters. An eye-witness, G. R. S. McElfresh, described the scene in the Conference for the *College Greetings* many years later:

Mother Dumville, an old-time Methodist saint, who died nearly thirty years ago, should never be forgotten by the friends of the Woman's College, for she rendered it very important aid at a most critical period in its history. The occasion I can never forget for she made it memorable . . . The Conference was considering the case of the Woman's College, which was heavily indebted and was in danger of being sold. The outlook was indeed gloomy. Mother Dumville was in the room. It was before the day of woman's participation in any public service at conference, and for a woman to rise and address the Conference was well-nigh as unusual and startling as an apparition from another world. But Mother Dumville's soul was stirred, and she dared to make a speech. It was very brief but wonderfully effective, for it was the eloquence of brave words accompanied by brave action . . . The effect was marvellous. If an electric bolt had struck the Conference the effect could hardly have been more marked. The preachers shouted and wept and rallied to the rescue, and the College was not sold. . . ³³

According to tradition, Mrs. Dumville pled: "Your daughters must be educated; my daughters must have an education. *We must keep the school.* It must not be sold. *It must not be sold.* We must give; all must give! I have a hundred dollars in Mr. Chesnut's [the trustee's] bank in Springfield, and I will give it. . . ³⁴ Whatever her words were, her gift certainly was not legendary, but a matter of record; and the result of her action, a matter of history. The tide was turned in favor of the College.

THE FIRE OF 1861: THE WEST WING DESTROYED

The decision of the Conference in 1860 not to give up the College did not provide the means for saving it. Not until 1863 was the debt settled and the College reorganized. In the meantime, disaster in the form of a destructive fire increased its difficulties. Devastating fires have been a common event in the history of such institutions; indeed, the danger from fire was an argument frequently used against girls' boarding schools. The Illinois Female College was to be more severely tried by fire in the course of years than most schools, but few colleges have escaped such trials. In 1852, the main building of Illinois College had been com-

pletely destroyed by fire.³⁵ For protection against fire the city of Jacksonville had undertaken to make provision early in its history. A fire company was organized in 1840.³⁶ Its roster of volunteer firemen contained the names of the foremost citizens of Jacksonville. Its equipment consisted of a double-decked hand-engine, several hundred feet of hose, buckets, ladders and axes. Later, to this "Union Company," there was added another group, the "Rescue." In her letters to Jemima, Eppie Dumville described the colorful appearance of the fire companies in a Fourth of July parade; the members of the first in their red flannel shirts with embroidered collars, those of the second similar in costume except for their glazed caps.³⁷ Jacksonville had no city water works until the 1870s. Fire companies had to collect water from private wells and cisterns. This supply often proved to be seriously inadequate.

The trustees of the College had taken various steps to avert loss of property from natural causes. The first protection seems to have been the provision of lightning rods—this section of the State was frequently visited by storms. Upon the completion of the Main Building in 1852, they had provided for the construction of two cisterns of two hundred barrels' capacity each, "walled and arched with gates to let off the water."³⁸ They had insured the building against fire, and in 1855 had voted to increase the amount of insurance by \$5,000.³⁹ When the fire occurred in 1861, there was no insurance. As to internal organization for prevention of fires or protection against them, one learns little from the records. The Board voted in 1855 that the president appoint a committee to guard against fire during meals and during the hours of church services.⁴⁰ Student regulations required that all fire be extinguished by ten o'clock and that rooms be open to inspection by teachers to see that lights and fires were out.⁴¹ If there were student fire brigades or fire drills, the records contain no reference to them. The activity of the girls in this first fire might suggest, however, some sort of organization.

This fire occurred on Saturday, November 16, 1861. It was discovered about ten o'clock in the morning and burned all day and most of the night. The west wing was destroyed entirely with the exception of a part of the outside walls, but the Main Building was uninjured. The loss was about \$40,000.⁴² The *Jacksonville Journal* gave the following account:

The fire was first seen to be breaking through the roof and originated in a defective stove pipe. Great efforts were made by the citizens to save the buildings . . . If there had been united action on the first discovery of the fire probably more could have been effected. The confusion was great. The halls and staircases were crowded with persons bringing down furniture and property of comparatively little value, when they ought to have been forming lines and passing water. Another reason why more was not accomplished was the breaking several times of the hose of the "Union." The "Rescue" was successfully occupied in pumping water from the town cisterns for the wagons.⁴³

A contemporary account by Mary R. King, a student, in a letter to her brother is interesting as a description of the activity of the students in this emergency. She wrote: "No one was badly injured by the fire, but a great many have taken cold. All our boys [Illinois College boys?] worked fine and have colds, too. The majority of the ladies worked harder than the men. Lucie and I worked like fine fellows. They emptied about twenty-four wells, and then water was scarce."⁴⁴

Sallie Shumway, another student, wrote her boy friend, David Moore, on the Monday night following the fire. The girls all left the College and spent Sunday in town, but were back on Monday, she declared, and had their possessions collected and straightened out.⁴⁵ The enrollment that year was small; there were rooms enough in the Main Building for all the boarding students (only 51). Although the College continued without interruption, some students withdrew. Sallie wrote her friend two weeks after the fire: "I suppose you have seen Minnie [Minerva Maxfield, of Taylorville, very likely] before this and she has told you about being afraid to stay here. I was sorry on her father's account that she would go home. He seemed to want her to stay so badly, but would not force her to do so."⁴⁶ And in the same letter

she lamented: "The school is daily growing smaller, and if some more pupils do not come in next term, I think it will not be very interesting." How much the loss of students was the result of the fire, how much of the Civil War or other causes, one does not know.

The comments made about the losses suffered by the two literary societies indicate the important place these organizations occupied in college life. Mary King wrote her brother: "Nothing very important was burned but the Belles Lettres Society hall and *library*, also beds, chairs, carpets, with the corresponding Phi Nu Society with its good *library*. These two societies . . . were formed about ten or twelve years ago, entirely by the diligent study and careful attention of the girls. Lucie, Annie, and I were members of the Belles Lettres and Will was an honorary member. We had secured a large and good library by the initiation fees and also the contingent or quarterly fees. Also had the corresponding Phi Nu Society, which was burned entirely, not a single book saved but those that were lent out in town. We may never again obtain such a library except by hard work and time."⁴⁷ Eppie wrote Jemima: "As two societies have lost all their property by the fire, the Phi Nus asked a contribution for the purpose of replenishing their library. I don't know how much was given. Some promised books, I among the number. As I had nothing else to give, I sent them my Elliott *On Slavery*, two volumes, that Ma gave me years ago."⁴⁸ J. L. Crane, pastor of the East Charge Church and a trustee of the College, made an appeal through the *Central Christian Advocate* for contributions to these societies. They had had well-furnished halls, he declared, and each a library worth more than \$1,000. The citizens of Jacksonville had already contributed, he stated.⁴⁹ The editor, Charles Elliott, the author of Eppie's volumes *On Slavery* and a great scholar, educator, and writer, responded in the same issue with an editorial on behalf of the societies and of the College. In and between the lines of his comment one can learn much of the contemporary conception of libraries

and laboratories and of the methods of building these. He wrote:

We call attention at this time to the communication of Brother Crane with reference to this noble institution. As there is now no preparation for the immediate rebuilding of the boarding house, we are glad something is to be done in regard to the libraries of the young ladies and their cabinets. We second the motion of Brother Crane, and we will commence culling out of our own library some volumes to help the library. Most of our books are antiquated, yet we have some that will suit. We will also try to collect some specimens of minerals, and may take a trip to the Iron Mountain for that very purpose. If any of our friends think it more convenient to send the books or minerals to us than to Jacksonville, we will take charge of them and see that they are safely conducted to the young ladies' societies at Jacksonville. Let as many as can do a little and the whole will amount to much; and some few may have five, ten, or more dollars to send on to purchase some things that may be necessary, but which will not be sent on in kind . . . Other literary institutions that have duplicates of specimens could aid in this time of need. Let Brother Cobleigh run over the specimens at McKendree College and from their duplicates, triplicates, or quadruples see if a little box of minerals and curiosities may not be sent on to Jacksonville. Let our friends at Salem, Bloomington, and Quincy do likewise. All these little gatherings will be earnest of the rebuilding, endowment, and perpetuity of the Jacksonville Female College. We have a large number of thinkings on this subject laid up since we heard of the burning of the College. We must give vent to them very shortly. The Methodists of Illinois are unworthy of the name of Wesley if this College does not rise again after the Union is consolidated to more than its former position.⁵⁰

How much the societies secured at this time their records do not show. The minutes of the Phi Nu Society of December 5, 1861, recorded orders for a bookcase and five hundred book labels. On February 5, 1862, the society extended a vote of thanks to the Sigma Pi's of Illinois College for the gift of twenty-six volumes (a case of rare generosity, since the Sigma Pi's were the brothers of the Belles Lettres).⁵¹ If the books the societies possess today are the contributions of that time to any extent, the "cullings" to which editor Elliott referred resulted in the donation of masterpieces of literature, history, and philosophy.

This emphasis in the church press on the rebuilding of the literary society libraries at a time of crisis, when existence of the institution was at stake, may appear the height of

timidity, even of cowardice. But editor Elliott declared that the main issue must be faced "after the Union is consolidated." He had, moreover, in an earlier editorial appealed to the Methodists of Illinois to support the rebuilding: "We propose that friends rally, pay the whole debt, and rebuild. . . . Brethren of Morgan, Sangamon, and adjoining counties: rise in your strength and zeal and carry out this enterprise. We call on Governor Yates, Dr. Cartwright, and Judge Brown to the rescue. Take care of the daughters of Illinois. We look to you and your chosen men to step forth as heartily as you do for war. This, too, is a war against ignorance and female depression."⁵² This ripe scholar remained an enthusiastic protagonist of the College through his paper until his retirement in 1864. By this time the debt had been paid and the west wing rebuilt.

MORE PAGES OF FINANCIAL HISTORY: THE "SECOND FOUNDATION" AND ITS FOUNDERS

A year passed after the Conference of 1860 in Jacksonville, which Mrs. Dumville's courageous appeal on behalf of the College had made historic, before anything was done toward canceling the debt of the institution. Before the Conference of 1861 assembled, however, a friendly arrangement had been made with the creditors, by which three trustees of the College—John A. Chesnut, John Mathers, and James H. Lurton—were selected as trustees for the creditors, and at the September 1861 term of the circuit court of Morgan County these men brought suit against the College for debts amounting to \$35,359.50. Judgment was rendered against the College in favor of these trustees for the amount and costs, and execution was directed to the sheriff to levy on all the property of the College to satisfy the judgment.⁵³

The only reference to the College in the conference minutes of 1861 was a resolution requesting the Bishop to appoint Colin D. James as financial agent.⁵⁴ This appointment proved a fruitful one. James became one of the foremost "second founders." He was a younger contemporary of Cartwright, Akers, Trotter, and the other fathers of the

Illinois Conference. Largely self-educated, he made the educational work of the Church for both men and women one of his first concerns. From 1854 to 1866 he was a trustee of the Illinois Conference Female College. Two of his daughters, Mary Elizabeth and Cornelia, were graduated from it. Upon his appointment as financial agent, James moved to Jacksonville, arriving in September 1861. His son, Edmund J. James, later to be a leading educator in Illinois as president, first of Northwestern, then the University of Illinois, told of his first days here and of the sacrifices made for the College by his parents:

As a lad of six years of age, from the piazza of a building which stood opposite the northwest corner of the college ground, I gazed on the greatest fire I had ever seen. I little realized at the time what a period of privation, of hunger and nakedness this fire foretold for us. A family of six children with more on the way, a great war beginning, a time for wearing out our old clothes and those of others who might be persuaded to give them. My father and mother led the canvass for funds to rebuild the old college. I mention my mother especially because she more than did her part in bringing to this campaign the spirit that her father, the Reverend Anthony Wayne Casad, had displayed in the building of McKendree. He had drawn up and circulated the first subscription paper for McKendree and had helped his son, Thomas, cut and shape the first load of logs which went into the building.⁵⁵

It is heartening to see and desirable to record how the energy and genius for the building of one institution for the enlightenment of mankind carried over into the history of another and how one generation rises on the shoulders of its predecessor. Of the difficulties encountered in raising this money many stories have been told. James himself said, continuing the story of his father's work:

It was a fearful year 1861-62, and those who remember what it was to raise \$30,000 in those times from the farmers of the country around Jacksonville will appreciate what hardships were endured by the family of Colin D. James in that trying time. And yet I do not remember a single complaint on the part of any member of the family. I met recently a man ninety-three years old who was one of the contributors to that fund and who laughingly said: "Your father was the greatest money raiser I ever knew. I subscribed \$100 when that was all I could hope to clear in that year from my labor."⁵⁶

A later president of the College, Doctor W. F. Short, sold his only cow in order to make a contribution.⁵⁷ This was

the "heroic period" of the college history, and, although the men made the gifts, the women perhaps bore the chief burden of the sacrifices.

On October 1, 1861, soon after James' appointment as agent, the Board of Trustees held a meeting at the East Charge Church, to which other friends of the College were invited.⁵⁸ Again the questions were raised, "Shall we sell the College? or should we make one more effort to save the institution to the Church?"⁵⁹ The vote was to save it, and plans were made to secure funds. It was estimated that the assets of the College in notes would reduce the debt to \$30,000 dollars, and it was agreed that these be transferred to the treasurer, John Mathers, on condition that he assume the entire indebtedness beyond \$30,000.⁶⁰ The trustees agreed to pay two-thirds of the rest if the other third could be secured by the sale of Ashland lots or otherwise. They then drew up the following subscription paper, which James was to circulate:

Whereas, the lot, building, and appurtenances of the Illinois Conference Female College in Jacksonville, are about to be sold on execution to satisfy a judgment of the Morgan County Circuit Court; and whereas, an agreement has been made with William Thomas, William Brown, and Matthew Stacy, as Trustees in the premises, to purchase the said property as joint tenants, and not as tenants in common, and to convey the same to a corporation hereafter to be created, for the *use* and under the *control* of the Illinois Conference of the Methodist Episcopal Church as a College; and, desiring to secure said property to the said Conference free from all *indebtedness* and *incumbrances*, and that it may be used as a college, we severally agree to pay to the said Thomas, Brown, and Stacy, Trustees as aforesaid, the sums set opposite our names with interest at the rate of ten per cent per annum from October 1, 1861, to enable them to pay the judgment aforesaid, payments to be made on the first day of January 1863. But if the sum of thirty thousand dollars is not amply secured by the first day of October 1862, then the above subscriptions are to be void.⁶¹

Before October 1862, James had secured subscriptions totaling \$33,586.77, including interest to January 1, 1863, and John Mathers was able to report to the Conference of that year "the pleasing fact that the College is out of debt."⁶² In his report he included the following list of subscribers and the amounts subscribed:⁶³

Hon. W. Thomas	\$5,100	E. Lambert	100
J. Mathers	3,225	J. N. Brown	90
M. Stacy	2,700	Rev. A. S. McCoy	50
Rev. N. Cloud	700	Rev. O. P. McMains	50
Rev. R. W. Travis	500	W. Fitzsimmons	50
Rev. G. Rutledge	2,000	Rev. W. H. Webster	40
Hon. J. A. Chesnut	1,750	B. F. Gass	40
Hon. Wm. Brown	1,600	E. Hamilton	40
T. J. Larimore	1,600	G. T. Newman	40
J. H. Lurton	1,400	I. Buckingham	40
Rev. H. Buck	1,240	G. Long	40
Rev. C. D. James	1,400	J. M. Snyder	40
Rev. P. Cartwright	1,000	J. Wood	40
Rev. W. S. Prentice	900	H. Russell	40
Rev. W. J. Rutledge	500	N. Milburn	40
Rev. J. C. Rucker	500	T. J. Crowder	40
Rev. W. H. H. Moore	400	W. H. Cockrane	40
M. Rapp	400	W. P. Barr	40
Rev. J. L. Crane	375	J. L. Martin	40
H. M. Ennis	250	M. McCausey	40
J. Gorham	200	M. Fry	40
V. Ridgley	200	Rev. H. Wallace	40
J. Bennyworth	200	B. F. Stevenson	25
W. Richardson	200	J. Hockenhull	35
C. Samples	140	Rev. L. Smith	50
P. Spates	100	J. Goodrick	10
J. S. Foster	100	Rev. J. Nottingham	50
Rucker [Thomas]	100	S. Keplinger	15
J. Davenport	100	M. Weir	5
J. Capps	100		
		Total	\$30,180

A few comments on this list: It is the official list of those who assisted in the payment of the debt, and these men have been referred to as the "Founders of 1862," an honor which they merit. But there are other names that should be included. The lists of those contributing in 1857 from Jacksonville and among the ministers in the Conference are not extant. By means of the contributions made in 1857 the debt had been reduced and much accruing interest had been paid; it was \$40,000 in 1857 and was only \$35,000 in 1861. And with reference to the contributors of 1861 and 1862, it may be noticed that Mrs. Dumville's name does not appear on the list, yet the minute book of the Board of Trustees recorded a payment of \$100 from her.⁶⁴ It had

been made perhaps in 1860 or 1861 previous to the circulation of the subscription list. There may be other such omissions. Some probably contributed later to help these subscribers. John Mathers had made appeal for such aid in his report to the Conference in 1862, and the Conference in turn had resolved "to use our influence to procure *material* aid for those of our number who have contributed so heavily to pay the indebtedness of the College."⁶⁵ Cartwright wrote in February 1863 to the *Central Christian Advocate*: "I am glad the Female College debt is cleared and that it is in a flourishing condition . . . And I hope our friends throughout the length and breadth of the Conference will send up their daughters thick and fast. They cannot do better in this state or anywhere else. A few of us have made great sacrifices. Will not the members come to our aid? Four years' salary from the Church will not reimburse me."⁶⁶ Cartwright must have included his contributions of 1857. Two years' salary would have covered that of 1862. How much aid Cartwright and the other ministers secured on their subscriptions the writer has not discovered; some such contributions to the ministers were reported in the *Central Christian Advocate*. One other point: Ashland lots, by the sale of which the trustees had hoped to pay their pledge in 1857, still figured in these settlements. For example, William Thomas' subscription for \$5,100 consisted of \$2,500 cash and \$2,600 for sixty-five Ashland lots, and lots were involved in most of the other contributions.⁶⁷ Some ministers had complained that the trustees had not met their pledges of 1857. In the subscriptions of 1862 all of the \$30,000 except \$1,230 came from the trustees.

Seven laymen—Thomas, Mathers, Stacy, Chesnut, Brown, Larimore, and Lurton—gave more than \$17,000. Hiram Buck Prentice, son of the William Prentice who contributed \$900 to this subscription of 1862, said of these laymen: "I am of the impression that these Jacksonville laymen were the great financial power back of the college movement. Judge Thomas and John Mathers not only gave liberally

themselves, but must have underwritten a large part of the preachers' subscriptions. I am led to think so because I have among my father's papers an old cancelled note given by him to Judge Thomas which John Mathers had signed as security."⁶⁸ That the ministers might require help to carry their indebtedness is suggested by the smallness of their salaries in comparison to their pledges: George Rutledge subscribed \$2,000 on a salary of \$642; C. D. James, \$1,400 on a salary of \$800 as agent in 1862, \$600 as pastor the next year; Cartwright, \$1,000 on a salary of \$500, and so on; and interest charges added to the burden of their pledges. Prentice, writing of his father's debt to Thomas, said that in 1865 it had been reduced to \$500 and that he did not know how long it took to cancel it. These men were not afraid to mortgage their future. All these sums may seem small today, accustomed as we are to think in terms of millions. They were large then and had to be paid in a time of rising costs of living due to the War and without proportionate advance in preachers' salaries.

Space does not permit the relation of the history of these "Founders of 1862," who saved the College from forced sale. Six of them: Thomas, Brown, Stacy, Cartwright, W. J. Rutledge, and Nicholas Milburn had been on the first Board. Several other names have appeared before in this history: former President McCoy, for instance, or John Mathers, who had served the Board almost from the beginning; Chesnut, banker and businessman of Springfield; Larimore, Morgan County farmer; James Lurton, Jacksonville businessman, neighbor to the College on the west, whose land was long coveted and finally acquired by the institution; and Newton Cloud, a prominent leader in State as well as Church: all these men gave years of service as trustees as well as contributions of money. Those making large gifts in 1862 no longer had daughters to educate, if they had ever had. To these men and the other "founders of 1862," Hiram Buck Prentice paid tribute in his Founders' Day address at the College in 1910, "Our Homage to the Past." By request

he built his speech about the life of his father, William Prentice, and his father's friend, Hiram Buck, who had been as David and Jonathan to each other. These two, with Cartwright and Crane, were prominent Democrats among their Republican colleagues. They were "war Democrats," although Crane, Buck, and Prentice, along with Doctor Adams, had been accused of Copperheadism. Crane served as chaplain in Grant's regiment. Prentice, a special friend of Stephen A. Douglas, urged the latter to come out to Illinois to stem the tide of disloyalty.⁶⁹ Thus these men were busy saving the nation while striving to keep the College alive. Prentice and Buck, with J. L. Crane, the younger Prentice described as a trio "of genial spirits whose close companionship became the center of consecrated good fellowship from which radiated influences that brightened and cheered and gave to their brethren a relaxation from the sterner duties of the itineracy, adding zest to the preachers' daily task that stimulated and inspired them to their best efforts." One may guess that these genial spirits and others like them, such as W. J. Rutledge, also a war chaplain, "a jovial man and true, always bristling with ideas which seemed to be dancing and prancing, impatient for utterance," were of inestimable value in the dark hour in galvanizing wills and fortifying minds against the thought of failure.

THE ILLINOIS FEMALE COLLEGE IS CHARTERED:

DOCTOR ADAMS ON NAMES

On January 24, 1863, the property of the College was sold at public auction to Thomas, Brown, and Stacy, as trustees of funds raised in the subscription. Steps were taken at once to secure a new charter, according to the agreement with the subscribers, under which the entire property would be conveyed "to a corporation to be held for the use and under the patronage and control of the Illinois Annual Conference of the Methodist Episcopal Church as a Literary Institution."⁷⁰ This charter was granted by the Illinois Legislature on June 13, 1863, and, with slight modification, has continued to define the legal status of the College down to

the present. The name of the institution was to be the *Illinois Female College, Conference* being dropped from the title. Nine men—George Rutledge, William Thomas, William S. Prentice, Matthew Stacy, Colin D. James, John Mathers, Hiram Buck, John A. Chesnut, and William Brown—were named in the charter as trustees. These men must have been selected by the old Board, but there is no record of such action. Trustee minutes are lacking from 1858 to 1863, except those for a meeting on October 1, 1861.

The new charter contained few changes from the provisions of the charter of 1847. The trustees possessed under it the customary powers and duties. The relation of the institution to the Illinois Conference was the same. The Conference had the right to nominate persons as trustees, such persons to be appointed by the Board. And, as stated in the preamble, the College was to be "for the use and under the patronage and control of the Conference." Limitation on the amount of land that could be owned by the College was continued: one hundred acres was set as the maximum, as in the original charter. The following provision, however, was new and the result of the experience of being sold for debts.

The lot of five acres of ground to be conveyed to this corporation on which the building and improvements of the Illinois Conference Female College are situated, being purchased and dedicated in perpetuity as and for the use of a Literary Institution, it is hereby declared that the trustees shall have no power to sell, convey, or mortgage the same, or to create or permit the existence of any liability for or on account of which the same may be subject to sale under any decree, judgment, or process of any kind; but the same shall forever remain free and exempt from sale for or on account of any indebtedness or liability created by the trustees, or permitted by them to accrue or exist against the corporation, anything in this act to the contrary notwithstanding.⁷¹

On September 10, 1863, a deed was made by Matthew Stacy, president of the Board of Trustees of the old College, by which the property was conveyed to the new corporation, and the Illinois Conference Female College passed out of existence.⁷² The new institution began its history with a clean slate, free from all indebtedness, including the obligation to honor the perpetual and negotiable scholarships.

COMMENCEMENT
IN THE
ILLINOIS CONFERENCE FEMALE COLLEGE.
February 18th, 1882.

ORDER OF EXERCISES.

PRAYER.

MUSIC.

The Future, Miss MINERNA R. DUNLAP, Morgan Co.

MUSIC.

Miss HANNAH E. GILLHAM, Venice.

MUSIC.

Aristocracy, Miss MARIA W. WARREN, Jacksonville.

MUSIC.

Influence of Art, Miss ELLEN S. RUCKER, Jacksonville.

MUSIC.

Mind as Connected with Nature,
Miss JANE A. EDWARDS, Greene Co.

MUSIC.

Progress of Science, Miss ELIZABETH A. DEVORE, Morgan Co.

MUSIC.

The Spirit Land, Miss MARGARET A. MORRISON, Scott Co.

MUSIC.

Valedictory, Miss LUCY ASKINS, Carrollton.

MUSIC.

Degrees Conferred.

MUSIC.



SALLIE SHUMWAY MOORE, '64

At the first meeting, however, the trustees of the Illinois Female College passed a resolution "that while the Board does not recognize any obligation to the holders or owners of scholarships in the Illinois Conference Female College each holder of such scholarship may be entitled to tuition equal to the amount paid for the same after deducting the tuition heretofore received."⁷³ This action of the Board reduced the income from tuition for many years. Some of the old certificates were allowed as payments on tuition as late as 1910.⁷⁴

The dropping of the word *Conference* from the title of the College signified no change in its relation to the Illinois Methodist Conference. This change in name may have been one cause, however, of certain questionings among the ministers of the Conference with regard to the character of the College. James Montgomery wrote to the editor of the *Central Christian Advocate* in August 1863:

Some of us who have paid for the school wish to ask Dr. Adams what relation the College has to the Methodist Episcopal Church and the Illinois Conference . . . Last year at Bloomington we were informed that a few kind friends, preachers, and members had again paid off the debt of \$36,000 and now the College was out of debt, and an appeal was made to help those who paid. We have done so; eighty dollars was collected in this charge to help one. Now we hear that the College has been sold and a new charter obtained; that the College is now in other hands and does not belong to the Conference or to the Church; and that our scholarships are lost . . .

Now, Brother Adams, will you please tell us what relation the College has to the Church and to the Conference and what became of the pledge the trustees made to the Conference in 1857? We would like to understand the matter.⁷⁵

Doctor Adams patiently explained the whole situation in the same periodical, enclosing a copy of the new charter, which was published.⁷⁶ Nevertheless, the doubts were not entirely removed; complaints that the College was not really a conference institution continued to appear from time to time.

Several years later and in another connection, Judge Thomas related the history of the charters and the change of names in the *Jacksonville Journal* and stated that Doctor Adams, he thought, had suggested the name *Illinois Female*

College.” The latter vigorously denied this charge, for it involved a point on which he felt deeply, and declared: “When the new name was under consideration, I did suggest omitting *Conference*, which was agreed to. I should certainly have proposed also a substitute for the epithet *Female*, but I was fearful that the proposal would not be approved.”⁷⁸

Doctor Adams’ opinions on the name of the institution are worthy of further comment. MacMurray women, past and present, are indebted to him for the first protest recorded locally against the use of the word *female* applied to women, and he was perhaps among the first in the country to protest its use. He declared in his inaugural address in 1858, for which he took the subject, “The Education of Women,” “In the remarks I have to make touching ladies and their education, I shall discard the epithet *female* so prone to be applied to the fair sex as well as to their seminaries and their education.”⁷⁹ He went on to say that he saw no more reason to use *female* than *male*, that its use degraded women to the level of animals, that *woman* or *lady* was in vastly better taste.

A decade later, Doctor Adams returned to the question of the name of the institution in one of a series of letters to the *Jacksonville Journal*. He admitted that the entire name was open to criticism, “although now not so easy of alteration.” He continued:

The critic might urge and with some degree of justice that the name is too pretentious, as a whole; and as such not exactly accordant with the true character of the school. It should be remembered, however, that the institution was founded about twenty years ago when neither the Methodist denomination nor any other had, with an exception or two, any ladies’ schools under its patronage in this state. It was, therefore, a very considerable novelty in the state, a sort of new thing in Illinois, and entitled somewhat to assume the name of the state as a part of its title . . . The word *college* as applied to an institution like ours would not fail to be subjected to the critic’s dissecting knife. It is a great name—the name of *college*—associated in American and English ideas with ample and magnificent buildings, grounds widespread and ornamental, extensive libraries, apparatus, and cabinets, learned professors, and all the associated ornaments; by caps and gowns, degrees, diplomas, and such like. Is not the name then as well as the first of the epithets too pretentious to be consistent with either truth or modesty? I must be excused from

reply save to submit deferentially that it seems to have grown into a sentiment in this country that a name to a literary institution may be given *anticipatory*; in other words, one may name such an institution with an eye upon its great destiny, irrespective of its present character and almost irrespective of its present existence. The institution begins with "small things," but what will it be in the "great and good time coming" when it shall have outlived its century and shall have been enriched by the genial contact of successive generations? Thus you see, Mr. Editor, I apologize for the epithet by glancing backward and for the name by glancing forward . . . If the critic's knife slashes at the other epithet of our school, at the epithet *Female*, I simply confess that I have no response to offer, no defense to set up. If there be any disgraceful epithet tolerated amid civilization, I esteem the adjective *female* as applied to women or to institutions for woman to be such an epithet. I think I lately read that a French judge decided not long since that the applying of this epithet to woman is an actionable offense. If this be true, I pronounce him to be, so far, an eminently "just judge."⁸⁰

Doctor Adams revealed here his characteristic modesty; he wished to claim no deserts not fully merited. But he also sympathized with young America's tendency to look beyond the limited present to its great destiny. He himself possessed a strong sense of history, of a culture enriched by "the genial contact of successive generations," to which we are all heirs and for which we are all trustees with an obligation to the future. Incidentally, his comments foreshadow, unwittingly perhaps, or it may be with wise foresight, the rise of the standard college for women, in competition with which these ante bellum colleges, excellent for their day, could not hold their rank. Hence, before that "great and good time coming," the Illinois Female College was to undergo severe hardships.

THE ADMINISTRATION OF THE NEW BOARD OF TRUSTEES
—THE WEST WING REBUILT—THE COLLEGE AND
THE CENTENNIAL OF METHODISM

With the reorganization of the College in 1863, the Board of Trustees was reduced from a membership of thirty to the original number, nine. These men had all been members of the old Board for some years, three of them of the original Board of 1846, and a fourth, John Mathers, almost from the foundation. Chesnut had been a member since 1858. Four better men could not have been found in the

Illinois Conference than George Rutledge, W. S. Prentice, C. D. James, and Hiram Buck. Without exception, it was an excellent Board of Trustees, and most of its members were to continue to serve for many years. At the first meeting on July 1, 1863, the Board elected William Brown president and Matthew Stacy secretary. Brown retired at the end of a month in favor of William Thomas, having accepted the position only until the latter's return to the city.⁸¹ Brown then served as treasurer for several years during the time when the wing was being rebuilt and until threatened blindness forced his retirement from the office. His place as treasurer was taken in 1866 by A. C. Wadsworth, who had been elected to the Board that year in the place of C. D. James, who retired. Wadsworth, a prominent businessman of Jacksonville, was to be associated with the College as trustee for forty-five years.

The new Board of Trustees undertook at once the rebuilding of the west wing. They were encouraged to begin this work by the brighter prospects of the school. Doctor Adams reported to the Conference in October 1863 that the College had opened with 140 young ladies enrolled, one-half of them boarding students, that the Main Building was nearly filled, and that others were applying for admission.⁸² Before Conference met the trustees had raised the question of rebuilding. William Brown offered to lend \$2,000 to \$2,500 for this purpose, the interest to be guaranteed by a claim on the rent of rooms.⁸³ The Board proceeded cautiously, considering at first the erection of three stories with the third only to be finished for use. Eventually, in March 1864, they decided to erect four stories complete.⁸⁴ The catalogue published in the summer of 1864 announced that this wing would be ready for use immediately.⁸⁵ Although not so large as the original wing, this addition of four stories could accommodate sixty students. The first floor contained the dining room and kitchen, the three above, dormitories.

The financial records of these years are meager, but some

data can be found in board and conference minutes. The contractor had agreed in 1863 to erect three stories for \$4,500.⁸⁶ The cost of the completed four stories was not recorded; prices were rising, and it was probably much above this initial estimate. The contractor had the right to use the south wall of the old wing and any brick found suitable. Mathers, Brown, and Thomas were appointed as a committee to raise money for this building, but their reports were not recorded, except a statement in February 1864 that the funds justified the completion only of the third and fourth stories.⁸⁷ In a letter in the *Jacksonville Journal* in 1867, Doctor Adams gave some suggestions, if no very specific data, of how this rebuilding was accomplished: "This good work was mainly due to those three great-souled and excellent men — Judge Brown, Judge Thomas, and Reverend John Mathers — aided by a few others. It arose from its ashes at exactly the right time; arose suddenly as if by some magical influence, arose with moderate cost amid costly times, and leaving but a slight debt, which is in a way of liquidation and is likely to trouble no one."⁸⁸ According to a letter of Doctor Adams to the Board of Trustees in June 1871, he himself had contributed \$1,000 to the building fund.⁸⁹

It is probable that the money for the liquidation of this debt came in part from the College's share in the centenary fund. In 1866, the Church celebrated the one-hundredth anniversary of the founding of Methodism in America, and raised a centennial fund as a memorial to be used to pay the debts on schools and churches and for church extension. It was agreed in the Illinois Conference that seventy per cent of this be devoted to the three conference schools to pay their debts, the residue to go equally to their endowment and to church extension.⁹⁰ How much the College secured from this source the writer has not discovered. The hope was that an endowment of \$100,000 might be raised for Illinois Wesleyan and \$50,000 for the Female College.⁹¹ A report of the centenary fund in 1867

showed subscriptions of \$10,036 for the Illinois Female College.⁹² How much of this was paid the writer does not know. At a meeting held in December 1865, at Strawn's Hall, in Jacksonville, as a preliminary to the centenary campaign, William Brown offered to give \$5,000 to the endowment if \$15,000 could be raised in Morgan County. Five thousand of this amount was pledged at that meeting.⁹³ The minutes of the trustees later recorded a contribution of \$5,000 by Judge Brown and \$1,000 by Henry Wiswell.⁹⁴ Brown also reported \$535 of "unspecified" centenary funds applicable to the payment of the debt of the College.⁹⁵ At this same meeting the following rather complicated arrangement with Doctor Adams was adopted:

Doctor Adams, having subscribed \$1,000 to the centenary fund of the College which has not been reported to the centenary agent, the Board agrees that his notes be taken for the sum, one-third payable annually with interest at eight per cent and that the payment of those notes shall extinguish the liability of said Adams to pay the Board \$300 annually upon his contract with the Board dated January 1, 1866 and also his liability to pay interest on \$1,000 of the debt due William Brown by this contract and the said \$1,000 so subscribed with the interest to be paid to Brown on his claim against the College, the foregoing arrangement being made with a view to the liquidation of the debt of the College.⁹⁶

It was shortly after this that Doctor Adams announced that the debt of the College was in the way of liquidation and was likely to trouble no one. As to the endowment, Judge Brown stated in a summary report on the College to Newton Bateman, State Superintendent of Public Instruction, in 1868, that the College had an endowment of \$8,000, exclusive of buildings valued at \$100,000.⁹⁷ Thus from centenary funds and other sources, especially from Judge Brown, enough money had apparently been obtained to rebuild the west wing and leave that amount as a residue.

The financial arrangements of the Board of Trustees with the president were not made entirely clear in the records. As stated before, there are no minutes of the trustees from 1858 to 1863, and after 1863 the financial reports are incomplete. Very likely the original contract with Doctor Adams in 1858 continued the arrangement by which a scale

of salaries for president and teachers was established, but the payment was not guaranteed by the Board. The president and members of the faculty received proportionate parts of the income from tuition, which was much limited by scholarships. In theory, any income above this went to the trustees to be held for the College. From various references to the operation of the dining room and the college household, it would appear that Doctor and Mrs. Adams had to manage those expenses on the income from the board and rent and did so with much difficulty during the war. When the new trustees came into office in 1863, they immediately made an agreement with him to continue a year on the same terms. According to the minutes of June 21, 1864, a contract for two years was made, but the terms of it were not included in the minutes; it was probably on essentially the same basis as the preceding one.

In 1866, a somewhat different arrangement was made between the president and the Board, the essential features of which continued in operation down to Doctor Harker's administration. By this agreement the president assumed complete financial responsibility aside from the building costs—he paid the teachers, the cost of the boarding department, and all expenditures for furniture, repairs, and insurance. In return he had the entire income.⁹⁸ In other words, the institution reverted in administration to something like the old-time private, or family, academy. This status raised more doubts among conference ministers as to the denominational character of the institution—it looked to them like a personal affair of the president. Without doubt this situation injured the prestige and the patronage of the school so far as the Conference was concerned. Doctor Adams' contract with the Board was complicated by the special obligations under his centenary pledge. Greenback inflation added difficulties to his administration. In 1868, for example, he reported that the cost of insuring the building for \$30,000, to which he had agreed in his contract, had increased from \$300 to \$450.⁹⁹ At the close of his adminis-

tration, the trustees apparently made a special settlement with him and, in a letter, he declared they had dealt with him "with very great kindness and generosity."¹⁰⁰ He left, however, burdened still with a part of his centenary fund obligation to the College, although he had paid \$500 on this, a very generous contribution.¹⁰¹ According to a letter written in 1871, Doctor Adams declared that soon after he had given this pledge "a sudden and most painful reverse of circumstances came over me whereby most of my little property was sacrificed; while, at the same time, some circumstances seemed to render it desirable for me to make way for a change in the administration of the College. Thus I was left comparatively poor, and, at the same time, without place—a situation which, at my time of life, it is difficult to improve."¹⁰² Obviously, his administration had not brought him adequate material returns, but he received these reverses of fortune with equanimity.

The Board of Trustees had returned to assert considerable authority in the administration of the school and the maintenance of discipline, as the minutes from 1863 to 1868 indicate. Doctor Adams was not the traditional stern schoolmaster; the administration of rules and regulations was not congenial to him. Reading between the lines one can surmise that the trustees were often impatient with what they considered his too great mildness. In the agreement made by the new Board with him on July 1863, it was stipulated as a condition of his employment, that "he [should] rigidly enforce the rules for the government of the pupils published in the last catalogue and with such amendments thereof and other rules and regulations as the Board [might] from time to time adopt."¹⁰³ The Board asserted its authority to examine teachers instead of merely accepting them on the president's recommendation.¹⁰⁴ And it finally voted to visit at the College once a month and form acquaintance with the faculty, its motive probably not entirely social.¹⁰⁵ The Board intervened on occasion to maintain its moral code and the dis-

cipline of the Church as the following statement in the minutes indicates:

The members of the Board, being informed that at a strawberry feast recently held at the College a cake was presented for sale in pieces, with a gold ring in it, with the understanding that the purchaser of the piece with the gold ring should be entitled to it, thereby offering an inducement to purchase, hereby express their disapprobation of this manner of selling the cake and agree that no such or like conduct shall be permitted hereafter.¹⁰⁶

This intermixture of the Board into school affairs should not be taken as a reflection on the character of Doctor Adams. He had maintained his reputation in the town and in the school as a fine and courteous Christian gentleman.

"LETTERS TO YOUNG LADIES IN THE WEST"—DOCTOR ADAMS
ON THE EDUCATION OF WOMEN

It is a relief to turn from these details of finance, which Doctor Adams confessed to be "more depressing and wearisome" to him than any of his other duties, to his speculations on the education of women, which he apparently found among the most attractive of his occupations. Although the shelf of books he produced are mainly descriptive and narrative works rather than critical or philosophical studies, in the field of education he displayed considerable powers of analysis and criticism in both the theory and the methods of teaching. The historian is indebted to him for the published record of his ideas. Women of MacMurray (and elsewhere) should be grateful for the generosity of his views on woman's capacities and her rights in the intellectual sphere. Many of his writings concerned women—the great women of the past and the interests of women in the present and the future. In 1860, soon after he came to Illinois, he wrote a series of "letters to young ladies in the West" for the *Central Christian Advocate*, justifying woman's education and urging young ladies to use every effort to go to college. He insisted that these last forty years of the nineteenth century would be "their time."¹⁰⁷ Later, in 1867, he published (in the *Jacksonville Journal*) a series of letters on some of the problems of women's colleges. His general ideas

on the education of women were best expressed in his inaugural address made at the commencement in 1858, a disquisition which was highly commended by Peter Cartwright and other conference leaders and published in the catalogue of that year.¹⁰⁸

Doctor Adams advocated the complete and harmonious education of women—physical, social, intellectual, and moral. Above the preparatory level he thought the instruction of women could best be accomplished in separate schools, although many western educators were already beginning to defend co-education.¹⁰⁹ Educated in separate colleges, he would offer to woman, nevertheless, all the opportunities opened to men, a discipline that would train her “to reason, to generalize, and if possible, to originate.”¹¹⁰ No narrow specialization as to subjects sufficed: she must be acquainted with all the main branches of learning and understand their interrelationships. His ideas were in line with present-day discussions of educational reform.

It is a tribute to the work of his predecessors that Doctor Adams found little modification of the curriculum necessary to keep it up to the best practice of that day. His chief problem, like theirs, was to get the students as a whole to take full advantage of the opportunities offered. At times he became discouraged because of the distance between his ideal and its realization. Since 1856, two years before he became president, the collegiate courses had been distributed over three years instead of four. The division of the year into three terms provided opportunity for a more frequent change of course and the inclusion of about as many subjects as before. The speed-up was probably due to the desire of parents that their daughters hasten their graduation, or perhaps even more to the impatience of the girls themselves. Doctor Adams continued this three-year plan (with two years of preparatory work) until 1864, but he lengthened the college year in 1859 to forty-two weeks instead of forty. He insisted that girls ought to have seven years beyond public school, but accepted the fact that few

would spend that much time.¹¹¹ In 1864, he returned to the four-year college course and discontinued the preparatory work.¹¹² This change was a decided step toward the modern standard college, but was a practice difficult to maintain because students came to college ill-prepared. The new eastern girls' colleges had to provide preparatory schools for many years to educate their students up to the college level. President DeMotte reestablished the preparatory department of the Illinois Female College in the fall of 1868.

A few changes were made in the subjects offered (and required if one sought a degree). Mineralogy had already been discontinued and meteorology was dropped in 1860, but all the other subjects in the field of the sciences were retained—physical geography, geology, astronomy, natural philosophy, chemistry, botany, zoology, and physiology. New textbooks appeared—Silliman in chemistry was supplanted by Porter and then Youmans; the celebrated McNally became the text in geography; Smellie took the place of Olmstead in natural philosophy. From the mathematics curriculum conic sections had been dropped in 1857; book-keeping taught in the early 1850s, then dropped, was restored. The requirements in Latin were unchanged. The most interesting and significant change in the curriculum was the substitution of lectures on English literature for Butler's *Analogy* in the senior year. Grammar and composition continued to occupy a very prominent place in the college course. American history (not commonly found in college then), political economy, and political science were continued, with Wayland's famous treatise as the text. French and German were offered as extras beyond the required subjects. Students probably had to be of exceptional ability or had to spend another year to take these subjects. Greek was offered on the same basis. Under the disturbing conditions of wartime and in the face of great financial hardship, Doctor Adams had maintained the academic work with slight losses and had achieved one notable advance (English literature).

To the "ornamental" subjects more consideration was given. This emphasis had begun in the 1850s as parents became able to afford lessons in piano for their daughters. Both the Art and the Music Departments were enlarged under Doctor Adams. Although he did not advocate the type of education given in the finishing school, he insisted that college should prepare a woman to make an attractive appearance with respect to dress, manners, and conversation; woman should be as "a cornerstone polished after the similitude of a palace," she should be able to give to every sojourner in her home "something to remember angels by."¹¹³ To the creation of such an ideal woman the entire curriculum and the life in the College should contribute, but the fine arts, Doctor Adams thought, might have special values. He took, however, a common sense view of this matter. If the young lady had reached college age without any preparation in music, if she appeared to have little taste or genius for it, or, if more essential studies filled her hours, then it was doubtful that she should undertake this study.¹¹⁴ The social and ornamental values of this study did not exclude other values—the intellectual and the professional. Courses in harmony and musical composition were offered for the particular advantage of those who wished to make music a profession.¹¹⁵ Art, too, received more emphasis, but apparently it bore less fruit than that in the field of music. The catalogue of 1859 announced that "celestial, oriental, Grecian, and Roman styles" would be taught, if desired. Another subject that contributed to the preparation of the young lady for social life was domestic economy, still taught according to the plan of Miss Beecher. The course in book-keeping, which followed it, was probably largely household economics. Doctor Adams had also insisted upon the need of physical education, and introduced a course in gymnastics. In this field, as in other departments, the Illinois Conference Female College was trying to keep up with the best thought and practice of the day.

THE COLLEGE IN OPERATION: TEACHERS AND TEACHING

It is difficult to describe the College as a going concern, as a living process in these earlier years. One can do so only the best one can. The fluctuation in the size of the faculty from year to year is one index of the shift in the fortunes or the prospects, which did not always balance each other. The number of teachers declined from eleven in 1858 to five in 1862, rose to eleven again in 1864, then to thirteen in 1866, but dropped to nine in 1868. The considerable annual turn over in the faculty personnel was the result primarily perhaps of failure to pay adequate salaries, but the general instability of the war years also must have contributed to the change. The faculty, as well as the student body, came mostly from Illinois during the War. Alumnae comprised a considerable percentage of the teachers. From 1858 to 1861 the Adams family constituted a large part of the faculty: three daughters and a son-in-law assisted Doctor Adams. Although women predominated, the faculty usually contained several men. In 1864, four out of eleven were men, but, with the exception of Doctor Adams, these were probably only part-time instructors (of German, guitar, and gymnastics). Several teachers were employed at the same time by other schools of the city—the School for the Blind or Crompton's (later Brown's) Business College. Although most of the teachers were from central Illinois, there were teachers from New York, Ohio, Indiana, Iowa, New Hampshire (the Adamses), and perhaps from other states.

Instruction beyond the preparatory department was departmentalized as in modern colleges and had been thus organized from its foundation. According to Professor Rammelkamp, teaching at Illinois College up to 1864-65 was still by class, a teacher for each class.¹¹⁸ Such a practice, it is believed, was not common in colleges even then, although most of them, including the Illinois Female College, found it necessary to require a teacher to give instruction in more than one department. Both the designations of the teachers in the catalogue lists and letters and other records of the

students indicate that there were teachers of mathematics, natural science, and mental and moral philosophy. The last two were usually taught by the president. Under Doctor Adams a teacher of belles lettres (literature) was sometimes designated, and one of composition. It is probable that several teachers, if not all, had to assist with the sections of the latter subject.

Faculty minutes for these years, if kept, have not been preserved. One of the teachers, Mary Pegram, later referred to faculty meetings as if they were an established institution.¹¹⁷ From her comments one gets the impression that Doctor Adams' relations with the members of his faculty were characterized always by the greatest kindliness and sympathy. "When a year after my graduation I became a member of the college faculty, Doctor Adams maintained the same kind fatherly regard for me as during my pupilage; indeed, I never knew him to speak to pupil or to associate teacher but with courtesy and deference. He was not exacting of his teachers but accepted well-meant efforts for success," she wrote. In this statement is expressed the strength and the weakness of Doctor Adams as administrator and teacher. The conscientious pupil and teacher, such as Mary Pegram, loved him and served him well; those not so well-intentioned took advantage of him.

Lack of money still limited the equipment for instruction in the form of libraries and laboratories. With respect to such facilities, the Illinois Female College would not suffer, however, in comparison with the other colleges of that time. The fire of 1861, which destroyed the libraries of the literary societies, did not touch the fairly good college library, the writer believes. The description of the building at an earlier date had stated that the library was in the Main Building.¹¹⁸ The report on the College made by Judge Brown to the State Superintendent of Public Instruction in 1868 stated that the library contained 2,000 volumes.¹¹⁹ Reports of other Illinois colleges in the same year gave the following figures as to the volumes in their libraries: Monticello,

1,000; Rockford, 2,000; Jacksonville Female Academy, 275; Illinois Wesleyan, 1,500; McKendree, 6,250; Illinois College, 8,500.¹²⁰ The last two of these colleges, it might be recalled, were then twice the age of the Female College. In addition to the books, the college library subscribed to, or received through donations, an unusually large and well-selected list of periodicals and newspapers.¹²¹ Among the magazines were *The London Quarterly Review*, *Corn Hill Magazine*, *North British Review*, *Blackwoods*, *Edinburgh Review*, *Electric*, *Harpers*, *Atlantic*, *Godey's Ladies' Book*, *Methodist Quarterly Review*, *Ladies' Repository*, two art journals (*The Crayon* and the *Cosmopolitan Art Journal*), the musical periodicals, *Dwight's Journal of Music* and the *Musical World*, and the *Illinois Teacher*. It is to be noted that professional interests were not neglected. In addition to the whole family of *Advocates*, one finds a list of more than a score of newspapers, which included the leading journals of the East as well as of Illinois.

A word might be added here about the administration of college libraries in that era. What Professor Rammelkamp said of the practice at Illinois College was probably the general rule: books were for preservation rather than use.¹²² They were kept in locked cases open to circulation only at stated intervals and could be taken out of the reading room, if at all, only under severe limitations. It is probable that the society libraries were far more extensively used than the college library. They were open to use so freely that there was danger that all the books would be lost. A president of the Belles Lettres had written a boy friend in 1856 that their books must be collected, that they were scattered all over town.¹²³ Donors may have made complaints. At any rate, the Board of Trustees took a hand in the administration of these libraries, agreed to preserve them on condition that it have control as of right and duty.¹²⁴ These societies together probably possessed as many books as the College. Doctor Adams made liberal donations to them before he left.

Additions were made to the scientific equipment from time to time. Doctor Adams announced in 1861 that arrangements were being made to illustrate the natural sciences more fully, that the chemical apparatus particularly was being improved so that a full course of experiments in this subject could be given.¹²⁵ The laboratories, it is believed, were unharmed by the fire. They were still very small, however; the report of 1868 gave the estimated value of equipment at \$500.¹²⁶ Nevertheless, some practical and experimental work was done. Botanizing expeditions furnished exercise and information.¹²⁷ Rachel Seegar, '66, wrote years later of the observations in astronomy, perhaps with more enthusiasm than she felt at the time: "I do not remember," she said, "the teacher's name in astronomy; but it came in the winter; we waded about in the snow to see the constellations and find the stars that formed them. January skies are the finest of all. I was fascinated by this glorious study and have followed it ever since. When I was married, I would get my husband up in the night to go out to see the stars. It was not very pleasant for him, but he became interested."¹²⁸ Equipment for the teaching of the fine arts had been enlarged. By 1859 seven pianos supplied the services once filled by the "Academy piano." A report in the *Central Christian Advocate* of September 26, 1866, stated that the College then owned thirteen pianos and a number of guitars and melodeons.

Beyond the enumeration of courses and the description of equipment, what could one say of the actual academic achievement of these years? Conflicting conclusions could be reached from the evidences at hand. Interestingly enough, the most unfavorable of these could be formed from the statements of the president himself, published in the *Jacksonville Journal*. One can surmise that the uneasiness of the war years was not conducive to studious habits, and the postwar relaxation of energies and ideals threatened to make conditions in the last years of Doctor Adams' administration even worse. Disturbing incidents—the fire, finan-

cial uncertainty, talk of closing the school, and frequent change of teachers—did not provide the best conditions for scholastic progress. Doctor Adams expressed doubts and fears common to all educators of all times. Others have not always put them in print in the daily press as he did. He was discouraged that girls in general, not just in this college, did not continue to complete the course. His explanations of this failure did not cease to apply with the end of his era. In the first place, he said, girls did not realize the prodigious advantages of an education and would not submit to the labor required. He continued:

They seem willing to be partially educated, or, at least, to have the reputation of having enjoyed special scholastic privileges. But they are not willing to give terms and years to close study. Their inclination and tastes are in another direction. They will consent to study some, but they are fully as fond of dissipating some. They are fond of visiting here and there and sometimes a day or two abroad and away from their books. It costs these girls but precious little sorrow or trouble to lose a recitation—to lose several recitations, or if they should spend several days out of town, or on some excursion and have a general good time, they are as likely to count it as so much gain as so much loss . . . The truth is these poor girls are not here to study or labor; it is all a weariness to them. Their paramount passion is for present enjoyment . . . ¹²⁹

Time and experience had not dealt kindly with his lofty ideals of woman's education. Miss Pegram recalled Doctor Adams' reply to the teachers' expressions of discouragement over unpromising pupils: "Ladies, you are only required to make angels of them."¹⁸⁰ She agreed that it was often easier to make angels than scholars.

Other explanations of why girls left college he found to be: homesickness (girls had stronger local attachments than boys); the intervention of marriage (marriage before twenty he thought premature); dislike of some teachers who were considered too severe; dissatisfaction with the food provided (good and substantial, but not enough "nicknacks," luncheons, etc.); objection to the rules; failure to get a certain room; or the withdrawal of a girl friend (although she might not see her afterwards).¹⁸¹ He did not intend to cast reflections on the sex itself, for which he had the pro-

foundest respect, but, "I am obliged to conclude," he said, "that with women as with the rougher sex there is a proportion far too large of refuse and common material and a great multitude, I fear, who will never take rank among the daughters 'polished after the similitude of a palace'."

Doctor Adams was quick to come to the defense of his college and other similar institutions, however, when Professor Sanders charged existing colleges and seminaries for women with superficiality in instruction, with graduating students who could hardly read or write. "I deliberately and boldly deny it and wait for the proof," Doctor Adams declared. "That some graduates of ladies' seminaries are but imperfectly educated will, of course, be admitted; but in no sense or degree is this true of these schools more than of Illinois College, where the Principal of the Athenaeum is a professor, or in any college in the country; and the implied sneer at women graduates is as unjust as it is ungenerous."¹³²

Indeed, many facts bear evidence that the scholastic standards of the College were maintained very well under Doctor Adams. The average number of graduates during his administration was higher than it had been up to this time and the percentage very much higher. Only four and one-half per cent of those enrolled from 1851 to 1858 were graduated; more than seven per cent of those enrolled from 1858 to 1868 received degrees. From the achievements of a number of these graduates, and from comments of students about their courses and about the teachers it would seem that this larger percentage was not the result of the lowering of standards. Some of the best early products of the school—Mary Pegram, Belle Paxton, Mary Flint, Ella Yates, Jennie Kinman, and others—were graduates under Doctor Adams. An unusually large group of these graduates became teachers, a number in the Jacksonville schools, or did other socially useful work. Letters of students bear evidence that they had to study diligently and that they liked their studies. Reports of the public examinations in the local press or by conference visitors were always full of praise,

often specific, for achievements in trigonometry, moral philosophy, evidences of Christianity, French, botany, and other subjects. A report in 1866 in the *Jacksonville Journal* declared: "Although there were several admirably sustained examinations by the different classes, the seniors, of course, occupied a large share of the time and attention and well they deserved it. The classes in Moral Science and Christian Evidences were particularly interesting and the young ladies not only displayed a thorough knowledge of their textbooks, but evidenced an unusual degree of independent thought upon the different subjects under discussion."¹³³ Miss Essie Finley's classes in Latin also "bore evidence that they were instructed by a teacher who not only herself fully appreciated the beauty of Vergil and the strength of Sallust and the rich gems of Horace, but who could make her pupils aspire to know thoroughly the Latin language."

Doctor Adams was professor of natural science in some years, in others of mental and moral philosophy. Sallie Shumway wrote also of his teaching geometry. She attended the College in the slim years when there were only two other teachers of academic subjects. Whether Doctor Adams taught any of the "sections" in composition is not recorded, but his ideas on the subject were recorded and are in line with the best current theory. Many schoolgirls considered their theme-writing a burdensome task, he observed, but they liked to write letters (girls wrote twenty-page letters to their girl friends). Why should they not write compositions about their personal experiences, a trip, for example; or their everyday activities, or material used in other courses.¹³⁴ Indeed, the course in composition should be made a sort of "summing up" of other courses, a correlation of them, he insisted, which reveals another modern conception of his.

As a teacher some students recalled Doctor Adams as extremely dignified, severe with the girl who did not know her lessons, a man of whom they were afraid. Most of them remembered him, however, as kind and fatherly and a bit

too easy. Mary Pegram wrote: "As a teacher Doctor Adams was very kind to us, not exacting enough for our own good, treating us too tenderly to develop the strong character of womanhood we have since found the world demands."¹³⁵ She herself was reputed to be a very stern disciplinarian. One cannot escape the conclusion that Doctor Adams' integrity, his fineness of character and sweetness of spirit outweighed in ultimate influence any lack of severity.

Concerning a few of the many teachers of this decade records remain; others are little more than names. Few of them stayed long. Mary Pegram, '64, who began as a teacher of mathematics under Doctor Adams in 1865, remained, however (except for a short interval), until 1881 and became one of the outstanding early teachers of the College. Her life and work are considered in a later chapter, also the work of Esther Finley, teacher of Latin, who continued under President DeMotte. A dozen or more graduates or former students taught a year or more—Elvira Hamilton, Lydia Tomlin, Sophia Blair, Minerva Masters, Marian McClintock, Emma Winn, Eveline Shirley, Eugenia Trotter, Hester Trotter, Belle Paxson, Mary Flint, Emma Thomas, and Ella Harmon. Elvira Hamilton, a graduate in the classical course, married Charles Adams, a son of Doctor Adams, after three years of teaching. Minerva Masters, of Petersburg, belonged to the family of Edgar Lee Masters, poet of the Sangamon and Spoon. Lydia Tomlin left to serve the Christian Commission in camps at Decatur and St. Louis during the Civil War.¹³⁶ It may be that others gave up their positions for similar work.

Perhaps the most notable member of this group of teachers was Belle Paxson (later Mrs. Charles Drury), a foremost citizen of Morgan County, a devoted alumna, and a remarkable woman of whom the College can be very proud. As a young girl, she had encouraged her father, Stephen Paxson, to overcome personal handicaps and obtain an education, as a result of which he achieved a great work as chief organizer of Sunday Schools in Illinois.¹³⁷ Soon after her

graduation, she became a member—one of the earliest—of the Plato Club of Jacksonville and was long a leader in this organization, serving it as corresponding secretary, an important office since the Club spread its influence throughout central Illinois and even far beyond.¹³⁸ Other alumnae or former students of the Illinois Female College were active members of this group—Anna Paxson, Mary Selby, Emma Thomas, Elizabeth Wright, Mary and Emma King, and Julia Palmer.¹³⁹ All except the last were students under Doctor Adams. Among the intellectual elite of Jacksonville membership in the Plato Club used to be the supreme test of scholarly interest and ability. According to Doctor Paul Anderson, a former professor of philosophy in MacMurray College who has made a considerable study of the history of the Club, this group of young women, most of them teachers, were considered a very valuable addition to the organization because of their enthusiasm for study.¹⁴⁰ In the course of a busy domestic and social life Mrs. Drury wrote a number of papers of considerable merit, among them a paper on Shakespeare that was read before the literary lights of Boston—Lowell, Longfellow, Holmes, and others—and a biography of her father.¹⁴¹

A student, bright little Rachel Seegar, wrote of Miss Paxson as a teacher: "She taught poetry and made it so attractive that we soon learned to appreciate our American poets and some of England's, too."¹⁴² Tennyson, Rachel enjoyed particularly. It is heartening to see that the teaching of literature had fallen into the hands of one so devoted to its study. Evidences of more interest in the study of literature appear in the subjects for commencement essays—Dickens, Byron, Our Literature, and others. In an open meeting in 1868, the Phi Nu Society dramatized selections from *Idyls of the King*.¹⁴³ Another dramatization, "The Meeting of the Muses," reflected the classical tradition. Sallie Shumway wrote David Moore that she had just read *Sense and Sensibility* and wanted to get *Great Expectations*, recently published.¹⁴⁴ Novel-reading was apparently not proscribed. Sallie's

reading of these books may not have been required or even recommended (indeed, she read the first mentioned on Sunday, when only the Bible or other religious books were to be read); but a paper on Dickens at commencement seemed to indicate official approval of the study, especially when the essayist represented him as her favorite author. Sanction of novel-reading represents an attitude more liberal than that of some schools of that day.¹⁴⁵ Moreover, Methodist divines did not approve the practice. Edmund James discovered his father, Colin James, late in life reading *Oliver Twist* with great relish. The title page of the book had been lost. When his son informed him that he was reading a novel of Dickens, he threw it down. Doctor James observed, nevertheless, that his father returned to finish it later.¹⁴⁶ Some of the old fashioned sentimental women writers who had been popular in ladies' magazines for years were still favorites, especially Mrs. Sigourney and Mrs. Hemans. An editor of the *Jacksonville Journal*, commenting in some detail on the various commencement essays of the Female College, complained that although a certain essay on Poetic Creations was good, the author would have to go outside the range of Mrs. Sigourney and Mrs. Hemans to get "the brightest flowers from Mount Parnassus."¹⁴⁷ The appearance of a paper on Byron among the commencement essays is rather surprising. A lover of literature, Doctor Adams was, nevertheless, not a defender of Byron. In his inaugural address he referred to him as one who had arisen "to enchant and poison the world."

Professor William H. Barnes, a teacher from Baldwin University, Berea, Ohio, and husband to Doctor Adams' daughter, Sarah, came out in 1858 and remained two years, teaching Latin and natural science. He was "a gentleman of excellent literary taste, a fine scholar, and a successful teacher."¹⁴⁸ Mrs. Barnes taught art and music. In 1859, Miss Jennie DeWolfe, of New York, "a lady of elegant and thorough education" became the governess and instructor in mental and moral philosophy.¹⁴⁹ She, too, left after two

years, perhaps because of the approaching war. Of the teachers "from abroad," Miss Mary A. Proctor, of Centreville, Indiana, and perhaps farther east, remained longest. She came for the year 1860-61, as teacher of mathematics, then returned for three years, 1865-68, as governess and teacher of mental and moral philosophy. One wonders if she entered some war work in the interim. She was praised by the *Jacksonville Journal* in 1866 as a "lady of fine culture eminently qualified for her position at the top of the teaching staff."¹⁵⁰

Students enjoyed intellectual opportunities outside the College in the form of lectures given at Strawn's Opera House. During this decade a score or more of the leading lecturers of the time appeared in Jacksonville, among them Emerson, Wendell Phillips, Bayard Taylor, Mark Twain, Theodore Tilton, George W. Curtis, William Lloyd Garrison, Clara Barton, and Dio Lewis. How many of these the students heard the writer does not know. Sallie Shumway wrote her friend, David Moore, on February 2, 1862, that she had recently heard Bayard Taylor and liked him. "His subject was principally the faults of Americans. He said that, having defended the Americans 'through thick and thin' while abroad, now that he had come home he was going to tell them some of their faults that he was so ready to notice after travelling and seeing the customs of all the civilized world." Mrs. Ella Yates Orr, '67, wrote of her schoolgirl impressions of Clara Barton:

When I was at College Doctor Adams took quite a company of girls to Strawn's Opera House to hear Clara Barton. I cannot tell you the mingled feelings of prejudice and curiosity that led me to attend her lecture. She was the first woman I ever heard on any platform. I had been reared in a very conservative family and community and unconsciously imbibed the belief that ladies did not seek a public life. But I am glad that my curiosity overcame my prejudice.

Not a word or a gesture escaped me. I cannot say that I liked her, for Clara Barton was not eloquent. She simply recited the story of her life . . . , but she interested me, and from effects in later life I think she must have fascinated me, for every line and word concerning her has been of intense interest.¹⁵¹

More such thought-arousing and custom-breaking influ-

ences must have entered the lives of these college girls of the 1860s. Their interest in public affairs is discussed below in connection with the College in the Civil War. A word might be said here, however, about the general question of woman's rights to participate in public affairs. Ella Yates, quoted above, revealed her conservative attitude on this question in her commencement essay in 1867. The *Jacksonville Journal* wrote that she handled her subject with decided ability. "She recognized the rights of women to aspire to the walks of literature and art, but she would deny them the franchise of suffrage, regarding politics as foreign to their mission. We could have sympathized with Miss Yates in her desire to keep woman out of the domain of politics more fully had she not trespassed upon her own precepts by advising men not to strike the words "white" and "male" from the organic laws of the state! It came with bad grace from a lady opposing female suffrage to advise against colored suffrage."¹⁵²

Another student, Mary Ware, presented the radical view on the question. In an essay, "Woman's Rights," apparently offered as a mixture of fun and seriousness, she insisted that women should have not only the vote but also the right to hold any office. Moreover, she proposed that the students do something about the matter, that they draw up resolutions, get the signatures of all the women in the Illinois Female College and other women in colleges, and send out lecturers to those not in college. They would resolve "to go forward to this great work with renewed courage" and to proclaim the year in which a woman first occupied the presidential chair as the Year of Jubilee!¹⁵³ Students were not only getting lectures by famous men and women on the topics of the times, but were actively discussing these topics. The Phi Nus at their program of March 14, 1863, had a "Dress Reform Convention."

It remains to relate something of the teachers and teaching in the field of the fine arts. Enrollment in music—piano, voice, guitar—was large. There were always two instructors

in music, in some years as many as five. In 1864-65, 121 students were enrolled in this department. No doubt the most notable teacher of music, although apparently not a successful one at the College, was Professor Herman Strachauer, a native of Germany, an able pianist and composer.¹⁵⁴ He was one of the many musicians, mostly foreign and many of them German, who, during the nineteenth century, did such fine work in organizing the public interest and cultivating the public taste in music in many small communities over the United States. Perhaps most of these men disappeared, as Professor Strachauer did, leaving behind little permanent recognition or even record of their work. At the time (1859) he was engaged to teach at the College, he was professor of music at the neighboring Institute for the Blind. Through some years on into the 1860s he continued to live in Jacksonville, although he soon gave up these positions. Perhaps he was too much an artist to endure the playing of schoolgirls. He organized a Philharmonic Society in Jacksonville and developed some enthusiasm for music among adults.¹⁵⁵ The celebrated Doctor G. V. Black was an early member of the organization. In 1862, this society gave a benefit concert for the Soldiers' Aid Society of Springfield, and Professor Strachauer was proclaimed one of the "institutions of Jacksonville," who deserved the highest praise for the perfection to which he had brought the Society.¹⁵⁶ After giving up his classes in the two schools, he sought to make a living from private lessons in the city and a course of lectures on musical theory, which "the excited state of the public mind and the newness of the subject to the public had deterred him from offering earlier."¹⁵⁷ It was announced that he would have to leave the city unless patronage was secured. But apparently he was too much in advance of his audience. Artists could face starvation even in the Athens of the West. He left and dropped out of sight.

As to Professor Strachauer's teaching at the Illinois Female College, one can guess that the case of Joanna Lurton was

typical. She had been a pupil of Miss Mary Adams, but Doctor Adams urged her to take lessons from "the Professor." She declared that she was very frightened by him. He told her she must not play the pieces she had been playing, that he had a system better than any other in the world. The denouement of this drama came swiftly. On going home, her father asked for one of her old pieces; she protested, telling him what the professor had said, but he was insistent. The professor passed, heard her playing, and refused to teach her—to her great joy.¹⁵⁸ But this brief teaching at the College and in the city bore fruit no doubt in raising instruction in and appreciation of music to a higher level. Several teachers who worked with him in the Philharmonic Society and kept it alive after he left taught at the Illinois Female College—Professor Ramsey, Miss Maria Reed, and Miss Harriet Gibbs. The latter was highly praised for her singing and the excellent work of her pupils. The ballads she sang as encores, such as *Robin Adair*, endeared her to her public. She went on to New York for study and a career in concert work.¹⁵⁹ Whether the students attended the concerts of Gottschalk, Patti, Carlo Scola, and others who appeared in Jacksonville in the 1860s was not recorded; perhaps some did. They did attend such concerts in the next two decades, when Jacksonville received the best talent in music the country offered.

Musical performances by the students had always had a place on the commencement programs. In the 1860s special concerts and recitals were given several times during the year at Strawn's Opera House. In a letter to Jemima on November 28, 1859, Eppie wrote that Mr. Lurton had pronounced two given during the fall as "grand, magnificent." The *Journal* had equally fulsome praise. "The concert of the Musical Association of the Female College at Strawn's Hall was really a magnificent affair, and did great credit to the managers and performers," it wrote on December 8, 1864. The young ladies began to scatter sweetness and light abroad, too, with their music. Of a concert given by "The

Highlanders" at Sandy Creek, the *Journal* declared: "The three great pieces of the evening were by three Jacksonville ladies—Mattie E. Richards, Joanna Lurton, and Mattie Bell."¹⁶⁰ The last two of these were Illinois Female College students. Although drawing and painting did not become so popular as music, some progress was made in establishing these ornamental subjects. The largest enrollment recorded up to 1868 was twenty-two in 1864-65. Painting in oils was introduced in 1858. In 1866 there appeared the first reference the writer has discovered to an art exhibition in the *Journal* comment on the commencement: "Several fine pictures on the wall showed that the lovers of art had not been idle."¹⁶¹

The introduction of physical education in the form of gymnastics in 1864-65 was an interesting innovation of Doctor Adams. Although calisthenics had been taught in some of the ante bellum seminaries, it had not been generally popular. Public criticism of the injury to health from close study and too little attention to recreation and physical exercise in girls' schools and the crusade for health and physical education conducted by Dio Lewis, head of the Family School for Young Ladies in Lexington, Massachusetts, and author of the *New Gymnastics*, bore fruit in a more general introduction of some form of physical training after 1860.¹⁶² Dio Lewis came out to Jacksonville to lecture in 1861.¹⁶³ Gymnastics was first taught in the Illinois Female College by Professor J. W. Shannon, who had been trained according to the system of Dio Lewis and had recently established a gymnasium in Jacksonville.¹⁶⁴ In the following year Eliza Hewes was the instructor; then it was dropped for several years, or, at least, no mention was made of it. Apparently a little more crusading was necessary to make it popular.

SUNDRY FACTS AND OBSERVATIONS ABOUT THE STUDENTS, THE REGULATIONS, AND OTHER MATTERS

Fluctuations in the enrollment between 1858 and 1868 are difficult to account for with certainty. Doctor Adams

assumed the presidency on a downward curve, but the enrollment went up in his second year from 166 to 183 (136 college students). The political situation and the outbreak of the war, as well as the uncertainty with respect to the future of the school, were the main causes very likely of the decline to 106, the lowest ebb, in 1861-62. It is interesting to note that before the war closed, however, the enrollment reached its highest point under Doctor Adams. In 1864-65, the number was 225, all of collegiate rank. The turn in the tide of the war, the approaching centennial of Methodism with its stress on educational institutions, the completion of the new wing and the efforts of the trustees to fill it, all perhaps had a part in this increase. Inflation may have helped some to send their daughters to school. The costs of tuition and board did not rise at the rate of other prices and services. This larger enrollment was secured in the face of two factors that might have operated adversely: the discontinuance of the preparatory work and the opening of the Athenaeum. These factors may account particularly for the drop in the Jacksonville enrollment. During the early years of the war, almost all the students were from Illinois. By 1864, however, there were sixteen from other states—Indiana, Iowa, Missouri, Tennessee, Pennsylvania, Ohio, and California.

No advance in the rates was made until the fall of 1864. Students later recalled the rigid economy Doctor Adams found necessary to meet wartime prices for food and other supplies. The catalogue of 1864 contained an announcement of an increase of fifty cents a week in board—"an advance rendered indispensable from the greatly increased cost of living." In 1865, board and room were advanced another fifty cents to \$3.50 a week. Washing, ironing, and wood were seventy-five cents a week. Gas for lighting had been installed in 1857. Students could use it at a dollar a month or furnish their own candles. Tuition in the academic subjects was advanced from \$24 to \$36 a year in 1865; in music from \$42 to \$60 a year. The average total expenses of a student were still considerably lower than in the other

local schools or in Monticello. The estimated total expense of the student was \$216 in 1867-68 as compared with \$300 in the Jacksonville Female Academy, \$275 at the Athenaeum for non-resident students living in town (it had no boarding department), and \$280 at Monticello.¹⁶⁵ At Rockford, however, the estimated cost was only \$187.

The three-term plan of dividing the school year was continued. In 1859, a week's vacation was given at Christmas between the fall and winter terms. This vacation disappeared the following year. Travel was too difficult doubtless for many to go home, and the war increased its difficulties and dangers. Some girls who attempted to go home for Christmas suffered dreadful consequences. Charity Burnett, who made the trip by stagecoach to her home at the neighboring town of Waverly in 1863, incurred a serious illness from exposure, and was confined to her bed for more than a year.¹⁶⁶ The long school year of forty-two weeks with no vacation remained the practice until 1865, when a forty-week year with two weeks at Christmas was announced. Public oral examinations were held still at the close of each term.

The system of discipline and the rules and regulations of dormitory life were changed little. Doctor Adams had announced in his inaugural that he favored the *patriarchal* system of discipline. The term might be misleading. He advocated simply that the young lady be treated not as under a municipal regime to be judged and punished according to formal law, but as a member of a family. Relationships should be based on love and trust, but also on faithfulness and regularity in meeting appointments and obligations. There was no suggestion yet of student participation in campus government nor of student government. Although Doctor Adams emphasized the importance of *vigilance* in successful discipline, he did not mean obtrusive or oppressive watchfulness, but an eternal vigilance in the study of the personalities and the needs of each individual. Students recalled how he warned them of his approach as he "passed

through the wide old corridors, snapping the heavy tongs purposely to let us know that he was coming, or singing one of Charles Wesley's beautiful hymns in quiet sweetness such as belongs to aged voices only."¹⁶⁷

In practice Doctor Adams found the problems of discipline very burdensome. The unrest of the Civil War years may have made the students difficult to govern; or, it may be that the perverse and troublesome girls were more numerous; or, perhaps, his own disposition did not prepare him to cope successfully with the unpleasantness of reproving young ladies. His comments on problems of discipline were almost as gloomy as those on the problems of instruction. In 1867, in his series of letters to the *Jacksonville Journal*, he insisted, nevertheless, that most of the girls were good girls. "These are not perverse girls, they did not know they screamed just now, nor that they bounced down stairs by two or three steps at a leap, nor that they raced through the halls instead of walking as ladies should walk; nor that there was jumping and tumbling and thundering in their rooms after study hours. These and twenty other things will transpire in school-girl communities; but, occurring without naughty intent, let them be met without severity."¹⁶⁸ On the other hand, he declared that at times the naughty element amounted to eight or ten per cent.¹⁶⁹ Goats appeared among the lambs. "Now and then it is suspected a case is forwarded here because it is a goat." Of these naughty members, he observed that "this unhappy class of girls seem to carry with them some spirit of evil difficult of eradication—some demon not easily cast out. I recall instances of this sort that have filled me with amazement, and have been reminded that while the sex presents so many examples of angelic goodness as well as beauty, it exhibits withal shocking specimens of an opposite genius. A school governor who has the power should sever these corrupt members from the body without hesitation or delay. . . . We may have averaged one such excluded specimen a year during our administration here; but I have never revealed to any

one to how many others, as they passed out with bag and baggage, I have whispered that they would better not return."¹⁷⁰ Obviously, the good Doctor did not succeed in making angels out of all our great-grandmothers who entered the College.

It may not be out of place to mention in passing a fight of Doctor Adams for the maintenance of his standards of decency and decorum in the conduct of the larger community. Tolerant of other opinions in the realms of religious or political ideas, Doctor Adams was adamant on matters in which he considered that ethical or moral principles were involved. His background and preconceptions were Puritan. The relaxation of restraints following the Civil War, the political and social corruption of the Reconstruction era and the Gilded Age perturbed him greatly. He accepted seriously his responsibilities as a guardian of public morals. He was an active supporter of the temperance cause in Jacksonville, even to the point of writing poems to celebrate the anti-license triumph.¹⁷¹ But his opposition to the deterioration in morals crystallized around a play or musical comedy, *The Black Crook*, the first exhibition of the European ballet in this section. It was presented on a lavish scale and at great expense in St. Louis in 1867, and a considerable crowd of Jacksonville young people attended it. Doctor Adams protested through the *Jacksonville Journal* against patronage of what he considered a scandalous and debasing entertainment.¹⁷² The battle was on. It raged for weeks and passed beyond Jacksonville to the press of Peoria, Springfield, Alton, Quincy, and other communities. It became a legend, a regional *cause célèbre*; the expression *an affair of the Black Crook* passed into common speech. Doctor Adams hardly had the best of the argument—the trend of the times was against him; but he showed himself a valiant fighter. Perhaps the publicity was unfortunate for the school, although the institution was in no way involved. One who signed himself "Nineteenth Century" regarded the Doctor's protest, however, as of a piece with his

discipline and observed: "A religious opinion which has always to fight against nature and to confine school misses to the recreation of stately walks in columns and the excitement of sermons and prayer meetings always takes fright when any unusually attractive form of recreation is introduced."¹⁷³ That Doctor Adams was not alone in his protest against this ballet is shown by the disturbance in Chicago recorded by Dorsha B. Hayes in his *Chicago: Crossroads of American Enterprise*. An editor who had criticized the show was waylaid and caned by Lydia Thompson, a member of the troupe.

To return to the matter of rules, a few changes might be noted. Most of the additions sought the establishment of more genteel and courteous conduct. "Students are not to enter each other's rooms without knocking." "All screaming and every rude noise and all running in the halls are to be absolutely avoided." Doctor Adams wished his young ladies to be polished after the similitude of a palace. Student correspondence and other comments would suggest that the discipline was not very rigidly enforced on routine matters. Sallie Shumway sat up after lights. She also wrote letters on Sunday, contrary to rule, and read *Sense and Sensibility* on the Sabbath. And yet her letters would suggest that she was considered a good girl. Mary Pegram spoke of the "stealthy truants' slippered feet and muffled rap" during study hours. And Doctor Adams was disturbed, but not too seriously, by the "tumbling and thundering" in their rooms after study hours. Of the major offenses that led to expulsion no records were left.

As to religious observances, all students were required as a matter of course to attend some church on Sunday morning. The earlier practice had made attendance on an evening service optional. The catalogue of 1860 stated that students in the future would be required to attend a Sunday evening service in the college chapel¹⁷⁴ Thus originated the present vesper service. At these services and at the morning chapel from 8:40 to 9:00 o'clock, all knelt in prayer.



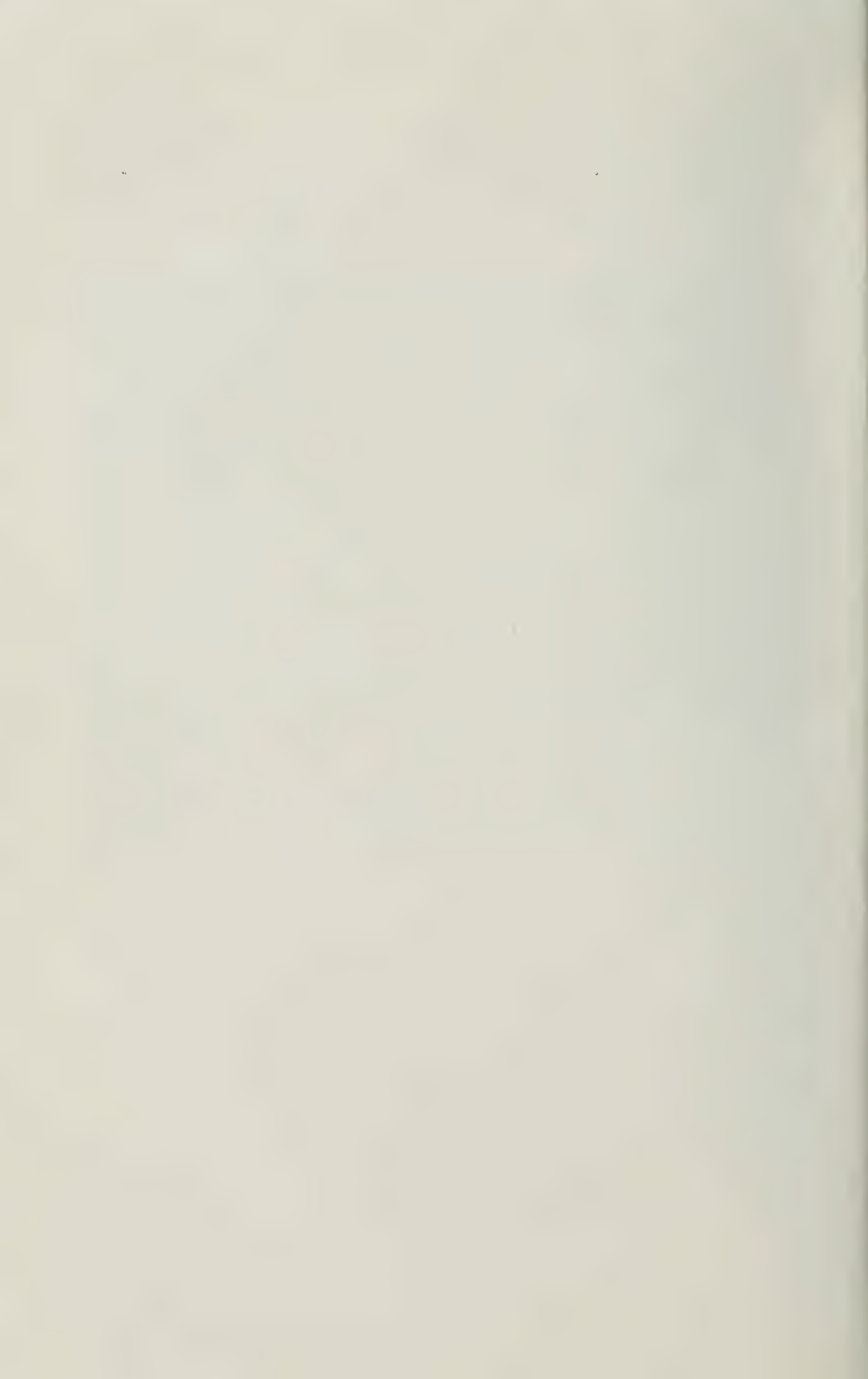
CLASS OF 1887

First Row, Left to Right, Standing—Luella Blackburn, Kansas McKinley,
President Short, Martha Layton, Callie Guy

Second Row—Ella Smith, Emma Knotts

Third Row—Cassie Boggs, Mary Rexroat, Lulu Thompson

Fourth Row—Ina Daub, Grace DeVine, Clara Allen



Doctor Adams was long remembered in the College and in the city for his beautiful prayers and his manner of reading the Scriptures.

The policy of the College remained very liberal with respect to members of other religious groups. Professor Sanders had advertised non-sectarianism as one of the virtues of his school. It is interesting to note the fact pointed out by Doctor Rammelkamp that this professor had tried to force the adoption of a rule at Illinois College by which one-half the faculty places would have to go to Presbyterians regardless of the relative fitness of the candidates.¹⁷⁵ Doctor Adams could declare that the Illinois Female College accepted both teachers and pupils of all denominations. Incidentally, he insisted, too, that an *educational sectarianism* might be as dangerous as religious exclusiveness.¹⁷⁶ One wonders if, in the long years that followed, Doctor Adams' dreams were disturbed by memories of Professor Sanders and *The Black Crook!* When he sought a fair haven in Jacksonville for his old age, he had not anticipated these battles of the mid-years still ahead.

PROBLEMS OF WAR AND PEACE

Wars in their manifold influences on the life of a people leave few, if any, aspects of that life untouched. They are the source of countless legends and traditions, of song and story. Around them the recording of history tends to revolve. Events are dated as ante bellum, post bellum, or between the wars. The life in a young ladies' boarding school of a century ago, a school located outside the war area, one might expect to be safe from the sound of conflict if such a place could be found at all. On examination, however, one discovers that in countless ways the Civil War affected the fortunes of the College and the daily life within its walls. Many references to such influences have been made in the preceding pages. It remains to deal more specifically with the impress of the war on the intellectual and social history of the College.

Incidentally, the echoes of an earlier conflict, the Mexican

War, had resounded in the College in its earliest days. Harriet Tomlin, a student in the first year, 1848, wrote: "I was there when our soldiers came home from the Mexican War; they had to come around the Cape and a big storm got them delayed and out of provisions, and when they got to New Orleans they were so famished that the officers could not control them. The soldiers gorged themselves, and a number of them died. Some of our students had relatives that died."¹⁷⁷ The opening of California, following the War with Mexico, took sweethearts and a husband off to the Far West in search of adventure and gold, and very soon the alumnae and former students began the trek to settle and educate this new empire. The Illinois hero and victim of this war, General John J. Hardin, had been a citizen of Jacksonville, whose home stood near the College. The legends of the Mexican War remained fresh in the memories of the students until they were overshadowed by the greater cataclysm of the Civil War.

Catalogue lists indicate that there were many girls from southern Illinois in the College in the war years. Perhaps some were sent for safe-keeping—to remove them farther from the battle area. Doubtless students of southern background still formed a considerable part of the group—Rutledges, Jameses, Trotters, Akerses, Yateses, Shumways, Larimores, Warrens, Casads, and other southern families were represented. Nevertheless, no letters, reminiscences, or other records suggest that there were any southern sympathizers in the group. It is probable that the fathers of some girls, because of their southern traditions, sympathized with the South's conception of the nature of the Union and considered the war a fight for independence, not just a defense of slavery, and that they followed the southern view on the social and political status of the Negro. In the Illinois Conference a small group objected to a majority report that slavery was the principal cause of the war, and drew up a minority statement, declaring that they would support the

Union but that they refrained from stating the cause of the conflict.¹⁷⁸

The outbreak of the war naturally intensified the interest in national affairs, which the controversy over slavery had provoked. In recollections of her school days Sallie Shumway wrote: "I was there in perilous times. . . for the nation. The news of the firing on Sumter, which came to us in the spring of 1861, well-nigh drove all thoughts of lessons from our minds. Ancient history seemed dull in comparison to what was occurring and what might still occur."¹⁷⁹ Her letters written during the war refer less to it than one might expect, however; the routine of school duties sometimes could shut out, fortunately, the immediacy of the conflict. She could even write: "I never hear anything from the war any more, so do not know what is going on. While learning things that have been written years ago, I am letting go the history of my own age, so when it is written I will be under the necessity of reading it as if I had never heard of it before." Perhaps Sallie felt something of the impatience of college students of the present at being required to study the civilizations of the past. The College, nevertheless, made an effort to keep the student abreast of the issues of the war. For example, Sallie wrote on September 26, 1861: "Today is the great national fast-day. I have just returned from church, taken a slight repast of crackers and cheese and sat down to try to answer your last letter. . . . I heard an excellent discourse from the Reverend Glover of the Second Presbyterian Church. . . . His subject . . . was 'Political Atheism,' which I think is rather too severe a name, for he said he did not mean disbelief of the existence of a God among the great ones of the nation, but their dependence upon their own strength for the guidance of the 'ship of state'."¹⁸⁰

The subjects of commencement essays and literary society papers reveal the predominance of the war or of other national questions as topics of discussion. In June 1861, there were graduating essays on: The Hero of Fort Sumter, Our

Glorious Union, The Temple of Liberty, Earth's Battle Field, and There is Room for Earth's Homeless Millions Here.¹⁸¹

In 1862, there was still more concentration on war themes in the graduating essays, with such subjects as: Events of the War, Women and the War, America's Dead, Buchanan's Administration, The Glory of the Soldier, Our Bethesda, and other papers that probably related to the war.¹⁸² The Phi Nu programs taken from their minutes of these years reveal a similar attention to the course of the war. And there were pageants with white dresses, flags, national anthems, and much intricate marching.

The thinning of the ranks at Illinois College, the marching of soldiers through Jacksonville (Grant camped for a time in the neighborhood), speeches, farewells, flag-waving (Eppie wrote *Jemima* of the elaborate demonstrations)—all these things kept the war before them, even though Illinois soil was not a battlefield. Sallie described to David Moore the difficulties of travel, also the joys of meeting a college friend on the way to ease the feeling of homesickness: "Perhaps you would like to know how I reached here, whether the cars or anyone else ran off with me—I believe you expressed some fears upon that score, . . . but I will say that I had no trouble whatever. Jennie was not at Springfield, but I found her on the train when I went to get on. I was very glad, I can assure you, for I had come as near to feeling blue as I ever allow myself to. . . . General McClernand was on the train with us, and there was such an immense crowd of people at the depot that we could not get through to come up to the College for some time. We heard him speak. . . ."¹⁸³

One would like to know more about the practical contributions of students, alumnae, and faculty to the war effort, but few records of such are at hand. Certain individual instances of war activity have been mentioned: Miss Clarinda Olin, as matron of a hospital, and Lydia Tomlin's work in the Christian Commission. Louisa Vance, '55, served three years as a nurse with the well-known Mother Bicker-

dyke, in the course of which she met Lincoln, Grant, Sherman, and other great figures of the war.¹⁸⁴ Perhaps many others did similar service. The students, too, probably made larger contributions in work and gifts than are known. From the incomplete files of the *Jacksonville Journal* of the war years a news item of a subscription raised by the Ladies Loyal League in 1863 for the families of soldiers credited the college group with one of the largest donations.¹⁸⁵ The Philharmonic Society to which several members of the faculty and probably some students and alumnae belonged gave benefit concerts for war relief. These are chance bits of information that one can discover. They indicate at least that the Illinois Female College was actively participating in the prosecution of the war.

One hardship of the war the present-day college girl could appreciate, or the college girl of the years 1941-1945; that is, the youthfulness of the young lady's "dates," if she dated at all. On November 28, 1861, Sallie wrote about attending a mite society, at which she met five gentlemen. "Most of them were college students and very hard to entertain, though I did my utmost. I do not think I shall want to go again very soon," she declared. She attended another, however, during the same school year and confided her observations on men to her friend: "I had introductions to several gentlemen and found them just about as agreeable as you could expect bashful boys of eighteen to twenty to be. Do you know if I was a man I would not go into company until I was twenty-five years old? I don't think they would appear so verdant then."¹⁸⁶ There were visits of farewell. Eleanor Belle Eskridge, '63-64, wrote: "Often there would appear at the College young men in uniform to say goodbye to their girl friends," and described one such touching scene, in which she saw her future husband, then a stranger to her, who had come to say goodbye to another girl.¹⁸⁷

There was no rationing of foods, but it was doubtless difficult to get it in good condition and at a reasonable price. Sallie wrote her mother on April 11 [1862?]: "The butter

is so bad I cannot eat it. There were two girls in here just now. I told them that I believed I would send home for some butter. . . but I am not afraid of starving. . . . It is really a hard matter to get a variety. I have no doubt they do the best they can." Butter remained a problem even after the war closed. In 1868, Doctor Adams wrote to the *Jacksonville Journal* a protest in the form of a long series of questions beginning with and centering around: "Whether merchants by their profession enter into an implied contract to supply at a reasonable price the ordinary wants of the community around them."¹⁸⁸ He wished to know whether butter should not be considered as merchandise just as staples, such as flour. One notes his query, too, as to a reasonable price. There were no ceilings then. Doctor Adams' protest is a notable expression of the consumer interest. It is also typical of his habit to do something about a question that concerns the public welfare or convenience.

The grim side of the war was bound to invade the peace of the college halls soon or late. How many lost loved ones we do not know. Among the bereaved ones were Doctor Adams and his family. Two sons were lost. Mary Pegram described his desolation: "Doctor Adams, though a man of heroic faith, was bowed by this great bereavement to such depths of sorrow that those who knew him best dared not intrude upon his lonely solitude as he sat unmindful of all around him save the presence of his dead, responding not by word or sign to sympathy or solicitude until the lapse of hours had given nature strength to bear the stroke."¹⁸⁹ The birth of a grandson may have helped to heal the wound. This was the son of Elvira Hamilton Adams, '57, born while his father was away in the war—the first child born within the College of which there is record.¹⁹⁰ These classic halls of learning had thus witnessed the great human experiences of birth, marriage, and death. "It makes it all dear to me," Elvira declared.

Before the war ended, attention had been turned to the prospects and problems of peace. As early as 1863, Sallie

Shumway had written her graduating essay on the subject: "When Peace Comes." A copy of it in her own neat handwriting is found in the college archives. Her picture of the future was roseate. She seemed less aware of the problems than of the progress and prosperity that must come to an America restored to peace. College students today feel no such assurance about the future. Reading Sallie's essay might easily incite one to envy of her generation. An essay of Henrietta Keplinger, '76, on the topic: "Has Increased Wealth a Favorable Effect on the Morals of a People?" reveals, however, an appreciation of the problems of prosperity by the students of that generation. After considering many examples drawn from the history of the ancient and modern world, including the France of Napoleon III and the United States of Pierce and Buchanan, in which, in her opinion, increased wealth had not proved an unmixed blessing, she concluded on a note far from certain of the future. She could appreciate some of the problems of the Gilded Age and industrial America. In the subjects of the essays at the end of the war recorded in the local press, often with a digest of the contents, one finds, however, no note of defeatism or skepticism. The individual could rise above the obstacles of life by force of moral power: Moral Grandeur Makes the Mighty Man, Virtue the True Guide to Lasting Favor, Are Life's Pleasures Worth Winning?, Isolation [of the genius] were topics discussed in June, 1866 and 1867.¹⁹¹ Or one could by sheer force of will overcome all handicaps: Do and Dare, We Build our own Monuments, and Advancement, were assertions by graduates of 1867 and 1868 of a positive faith in the future.¹⁹²

In his annual address to the Senior Class in 1865, Doctor Adams chose to discuss "The National Prospect." Despite his own bereavement, his losses, and his uncertain personal prospects, he sounded no negative note. He almost out-Whitmaned Whitman in his vision of the "democratic vistas" opening up before a free and united America. "The future that is opening up before you is a very peculiar one. There

was never such a prospect in all the history of the world as, in this year of grace, 1865, presents itself before the educated and virtuous youth of these United States."¹⁹³ He predicted a future marked by untold wealth, by immeasurable greatness and power, by unprecedented progress and prosperity, by lasting peace. It would also be a future of union and unity and of freedom—for the white man as well as for the Negro slave. He emphasized, especially, the blessing of freedom of thought and expression denied to all under slavery. The press, public opinion and the pulpit, once silenced, would now be free. Doctor Adams' ardent patriotism did not express itself in gloating over the defeated, but in glorifying the re-union. He revealed his own fine sense of values in his appreciation of Lincoln's place in history: "Abraham Lincoln arose and acted in troublous times, and died untimely; yet was he the most fortunate man in American history. Please remember him not as president, not as a great man, but as a great emancipator—he who struck down slavery, and who was the providential agent of opening up to you and your country a future of freedom."¹⁹⁴

Doctor Adams did not choose to dwell upon the problems of this American future. He did, however, urge those graduating to face this prospect seriously: "It becomes you, therefore, to launch not away upon this great voyage with a dim vision—with a frivolous spirit—with groveling motives—with mean or palsied energies. . . . You should be stripped for this great race and harnessed for this triumphant warfare, and strengthened to participate in the world's regeneration."¹⁹⁵ He closed with particular emphasis on their obligations. They would not be fit for this great future without special goodness of heart and nobility of character; they must be "elect Ladies." They must have disciplined minds and large intelligence, clear vision, comprehensive views, extensive and varied information. And, finally, they must be ladies of strong energy and splendid activity. "No indolent, dreary, listless, or frivolous woman will be fit to live along these forthcoming years and in this regenerated land."¹⁹⁶

The national prospect may be different today, but the good Doctor's advice to the young graduate would still be applicable, for it touched permanent values and eternal verities. And it is to be noted especially that he stressed international as well as national obligations. The new American nation had become a power in world politics, he insisted—a fact which the United States only slowly recognized or admitted, and the "world's regeneration" was their responsibility.

LIFE IN THE COLLEGE IN THE 1860s—

LETTERS OF SARAH NANCY SHUMWAY

The physical surroundings of gardens, orchards, pasture, outhouses, and animals gave the College something of the appearance, the friendliness, the familiarity of the home and perhaps some of its inconveniences, too. The beautiful Main Building with its stone porch and huge Corinthian pillars had little to set it off, it seems, until Doctor Adams came. With both utilitarian and aesthetic objectives, he undertook to develop the grounds. A writer to the *Central Christian Advocate* declared in 1859 that he had improved them 700 per cent—that trees, shrubs, and flowers were growing, that the indefatigable man was cutting his third crop of grass for hay and would probably get a fourth crop, that the vegetable garden had produced bountifully and then contained \$300 worth of potatoes, cabbages, beets, and so forth; that "all this haying, gardening, planting of trees, shrubs, and vines was chiefly the work of this same Yankee president."¹⁹⁷ Everything, the writer declared, was kept as clean and neat as a pin. Doctor Adams himself discussed the physical surroundings some years later in the *Jacksonville Journal*.¹⁹⁸ He lamented the fact that the front lawn was too contracted for the dignity of the college edifice. "Grounds wide-spread and ornamental" he had included in his definition or description of a college, along with libraries, laboratories, and learned professors. "When our good neighbors—Yates on the east and Lurton on the west—shall donate their present homes to the College, it will

exhibit a campus worthy of such an institution and of the city in which it is, even now, one of the capital ornaments," he declared. But he found some compensation in the extension to the south. "If our front is limited, yet our rear grounds are far more ample and equally beautiful, where we count acres instead of rods, where the groves of the academy and the fair lawn of the playground spread themselves in beauty and where lie the garden of pleasant fruits and the sunny pasture lands beyond."

By some stretch of the imagination—equal to that of Doctor Adams—one could convert this pastoral scene into a real Watteau, but outhouses and odors of barns and stables must have taken away something of its idyllic perfection. In the "sunny pasture" (where Ann Rutledge now stands) there was kept a horse and perhaps cows and pigs, as in the previous decade. Girls of today might be reminded that horses were kept then for utilitarian purposes only, for plowing the garden and for travel—not for lessons in horsemanship. One wonders if the "groves of the Academy and the fair lawn of the playground" back of Main contained a croquet court. This genteel game for Victorian ladies had just been introduced into Jacksonville.¹⁹⁹ Doctor Adams had developed a considerable horticultural business alongside his gardening and shrub-planting, thus following the course of the well-known Professor Turner of Illinois College. The "City of Elms" may owe him something for its beautiful tree-lined, tree-arched avenues. He advertised for sale: "soft maples—all sizes, osage orange plants [the Turner hobby], grape vines, currants, strawberries, and lawton berries."²⁰⁰ Very likely some of the trees now standing on the campus were planted by him.

The general description of the building has been given in earlier pages. Some more intimate pictures would add to the personality that makes a house a home. Sallie Shumway wrote in 1861: "The wind is whistling around the house almost like winter. He will soon be here, carpeting the earth with snow and painting the window panes with frost-work,

and I will be glad, for I like cold weather so much, and Minnie and I anticipate a pleasant time this winter in our pleasant room with a bright fire in the stove with the stand covered over with books drawn up close so as to 'keep warm'."²⁰¹ But, since her letters were to a boy friend, she did not give a description of the furnishings and the decoration of her room that one would like. Mary Pegram spoke of "the dingy old college walls defaced by idlers' names and straggling caricature."²⁰² Before the end of Doctor Adams' administration, the building, described earlier by visitors as being "neat as a pin," had doubtless become somewhat run-down as to furnishing and care due to lack of money and perhaps to the difficulty of getting help and materials during the war. Doctor Adams, in assuming charge, had furnished all the bedding. After 1863, the girls were required to bring blankets, a comforter, sheets, and pillow cases.²⁰³ Student recollections of these years contain no references to the servants. A communication of the conference visitors to the Board of Trustees in 1867 in regard to the character of the employees about the institution might imply a failure to get desirable help.²⁰⁴ A change in the method of handling wood suggests Yankee ingenuity and economy in labor. A student described the system: "Outside the east end of the building was a crude elevator used in bringing up wood; near the east window in each hall was a large box; from that box each girl carried wood to her room."²⁰⁵

It is perhaps significant that, in the series of letters she wrote from 1861 to 1863, Sallie Shumway did not complain of inconveniences, whatever they may have been, and only mildly of the food. The satisfactions and social amenities of life in the dormitory must have owed much to the ministering care of the New England housewife, Mrs. Adams. A writer, "J. H. M." (probably J. H. Moore) described in the *Central Christian Advocate* her place in the college life: "She is a power in the institution. She looks after the general interest as few women have the capacity to do. She is always solicitous in reference to the happiness and health of the

young ladies. Indeed, being herself nearly always well and perpetually cheerful, she acts as a sort of matron over the whole house—president, teachers, pupils, and all.”²⁰⁶ An old and faded portrait pictures Mrs. Adams as a somewhat plump woman of smiling face and lively eyes with her hair in curls after the fashion of the early nineteenth century. In addition to her duties as matron, she was apparently the nurse. The health of the school was generally reported as good. Sallie Shumway, it is true, had frequent headaches, the result, she admitted, of staying indoors too much. Nevertheless, she replied to the solicitations of her boy friend, that she would come home in the summer looking just as well as when she left.²⁰⁷ In 1863, “a clear case of smallpox almost caused a stampede among the students.”²⁰⁸ Sallie, writing later of the trials of these years, said: “Then in the spring of ’63, smallpox was prevalent in the city and one case in the college building came very near breaking up the school before commencement, but the members of the Senior Class rallied to the support of the president and decided to stay by the College to the end of the year.”²⁰⁹

The picture of the college life of the 1860s is made more intimate and convincing by the letters of this same student to “Mr. Moore,” whom she married six months after graduation. Sallie belonged to a tradition very different from that of Eppie—she might be counted one of the “upper crust,” the important people. Her grandfather Roundtree, of a Virginia and North Carolina family, was one of the builders of Illinois. The “early history of Montgomery County is practically a record of his work.”²¹⁰ He was well-educated, had taught school, and continued to teach Greek and Latin at night even after he had entered law and politics. At one time both he and his son-in-law, E. R. A. Shumway, of Taylorville, (Sallie’s father) were members of the legislature. Sallie herself had had good schooling under her husband-to-be, David Moore, head of the Taylorville Academy. Her life had been pleasant and easy. Her mother kept a maid, and Sallie could take her college friends home for summer

vacations. After her marriage to Mr. Moore in January 1864, they moved to Iowa, then in 1869 to Nebraska. They helped build the latter state, educationally and politically, repeating the work of Grandfather Roundtree and Father Shumway in Illinois. Incidentally, a recent charming study of Sallie's letters by Alice Godard, '45, published as *MacMurray Sketches*, discovers "the sameness of young people's thoughts and inclinations through the years."

One thing that must have made school very burdensome to everyone was the long year with no real vacation except the summer weeks from late June until sometime in August or early September. One can sympathize with Doctor Adams' lamentation: "From summer on to summer the care abides; the manifold cares; the cares relative to studies, diligence, progress, and successful scholarship; the care of manners and morals, deportment and habits; care of food and fire and exercise and health and general comfort."²¹¹ Or from the students' viewpoint, with Sallie's sigh of relief: "This is our last week of school, for which I am very thankful, for I am positively tired of studying and can't think I am to blame for it."²¹² Between terms there was a free day for which Sallie expressed gratitude, even though she had to help give a Belles Lettres Exhibition on that day.²¹³ One benefit of wartime travel difficulties was fewer visits home and fewer visitors at school—at least this was true to judge by Sallie's experience. She mentioned no visits home in her letters and only two visits from her mother. Methodist ministers still traveled. Sallie wrote that Doctor Short called to see her and brought a letter from Mr. Moore. William Prentice took tea at the College and encharged the pastor of Centenary to look after her with special care.

The full and beautiful and exciting Thanksgiving celebration of MacMurray College today stands out in contrast to the very quiet and simple observance of Thanksgiving in the 1860s. Sallie found it satisfying, but not quite enough to crowd out thoughts of home. She described the day in 1861: "Thanksgiving Day. I have been to church and heard

an excellent sermon just as it should have been on such an occasion. Came home and found a real Yankee Thanksgiving dinner, consisting of turkey, cranberry sauce, pumpkin and mince pies, and other things accordingly. I did ample justice to it, and since dinner have been reading. I have enjoyed the day very well, but cannot resist the temptation of indulging in fancies of what it 'might have been' if I could only have been at home. We always have such a 'good time' at home that I would like very much to be there."²¹⁴ She added a postscript in the evening: "I have been playing this evening in the parlors. We had a very pleasant time, and I am quite ready to go to studying tomorrow." Christmas day Sallie also spent in Jacksonville, but was invited to dinner in town with her roommate's mother, who was boarding in the city. In the afternoon she went out in town, and "an old gentleman gave me as much candy as I could eat," she said.²¹⁵ These quaint records of the ways of Old Jacksonville are interesting. Another time Sallie reported that on a walk up West State Street a gentleman had presented her with a bouquet of flowers. In the evening of this Christmas day she went to a supper at the church given for the Sunday School. (There is no mention of Christmas trees; they were not yet the custom.) "I came home," she said, "as well satisfied with Christmas as possible unless I could have been at home. When I tell you this is the first time I was ever away from home Christmas, you will not wonder that I cried, of course, but my little friend Jennie [Ballard] soothed me." In the college archives there is a copy of a letter written by Lizzie Kuhl, a student in 1859 and grandmother of Doctor Elizabeth Rearick, Director of Physical Education at MacMurray. This letter to her mother, dated December 21, 1859, and written in German, tells of the excitement over Christmas, the gifts her mother had sent, a visit she was to make to Quincy, and "the great dinner we had here [at the College] last night."

For the conscientious student, such as Sallie, most of the waking hours were spent in studying and practicing

(she took piano and voice). She practiced her music two hours a day and three hours on lesson days. "As to my everyday life," she wrote, "the description of one day is that of all. I still get along very well with my geometry. Latin I like better than I did at first. Perhaps I will be a Latin scholar yet—who knows? Music I am progressing in. . . . I do not find chemistry very difficult, and history is very interesting, so altogether I have a very pleasant list of studies and enjoy them very well."²¹⁶ Sallie was calm, unexcitable, a bit whimsical, and perhaps somewhat melancholy and weary—she did not go into raptures over her studies or anything else. Eppie was far more capable of being stirred to enthusiasm. Perhaps Sallie was trying to suit her letters to her correspondent. Mr. Moore sent her *Harpers*, which she said she liked, and asked her whether she was reading Locke. As a student of law and government Locke was, of course, his Bible. Sallie admitted she had not read much Locke yet, but had encountered passages from him in her textbook in logic.²¹⁷ Trigonometry she liked, but had not discovered why a young lady should study it.²¹⁸ She indulged in some lighter reading—*Fudge Doings* by Ike Marvel, and an English novel, *Lelia Ada, The Jewish Convert*.²¹⁹ She knew Scott and quoted lines from his "Soldier, Rest" in her graduating essay. Her comments on the burned west wing, as well as her descriptions of the weather and of nature, might suggest familiarity with his romances. "The wind," she wrote, "is howling dismally through the ruins of 'our house' here, and it reminds me of the description of an old castle in some novel."²²⁰

The day students felt perhaps somewhat abused or ignored, as they usually do in a boarding school. Rachel Seegar recalled that they were not permitted to come in from College Avenue, "but had to go around to East State Street and come up the front steps, which being made of stone and on the North, were icy and slippery. The girls might go down the basement steps, but they were even worse being never swept of snow."²²¹ When not in class, day students were

required to sit in the large room under the chapel. The seats were too high for tiny Rachel. Although a college young lady, she resorted to a seat on the floor. The chapel above, where all met together for hymns and prayers and Bible reading, became the center of college life, college unity.

Aside from study (and sometimes in study hours), much time was spent in letter-writing. In a day when the fine art of letter-writing still flourished, Sallie considered herself a poor scribe, but she wrote many letters. She reported that she had eight to write at one time. To her former roommate, Jenny Ballard, of Rochelle, Indiana, she wrote a letter of twelve pages. "What kind of a letter do you think it would be? Not much sense to it, do you think? Well, perhaps you wouldn't like to read it, but she would."²²² Another roommate, Minnie Maxfield, of Taylorville, wrote her twenty pages. Fathers probably wrote as seldom and as briefly as in the present day. Sallie was surprised when her mother wrote that her father had actually begun a letter to her. At another time she wrote: "I had a letter from Pa about two weeks ago. It was real good though not very long—full of advice, of course."²²³ All college girls of all time could sympathize with Sallie's comments in a letter of May 23, 1863, (the last written from the College): "You can hardly imagine what a blessing letters are to poor school girls. I never thought I should prize so highly a few words written perhaps with a pencil, but I find them very precious indeed. Since Jennie has been away, I want letters more than ever. I have no one to talk to. I receive one of good length from her about once a week—the last one only twenty pages. I answered with one of the same length."

They took walks in procession. "The 'young ladies' were taken out for a walk very regularly. A member of the faculty led the front, another walked in the rear. Between them the girls went, two by two, quietly, not a word was spoken. Just how much they were refreshed is not known," a day student observed.²²⁴ At least the day students escaped this ritual. But letters suggest that there was exercise under

less rigid discipline. Sallie wrote of long walks with a girl friend only or a small group. "I had to stop writing to go out walking with Minnie, as I promised to do this morning. We had quite a pleasant walk, about a mile and back again." Another time she spoke of a long ramble in the woods. And again she wrote: "Wednesday evening I went out walking with the girls to a reservoir about a mile and a half from town, enjoyed it very much. The next afternoon we went out botanizing." Those young ladies might even have qualified for the hiking club.

There were picnics for recreation. Sallie wrote of one in May 1863, which she "enjoyed very well," even though she was caught in the rain on the way home. Fifteen girls and "two gentlemen" went, Doctor Adams being one of the men. A more eventful excursion occurred in the spring of 1862. About a dozen students were allowed to go on a fishing trip to Rockbridge upon the invitation of some of the country girls. No boys were to be present, but Sallie recorded: "When we arrived at the appointed place, there were collected from ten to twenty as green specimens of humanity as it has ever been my fortune to see. The boys were all standing together in one crowd, the girls in another, and all were enjoying it very much, I know."²²⁵ The fishing was poor; again it rained. Sallie and two others caught a buggy ride with a passing gentleman, an act very contrary to regulations; but they went immediately to explain to Doctor Adams, and he "only said he was much obliged to the gentleman." Perhaps he did not hear of the race of the gentleman escort with another buggy on the way home. Jacksonville was a center of horses and horsemanship. Doctor and Mrs. Adams gave parties in the college parlors. Sallie wrote on April 18, 1862, a Friday: "We were all invited down into Doctor Adams' parlor to play, eat apples, talk, and have a good time generally. I enjoyed it very much."

Dinner was always at noon, and was perhaps a New England dinner. Suppers were light (but they must have added pounds to many plump girls!) Sallie wrote her mother:

"Well, I have had my supper. We had hot biscuits and butter and molasses. . . We have very nice dinners, but supper and breakfast—bread and molasses."²²⁶ Apparently there was no cooking on Sunday. "I should have liked to have taken dinner with you on Sunday," Sallie wrote in this letter. "As you well know without my telling you, we always have cold meat and bread for our Sunday dinner here." "Feeds" were probably not so common then, but girls purchased some food in town. Sallie's roommate appeared one day with a cocoanut, which Sallie had to eat, although she did not like it.

If Sallie's letter had been to a girl friend, she would doubtless have told about the schoolgirl's wardrobe. In the one letter to her mother that exists in the collection, she wrote that she wore her black silk dress to church. "It rained as we came home (it always seemed to be raining), and I got my dress a little damp, but did not hurt it any." She wrote Mr. Moore once: "I told you I was intending to have a new dress. I have it made. I cannot say whether you would like it or not. You said my hair was too long (she wore it in curls), and I have had it cut—not because you advised it, but because I wished to have it done."²²⁷ After the war, there was more display in dress perhaps. The *Jacksonville Journal*, in a description of a commencement reception given in the parlors of the College, declared that the young ladies were "tastefully, even richly attired."²²⁸

There were still Illinois College boys and other young men in Jacksonville, even though the war vintage might be bashful and verdant. Serenaders visited the Female College. In her first letter from the College on September 16, 1861, Sallie declared: "While I am writing, sweet strains of music are emanating from a guitar and violin beneath the window. It sounds very sweet indeed." Incidentally, an Illinois College boy roomed at the College once with Doctor Adams' son (also a student on the Hill). One of the school-girls, discovering that his socks were wearing out, knitted some for him.²²⁹ Doctor Adams was perhaps trying to

increase the meager income by taking boarders. There may have been other "outsiders." At any rate, the Board of Trustees on July 30, 1863, decreed "that no person is to be boarded in the building except those connected with or belonging to the school." It is unlikely that the old rule that boys could not call on the young ladies was ever enforced strictly. "Cousins" could always come. The war perhaps relaxed restraints; one could hardly refuse friends in service. But even before the war began the rule had been changed (in the *Catalogue* of 1860) to read that no calls from gentlemen were to be received "without permission." Callers had to be received in the public parlor, where, as one young lady lamented, "there was no privacy."²³⁰ Illinois College boys and other gentlemen friends attended the public examinations of the young ladies in the College Chapel and were invited by Doctor Adams to "converse with the young ladies until dinner time."²³¹ Young ladies could now go to mite societies, socials, and walking and riding with young gentlemen "with permission." Matches were made, and weddings took place at the College. The *Jacksonville Journal* carried the story of one in 1860: "Tuesday night was the finals of commencement week in this place. The graduating class of the Female College gave a reception which was undoubtedly the 'gayest' event of the season, not the least attractive feature of which was the marriage there and then of one of the graduates, Miss Amanda Potter, to Mr. Boon. The ceremony was performed in the College Chapel by the President 'and all went merry as a marriage bell'."²³²

To what extent the young ladies enjoyed the privilege of riding with their gentlemen friends and under what conditions is not recorded. The rules said only they could not walk or ride with them without permission. But the habits and customs of the Jacksonville in which they lived inevitably became a part of their life. The *Saint Louis Daily Press* thus described society in Jacksonville in 1866:

One of the most conspicuous characteristics of the people is their passion for horses. Everyone who is able seems to own a horse and some

sort of vehicle in which the wives, young ladies, and children drive up and down the streets continually. After business hours gentlemen bring out their "trotting stock," and until late in the evening the streets are enlivened by the rapid passing of sulkies and other road furniture, while the conversation at the corners shows that everybody has horse mania. Some of the gentlemen have formed themselves into a "trotting club" and practice in the extensive fair grounds near town, while livery stables turn out as fine stock as can be found even in St. Louis.²³³

In these years just after the war the social life reflected unusual gayety. Sleigh-riding was a great sport in the winter months. The *Jacksonville Journal* in a special article on "Sleighbing" in 1867 gave the following report of this activity:

The deep snow has now been well-packed and forms as desirable a sleighing foundation as could be asked for. This golden opportunity is being well employed by the young, and every evening and even far into the morning, the air is vocal with the music of bells and happy voices. Jacksonville can boast of as fine a turnout in the sleigh line as any place in the region and the sight of them is quite pleasing. Here goes the light cutter with its load of two, there the heavier double sleigh with four or five as its complement of passengers, while ever and anon comes one of those four and six-horse vehicles loaded down with merry parties. Sometimes the company is a reading circle, a neighborhood clique, or a school banded together for a night of pleasure. Often the goal is some hospitable farm house where warm fires, hot suppers, and lively music reward the revellers, who, letting "the world wag as it will," are determined to "be gay and happy still."²³⁴

And a news item in 1866 announced that Mac Springler's sleigh that seated twenty-two had been requisitioned by the "young and pretty maidens of the College . . . And what drivers! what speed, what gayety, laughter and mirth!"²³⁵

Strawberry festivals were another popular diversion and in addition a satisfactory method of raising money for the literary societies or to redecorate the public parlors of the College.

Commencement was still a "season" in Jacksonville—to hotel keepers, merchants, caterers, and livery men, as well as to fond parents of the city and from abroad. These events were restricted by the war, but blossomed forth afterwards. The president's reception to seniors and their guests had come to be a more elaborate feature of the season at the Female College. The *Journal* declared the reception in 1866 must have been abundantly satisfactory to the teachers and pupils as it

certainly was to Doctor Adams, whose ever pleasant and smiling face was lit up with an expression of more than usual gratification . . . Between two hundred and three hundred persons were present and the evening was spent promenading, singing, and social chatting—and perhaps love-making, for the young folks under such bewitching influences could not well help making love. The various apartments of the truly commodious college buildings were well-lighted and well-filled; and the evening being moonlight, the beautiful groves that surround the buildings afforded a cool retreat. We can truly say that all the exercises connected with this college have been of an unusually interesting character.²³⁶

The choruses by a specially-trained girls' choir had become a prominent feature of the final commencement program. After the reading of the essays, the graduates received their diplomas from Doctor Adams "in a few neat remarks, Miss Ellen Woods [a graduate in the classical course] being addressed by the Doctor in Latin, a pleasant feature of the exercises to the few distinguished Romans present," the *Journal* reported in 1868.

One might wonder how the "sweet girl graduate" felt about her own commencement. Sallie took the writing of her commencement essay seriously, feeling that much was expected of her. "My friends," she said, "expect me to have an essay that will astound the natives, and I don't think they will be disappointed, for I think they will be astounded."²³⁷ But finally she arrived at a philosophical attitude, or perhaps one a bit cynical, toward the approaching great event. "In four weeks from next Tuesday I expect to render my name immortal either by excelling all that was or has been expected of me or by coming so far below I can but be remembered. What difference does it make whether one way or the other? I am sure I cannot tell," she wrote.²³⁸ Perhaps the burden of final examinations and graduating essays clouded her appreciation of the "Athens of the West" in these last few weeks. At any rate, she wrote in this same letter: "I think there are some beautiful places in this same city of Jacksonville, but I do not think any consideration could induce me to live here. I never was so tired of any place in my life." But she admitted that after she took her "departure nevermore to return" that a "deep longing for

old scenes and associations" might take possession of her. And it did.

Just as her life in college was typical of the class of well-to-do girls, her experiences after college were repeated perhaps in the life of many other alumnae who moved into the farther West. Out in Nebraska she and David lived for a time in a two-room sod house. She had brought with her some bright silk dresses, for which she found no use. Once she took them out to air them, and was greatly embarrassed when a bare-footed neighbor came in to visit. She knew at once she would be accused of trying to show off her finery. After a time they moved into the new town of York. She was a charter member of the Methodist Church, helped to organize the first woman's club, and fostered the public schools. When Susan B. Anthony visited York on a lecture tour, she was entertained by Judge and Mrs. Moore.

"GOODBYE, MR. CHIPS"—DOCTOR ADAMS IN WASHINGTON

At a meeting of the Board of Trustees on December 30, 1867, Doctor Adams resigned his position as president, the resignation to take effect at the end of the school year. During these ten years he had been active in community affairs. His principal church connections were with the East Charge, which became Centenary in 1866, but his liberal views led him to support actively and enthusiastically an interdenominational Sunday School Mission in Jacksonville.²³⁹ In spite of financial reverses, he joined with six others in making a gift of a lot and residence in Jacksonville to Peter Akers, who had returned to the city.²⁴⁰ He was an active supporter of the temperance crusade. When complaint was made that the Jacksonville schools and teachers did not organize the county teachers and foster a teachers' institute, Doctor Adams, admitting that the complaint of indifference might be partially justified, offered to invite the county teachers to the College Chapel or to meet with them at any other place.²⁴¹ He was host to the Third Illinois Press Association meeting and spoke to the group.²⁴² He paid tribute in verse to Jacksonville, the city of homes, of

churches, of schools, of havens for the afflicted ones, a city set in a landscape "fair as the Vale of Trebizand and fertile as the famed Cashmere."²⁴³

Doctor and Mrs. Adams settled, after a short interval, in Washington, where he held a minor government position. He maintained his connections with the Illinois Conference. In Washington, he attended the Metropolitan Church and sometimes preached in the city. He enjoyed the pursuit of his scholarly interests there in the Library of Congress. Invited to the celebration of the fortieth anniversary of the College, observed in 1887, he sent his regrets with a poem, "Mary and Martha," and his "best regards to all the dear ladies."²⁴⁴ It is indicative of the esteem in which he was held that the first endowed scholarship established by the alumnae was in his honor. In response to a solicitation of funds for this scholarship one of his students replied: "If my financial ability was equal to my love and veneration for the memory of Doctor Adams, you would have to go no further for the scholarship."²⁴⁵ Appreciation of Doctor Adams' influence on them deepened as his former pupils came to understand better the value of the fundamental ties in home and family and early associations. Some who had thought him somewhat pompous or too severe came to love him for the memories he stirred, and for himself, too.

The only intimate picture of Doctor Adams after he left Jacksonville that the writer has discovered is a story signed, "E. H.," by a Washington correspondent to the *Chicago Times*, which was copied by the *Jacksonville Journal*, on December 2, 1877. "E. H." was describing a visit to the Metropolitan Church in Washington:

But the best part of the service to me was when Brother Adams was asked to conclude the exercises by leading in prayer. Then a short man arose from a seat behind the desk, lifted up two gloved hands to heaven and said: "Let us pray." It was old Doctor Adams formerly president of the Illinois Conference Female College in Jacksonville. I had not seen nor thought about him for years: gloves and prayer the very same I have seen and heard a hundred times if I have once in the Old East Charge Church. Even the "Amen" was chopped off in the same old place. While the doxology was sung, he turned his face to the wall and

stood with his hands behind his back, just as he used to stand. His nose is as short, his beard a little grayer; his hair may be thinner, his manners the very same. I used to stand a trifle in terror of the Doctor twenty years ago. I did not admire him. He was too gruff to suit a school girl. How faces now gone from earth forever gather in the throng and make more clear the living who were once their friends! So memory stood beside me in the strange church and filled me up with tears. My father and mother were his friends. Many a time has President Adams "broken bread" with us "around our family board," as he quaintly expressed it. My parents—good Methodists—always called him Brother Adams . . . After the service I passed through the crowd and took the patriarch's hand. I told him my new name, which fifteen years had made old to me. No recognition. I told him my old name, my old home. His face lighted. "I am glad to greet you. I am glad you presented yourself to me," he said with the same stately pomposity. (How well I remember the pompous I-am-better-than-thou manner, which chilled people until acquaintance broke the crust and showed them the warm heart beneath.) "I am forgetful of faces. I trust that should you chance to encounter me hereafter at any time, you will salute me." (The same cold, gold-headed cane sort of way he used to have.) After a little, when we had talked over old times, "How is Sister Catherine Thomas?" "Dead." "Sister Mary Ransdell?" "Dead." "Sister Wilkinson?" "Dead." Brother Joseph Capps?" "Dead." "Brother Nicholas Milburn?" "Dead" . . . Then the tears came . . .

I went to a fashionable church. I found a humble old friend, and whether the sermon or not, the gospel entered my heart. The past and the present stood with clasped hands beside the pulpit and the Metropolitan chimes rang out above our heads in Washington the familiar tunes we had each heard years ago sung by voices that are silent—in a Methodist Church in a shady quiet college town in Illinois.

In our "remembrance of things past," this dignified, scholarly, somewhat ineffectual Mr. Chips should have an honored place. He passed away in Washington on January 19, 1890, and was laid to rest beside his ancestors in "the place of graves" in Stratham, New Hampshire.

CHAPTER III

THE MIDDLE PERIOD

PRESIDENT WILLIAM H. DEMOTTE, 1868-1875, and
PRESIDENT WILLIAM F. SHORT, 1875-1893

ASIDE from destructive fires in 1870 and 1872, this long quarter of a century was lacking in dramatic incidents. There was no crisis from which the institution had to be rescued—perhaps that fact explains in part the decline of conference interest in the College. In some respects, however, this middle period was the critical time in the history of the institution. The movement for the higher education of women gained new impetus with and after the Civil War. New colleges for women—Vassar, Smith, Wellesley, and others—organized on a more generous scale began to raise the standard of collegiate instruction beyond that reached by the best colleges of the ante bellum era (and the Illinois Female College was among them) with respect to curriculum, faculties, administration, libraries, and laboratories. The ante bellum colleges and seminaries could not compete very long with these new institutions. Aside from the relative merits of the institutions concerned, people of wealth preferred that their daughters have some years in the East. The western college for women had to compete, too, with the neighboring co-educational college or university. The idea of separate schools for men and women declined more rapidly in the West, for it had never taken such deep root there. The Methodists were quick to welcome the idea of co-education. Illinois Wesleyan opened its doors to women in 1870, and Northwestern and McKendree became

co-educational about the same time. From below, the high school soon began to threaten the patronage of the preparatory department.

The Illinois Female College possessed some advantages. Its age and early reputation gave it prestige for a time yet. President DeMotte made considerable improvement in academic work, which gave it survival powers, and President Short maintained and, in some respects, added to the advancements. Nevertheless, the College could not hold its place long without far larger resources, a fact recognized indeed by both these presidents. Some attempt was made to secure an endowment, but results were negligible. President DeMotte resigned before the situation became acute; the abilities of President Short did not lie in the realm of finance. The fact that the institution had become almost entirely the personal concern, the "business" of the president, under his sole financial responsibility, restricted the interest of the Conference and even of the trustees in its fate. The presidents did not allow this interest to disappear entirely; Conference was periodically reminded of what it had called its "favorite institution," but it sometimes appeared to question even its connections with the Female College.

This period might be called an era of "progress and poverty"—the progress real, but severely restricted by the poverty. It was a middle period of uncertainty between the golden age of the ante bellum Illinois Conference Female College and the modern standard college for women, which MacMurray is today. Yet—and this fact should be emphasized—it was not merely a period of transition. If it had been only that, the institution would hardly have survived this quarter of a century. This college of the mid-Victorian age had an integrity, an authentic character of its own. Its academic achievements were real and solid even though limited, and the advancement in the fine arts both in organization and in instruction was very considerable. The aim was not primarily to measure up to a type or to fit a standard, but to provide a satisfactory education. Indeed, standards

were not yet too rigidly defined; each school was still somewhat a law unto itself—at least this condition was true until the later years of the century. These several generations of students and faculty enriched the life of the College. In 1870, the alumnae were effectively organized. In their “remembrance of things past” at their annual reunions they preserved something of the history of the preceding decades and deepened the interest of students in their Alma Mater. The relations of the institution with the cultural life of Jacksonville became more intimate and its contributions to that life much larger. The 1870s were a golden age of local cultural activity, particularly in the patronage of the fine arts, which brought benefits to all the schools. Fortunately for the social historian, alumnae of this period, even of its earlier years, still live and enjoy the full use of their faculties. Daughters of Presidents DeMotte and Short reside in Jacksonville. Their recollections are of some historical value; their lives are an index of the fine character of the education they received in the Illinois Female College.

WILLIAM H. DE MOTTE: THE EARLIER YEARS

The roster of the presidents of MacMurray College (under its series of names) reveals a group of men of widely varied origins, background, and personal characteristics, a fact that has significance in interpreting its history. The group comprises the mixture of nationality and class and regional cultures that constitute the American nation. William H. DeMotte was born in Kentucky of French Huguenot and Dutch ancestry on the father's side and Dutch on the mother's.¹ The Dutch strain was pronounced. The Kentucky community where William was born was known as the “Dutch Settlement,” and the father's name had once been spelled DeMut. Makers of edge-tools and carriages were prominent in the family, although William's father, Daniel DeMotte, was a tailor and farmer turned Methodist parson. Soon after William's birth in 1830 the family moved to Indiana. It was sometime after this removal that the elder DeMotte decided to enter the Methodist ministry.

In an autobiography, closed in 1902, Doctor DeMotte related in considerable detail the story of his journeyings in youth as the son of an itinerant preacher. From rural community to rural community the family went. With rare exception their contacts were with people of meager education; and Daniel DeMotte and his wife had little. William and his younger brother, Mark, later a senator, lived, however, in a boy's paradise of forest and field and stream. They learned the ways of the wild animals and the life of trees and flowers. They saw few people; but once they lived briefly on the great National Road to the West and watched the emigrant trains, the Mormons among them, rolling westward. Their education in schools was indifferent. In their wanderings through southern Indiana they met the Hoovers, and were their neighbors for a season. William later married Catherine Hoover. This family of Quaker traditions had papers, books, pictures, and good conversation in their home. These things William enjoyed. Without choosing the good in his environment from any moral objective, he turned to it naturally. Women he loved as he did flowers and music. His mother's influence through her "sweetness of temper and quietness of behavior" was a powerful factor in forming his character.

In 1844, William entered the preparatory department of Indiana Asbury University. Five years later, in 1849, he was graduated in the classical course, having studied both Latin and Greek. As salutatorian of his class he delivered his oration in Latin. In 1852, his Alma Mater granted him the Master of Arts degree on the grounds that he "had continued his studies and was engaged in literary work." Indiana Asbury was a good school and small; the teachers were *friends* and *helpers*. At its head was Matthew Simpson, later bishop; and the faculty was a strong one.² One teacher, W. C. Larrabee, professor of mathematics and natural science, influenced William more than any other "toward goodness and excellence." He was a son of a Maine sea captain, a graduate of Bowdoin, teacher in various schools

in the East, and later the founder of Indiana's system of public instruction.³ William "dated" Professor Larrabee's daughter. She had the only piano in town and could play and sing.⁴

He had continued in school and out to love reading. His selections are interesting in what was omitted as well as in what was included. He wrote:

It would be strange if I had not had some taste for fine poetry and lighter literature, living as I did in the prime of production of Longfellow, Tennyson, Whittier, Holmes, Morris, and Willis Irving, the Clarks, and many others whose completed works now form the crop of the XIX Century. A new poem in the *Louisville Courier*, the *Cincinnati Gazette*, or the *Advocate*, or a story in the *Saturday Evening Post*, was hailed with joy, read by almost all, memorized and recited. Dickens and Bulwer were "to be continued" then. But I did not read widely. The completed and shelved novels of the time were those of an earlier date, Smollet's, Fielding's, Sue's. Those I did not like. In the first place I held a strong religious objection to fiction. [It might be noted that novels published as serials, as Dickens' were, were not then considered novels.] I have since in my literary studies read some of them, and am glad that I did not read them then. They could have done me no good, and would I now think have done me harm. Besides new publications we had Burns' and Moore's songs—always favorites with me, and Milton, Pollock, Scott, Campbell, Shakespeare, and others, though our society libraries were poorly supplied. The college library was either inaccessible or of no value. We never used it.⁵

When a boy, Doctor DeMotte had recognized (*chosen* would hardly apply) his profession. He was asked to help in teaching one day. "When I reached home in the evening," he wrote, "I simply announced that I was going to be a teacher. I have no recollection of ever afterward referring to the question; nor of looking forward to my life work with any anxiety, or even questioning. . . . As to qualifications, I seemed to look for them just as I did for physical abilities. I was no more anxious than I was for what I should eat or wear."⁶ Although he admitted that the inspiration of a purpose, an ambition might have incited him to special preparation, he felt there were compensations—his education had been broader and more general than it would have been if he had sought training for a special work. After graduation, while waiting for a position to be offered

him, he read Bancroft's new *History of the United States* and other books. In 1849-50, he taught a village school, and on June 1, 1850, he became a teacher in the Indiana School for the Deaf. Of this work, for which he had not the slightest special preparation and which he was to follow throughout most of his life, he declared: "As one feels the fit of a garment, so I felt the fitness of the work for me and I for it. I recognized I was in my element. As a fish in the sea, as a bird in the air I moved without friction, with ease."⁷ His superintendent declared that he took to it like a Newfoundland dog to water.

In 1852, Professor DeMotte married his boyhood friend, Catherine Hoover. For some years they spent their vacations in her home. Her mother was a great influence; she was excellently educated in English and American literature and a great practical philanthropist. Catherine herself had scholarly tastes, studied especially the Bible and history, and wrote "for the newspapers"; and, perhaps best of all, was an excellent conversationalist.

Scarcity of teachers for the deaf caused Professor DeMotte to forego the temptation to enlist in the United States Army at the outbreak of the Civil War. In 1864, however, he accepted a position as head of the Indiana Sanitary Commission created to look after the interests of Indiana soldiers, particularly of the sick and wounded. His headquarters were in Washington. Against his custom, for theatres were not approved by the Church, he went to Ford's Theatre to see Lincoln and Grant on the night of April 14, 1865, and witnessed the assassination of Lincoln at close range. This story and that of his work on the Sanitary Commission he related in interesting detail in his autobiography.⁸ Although he had expected to return to his teaching in the Institute for the Deaf at the termination of his work on the Sanitary Commission in 1865, he was offered and accepted a position as head of the Indiana Female College, a Methodist school in Indianapolis. This place he filled very successfully for three years.⁹ Plans for the union of that institution with Indiana

Asbury caused him to resign in 1868. Hearing through a friend in McKendree that Doctor Adams had resigned as head of the Illinois Female College, he came out to Jacksonville to talk with the trustees, and accepted their offer of the presidency of this college.

FINANCIAL PROBLEMS AND POLICIES—

THE FIRES OF 1870 AND 1872

President DeMotte was interested primarily in teaching, not in administration. It might be noted, too, that, although he was admitted to the Illinois Conference and ordained as a deacon in 1870 and often filled pulpits, he never held a charge as a Methodist minister. He was the first lay head of the College. His work in academic improvement was solid and constructive, but, in the nature of the case, not sensational. The two destructive fires were spectacular, however, and served later, unfortunately, to underline his administration. At the time of the semi-centennial in 1897, he protested—pleasantly—that it was designated on the program as the “era of the fire.” In giving first place to the discussion of the fires and the financial problems of the administration, the writer would insist, nevertheless, that they not be magnified out of proper proportion to other aspects of its history.

On the other hand, President DeMotte himself admitted that the fire, the first one at least, brought considerable compensation. It destroyed “a great deal of archaic goods, the residuum of past years, unfit for use and scandalous in the fact they were permitted to remain in the building as part of the outfit of the College.”¹⁰ His comments bear evidence of the privations to which President Adams had been reduced. The physical changes resulting from the fire made other changes easier. “There was an advance made,” President DeMotte declared, “in the course of study and efforts to provide facilities and comforts more in accord with the home life of our patrons.” One should recall the phenomenal material progress of the United States following the Civil War. The hardships of frontier life receded rapidly

before a rising standard of living. The day when the president made the soap for the College (as President Jaquess had done) or hauled the wood for fuel up to the fourth floor by a hand-operated elevator (as President Adams did) was gone. Changes in material standards brought demand for more "culture," for social refinement and sophistication. The East and Europe had come nearer. The curriculum and the social regime were changed to meet these demands, although old-fashioned Methodist ministers and parents questioned and delayed any considerable changes in the latter.

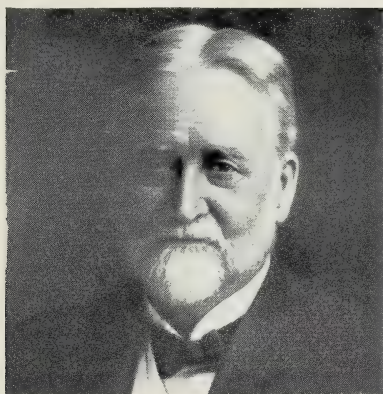
President DeMotte took charge of the school on the same terms as those made with President Adams in 1866. He was to pay the entire cost of operation, including furniture and equipment, salaries of teachers, cost of the boarding department, the ordinary repairs and care of buildings and grounds, and insurance for \$33,000. In return he received all the income from board and tuition. "The school was virtually my own," he declared.¹¹ The Board of Trustees was to receive all gifts and control their administration as endowment and to assume responsibility for extraordinary expenditures for buildings and grounds. The interest on the endowment might be used for permanent improvement. The physical renovation "proved a greater task than I apprehended," President DeMotte declared.¹² "I began with clearing up the wilderness of shrubbery and shade trees, which had been allowed to grow to excessive luxuriance. . . . This with a thorough cleaning, a little repairing, and the introduction of the furniture I had used in Indiana College made the place ready for an opening in September which was at least not discouraging." Upon his arrival, he declared, the College had little usable furniture or apparatus. The trustees had taken over the furniture from Doctor Adams as partial payment of his indebtedness, and they sold this to President DeMotte, although he secured the Board's permission to dispose of some of it to the poor.¹³ President DeMotte made the following observations on the equipment:

The "furniture" of a student's room consisted of one or two rough old-style bedsteads according to the size of the room—whether for two



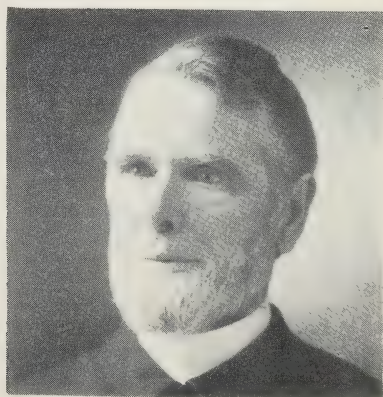
CHARLES ADAMS

1858-1868



WILLIAM H. DEMOTTE

1868-1875



WILLIAM F. SHORT

1875-1893

THREE PRESIDENTS OF THE COLLEGE

or four women—a stove, a rough table, and a few chairs. No carpet or curtains, not even a bureau, dresser, or wardrobe. Students were allowed to bring what they chose from home. Thus some rooms would be furnished in part. Arrangements were made for students to do their own washing and ironing in the laundry. Indeed, the attempt was everywhere in evidence to get along at the least cost.¹⁴

At its first meeting after the arrival of President DeMotte, the Board of Trustees agreed to repair the plastering, repaper the halls, and whitewash the ceilings.¹⁵ In addition, the Board decided to construct an outside stairway (apparently a fire escape) from the second floor of Main to the ground.

In May 1869, the Board of Trustees approved a recommendation of President DeMotte that the rates be set at \$230 a year for board and tuition in the literary department.¹⁶ According to the announcement in the catalogue, this charge covered the cost of a two-girl room, fully furnished, the students supplying only their linens and a knife, fork, and spoon. For a partly furnished room (with bedstead, mattress, pillows, table, and washstand) the rate was \$210. The rates of tuition in the fine arts were also advanced. Music with the head of the department was raised from \$60 to \$82 (including use of the instrument); oil painting from \$36 to \$50. In explanation of the change in rates, President DeMotte wrote later:

The school had been run on the cheap plan; not that the patrons were poor nor yet niggardly, for the average Illinois farmer is neither. I was convinced that a mistake had been made, and at the start made a considerable raise in boarding and fees, with the assurance of better and more extended advantages. I found my action heartily approved by the Board and by a number of the most considerable patrons. The word went out that an advance was proposed by the new administration.¹⁷

Then came the fire of February 28, 1870, which destroyed the Main Building. The fire originated, it was thought, from a defective flue.¹⁸ It was discovered about eight o'clock in the morning, while President DeMotte was teaching a Senior Class in the Evidences of Christianity.¹⁹ When first seen, the *Jacksonville Journal* stated, the flames were breaking through the roof.²⁰ A west wind saved the wing, but hastened the consumption of the Main Building. The *Jour-*

nal described the confusion, not concealing a certain relish of the reporter for sensational news:

Hundreds of men and boys distributed themselves about the building and labored, often with more zeal than wisdom, carrying and throwing out the furniture, carpets, and trunks, and all the thousand and one little articles usually found in an establishment of this kind. Wash-stands, wardrobes, mirrors, and stoves were thrown out of windows in the most bewildering confusion, while, true to traditional custom, mattresses and bedclothing . . . were carefully carried downstairs and laid to rest on the green sward. Books and sheet music came down upon the devoted heads of those below in anything but gentle showers, and pandemonium seemed to reign *in atria academi* . . .

The Union fire engine was on the scene, but the Franklin engine was in the shops. It happened that there was an adequate supply of water in the College and neighboring cisterns, but the coordination of work was poor. The *Journal* declared there were too many captains and too few privates. President DeMotte insisted later that the simplest apparatus or the slightest fire organization in the town would have readily extinguished it.²¹

The sentimental picture of the "homeless girls" given by the *Journal* reporter is interesting as a sample of the journalism of the mid-Victorian age:

During the course of the fire the young ladies, who had been so unceremoniously turned out of their rooms, were engaged in searching after their lost treasures, sometimes we imagine without success if their rueful countenances told the story aright. Many were the silent tears we saw rolling and gliding and plunging down fair cheeks, and we wished we were cousins or something of the sort to fifteen or twenty of the mourners that we might have comforted them. Luckily some "cousins" were there, and at their approach smiles broke forth like the sun after an April shower. We noticed several couples ("cousins") whispering comfort into each other's ears. By night all the young ladies had been domiciled in the homes of friends and are now doing as well as could be expected.²²

The "treasures" of one young lady at least were not scattered or lost. Martha Leaton Guthrie, '70, recalled that shortly before the fire her mother had written her "to keep her things in her trunk for fear something might happen;" and, she continued, "As we were taught to be obedient in those days . . . , I did as she wished. I did not lose anything."²³ Although the College opened again in a week, she recalled

that only four of the eight seniors returned. The wing was large enough to accommodate all who remained, and classes were held in their one-time home, the basement of Centenary Church. Martha's account tells us something more of the physical conditions in dormitory life inherited from the past and still existing in 1870:

This happened [she said] in the days of fourposter beds, which were held together with rope . . . fastened to the sides and ends of the bedstead by wooden pins; the ropes were woven back and forth in filet fashion and held the straw bed, over which the feather bed was laid. We had to kindle our own fire and take care of our own rooms; it was all very primitive, but "life was real and life was earnest" in those days.

The loss of the building was covered by insurance, but President DeMotte carried no insurance on the furniture, his personal property. Although much of it was saved, it was badly damaged by the handling. A card of thanks, signed by him, appeared in the paper shortly after the fire, in which he expressed personal obligation to a large number of Jacksonville businessmen, prominent among whom were the "Old Guard" of the trustees, "for substantial and valuable assistance in repairing the damages of the late fire."²⁴

There seems to have been slight regret over the fire of 1870, even though it removed the first great landmark, the original building with its stone porch, its stately, massive Corinthian columns, its simple lines and fine proportions, a building more beautiful, it appears to the writer, than the one that replaced it. But the new building was in the fashion of its time, and it was *new*. These things meant more to young Illinois and young America than age and tradition or even classic beauty. There was no note of discouragement at the loss. The *Central Christian Advocate* expressed the common sentiment that apparent calamities often proved to be the greatest blessings.²⁵

The Board of Trustees turned at once to the rebuilding. From the insurance \$30,000 was collected.²⁶ This amount included over \$2,600 which the College received from a policy Judge Thomas had been carrying on the buildings.²⁷ Nevertheless, the cost of the rebuilding and the installation

of steam heat and gas went beyond these resources. The trustees had to borrow about \$2,700, a part of it from the small endowment.²⁸ On June 13, 1871, the Board resolved "that the treasurer be authorized to use the interest on the endowment fund in paying the indebtedness of the trustees; and, if the interest is not sufficient for that purpose, to use the principal . . . ; and that the proceeds of the lease of the lots south of College Avenue . . . be appropriated to reimburse the principal, so used, with interest." The rebuilding after the fire in 1872 involved more borrowings from the endowment, indeed, its absorption. With reference to the lots south of College Avenue, where Ann Rutledge Hall now stands, the Board had voted in 1870 to lease this property for ninety-nine years, since the charter prohibited its sale.²⁹ It is interesting that they foresaw no need that the College would have for it in the future. In 1872, these lots were leased for a period of ninety-nine years at \$2,600.³⁰

On July 28, 1870, the cornerstone of the new building was laid with elaborate ceremonies, quite in the spirit of this "Gilded Age" of expansive and progressive America. It was all a good bit of advertising à la Professor Sanders (Doctor DeMotte confessed later that he resolved to face the professor on his own grounds of aggressive advertising). Dinner was served on the college grounds to three hundred Masons, including many visiting brothers, and later in the college dining room to the "press gang," musicians, Methodist ministers, and other visitors. At two o'clock a long procession of Masons, trustees, city and state officials, and citizens marched from the Court House around the Square, led by the Jacksonville Zouaves, who appeared for the first time in their picturesque costumes with glittering bayonets. L. B. Carpenter, of Decatur, delivered an address on "Woman and her Mission in the Nineteenth Century," and the cornerstone was laid according to the Masonic ritual. "The grand effect of the procession was very imposing," the *Journal* declared. "The brilliant costumes of the advance

guards and the more costly uniforms of the stately Sir Knights, the fraternity in full regalia, and the inspiring music of three bands all contributed to effect this result. Our citizens turned out in great number to gaze upon and admire the spectacle."³¹ In a special article on "The Crowd of Yesterday," the *Journal* declared that Jacksonville had not seen such a gathering of people for a long time. "The streets were one complete blockade, and, previous to the moving of the procession for the ceremonies attending the laying of the cornerstone of the Illinois Female College, it was with great difficulty that people could make their way on either side of the Square. During the early part of the day the merchants did a thriving business and soda fountains were constantly running at full force."³² It is interesting to note that the soda fountain had appeared on the American scene. And, with reference to the crowd, strict honesty forces one to admit that there was a circus in town on the same day.

The new building, constructed at a cost of \$34,500, was ready for use by the opening of the second term in January 1871.³³ This three-story building, with its three towers and mansard roof, was in keeping with the fashion of that romantic period. The *Indiana School Journal*, which carried a picture of it, declared it a "handsome building in a handsome city" and the most comfortable college building in Illinois.³⁴ The *Jacksonville Journal* was impressed with its external ornamental features, especially the main tower, 140 feet high.³⁵ And the *Central Christian Advocate* praised its internal arrangements: "The Illinois Female College, as it stands today, is one of the most perfect boarding school edifices in the West. Light, cheerful, well-arranged for health and comfort, lighted by gas and heated with steam . . . all the old, oft-repeated objections to boarding school life cease to have any force. Neither surveillance, prison confinement, nor starvation can be urged against it. . . ."³⁶ One notes the emphasis here on a new social regime associated with the new building. The *Advocate* added that much was

needed to furnish adequately and to beautify "this home for your daughters, who come here to spend what are the most important and ought to be the happiest years of their lives." This journal had observed earlier that the grounds had been tastefully laid off with "winding walks and flowery hillocks."³⁷ The *Journal* advertised its "large retired playground."

This building contained the parlors, chapel, classrooms, offices, and the apartment for the president and his family. The tower housed the "cabinet" and served as an "observatory." On the second floor, there were twelve dormitory rooms (fewer than in the old building), but the wing was used primarily as a dormitory. One feature added was a gymnasium in the basement with a dressing room for day students. Naturally everyone was proud of the steam heat. Of the plans and the construction, President DeMotte wrote later that it was a better and much more convenient building than the one burned. "The house was planned by my wife and myself," he said. "We were embarrassed by the determination of the Board to retain and use a portion of the foundation and to build within the amount received for insurance. We could have planned better had we been at liberty, but, considering our limitations, I have never been ashamed of our work."³⁸ He bought a good deal of new furniture. In January 1871, just before the opening of the school, the ladies of the Methodist churches gave a "festival and soiree," from which they raised \$300 for new furnishings.³⁹ And the *Jacksonville Journal* of November 26, 1870 had reported that the young ladies of the College had presented a cantata, "The Future of Nations," to raise money to furnish the classrooms.

The advertisements of the new building and the academic improvements at the Illinois Female College were perhaps inspired in part by the opening of Illinois Wesleyan to girls by conference action in 1870. The *Jacksonville Journal* published the following statement shortly after the conference session:

As a paragraph has been published in some of the papers of the state with reference to the action of the late Methodist Conference, which may mislead the public, we give the facts in the case. The trustees of the Wesleyan University at Bloomington expressed their readiness at the Conference to admit young ladies to the University with the consent of the Conference and it was given them. Afterwards a resolution was passed suggesting to the trustees of the Illinois Female College the propriety of opening the doors to young gentlemen. It is, however, scarcely probable that it will ever be done, as it is contrary to the original design of the institution, besides the present patronage of the school is in advance of its accommodations for pupils under the present plan.⁴⁰

Less than two years after the new building was occupied it was burned—on November 18, 1872. The president and trustees had felt particular gratification that this building was fireproof, and its destruction came as a terrible shock. In its construction a "dust shaft" had been made, extending from basement to tower, with a view to convenience in sweeping. A live match, or one fired by friction or a mouse, was supposed to have started the fire in this shaft.⁴¹ It came while the great Chicago fire was still fresh in memory and immediately on the heels of a big one in Boston. The *Jacksonville Journal*, usually more restrained, emphasized the catastrophe in sensational headlines: "Fire! The Red Demon Loose Again! Illinois Female College Chicagoed! Down for the third time—Jacksonville has free fireworks—Fourth of July Outdone—No Water! No Engine! No Firemen! No Head—All Tails and Confusion. Loss \$45,000, Insurance \$35,000. How about those waterworks now!"⁴² These two fires, it might be said, were a factor in hastening the installation of city water works. The *Journal* insisted, too: "This fire teaches what other fires should have impressed on us that, without a responsible fire brigade and competent engineers and fire machines to take charge of a fire, it is utterly foolish to expect to save a building after it is once fired."⁴³ In this instance, there was almost no water at hand; a limited amount was brought from the Institute for the Deaf. The old Union Fire Company was sadly disorganized; twenty minutes were lost, the *Journal* said, at the most critical point, before any one could be found who knew how to work the engine. The tall tower

got its share of the blame; the fire broke out in that most inaccessible region, and the mansard roofs shared the responsibility. As in the fire of two years before, the west wing was saved and most of the furniture was removed, but it was badly damaged. Doctor DeMotte's personal losses were considerable, for he again had no insurance on the furniture. A few girls suffered losses. Two of them, from Chicago, had recently twice lost their wardrobes in fires in other schools.⁴⁴ The fire furnished a topic of discussion in the press for days. Crowds visited the ruins "of what was once one of the most beautiful structures of the kind in the West," now a "sad and depressing picture." The final touch of this "Gothic tale" was the story of the pigeons which had nested in the cupola. They circled over the fire, refusing to desert their home, and were finally consumed in the flames, the reporter declared.⁴⁵

This trial by fire was met with no such buoyancy of spirit as that which faced the loss in 1870. Friends and patrons of the College were stunned. The disaster excited "surprise and universal comment." There were those who saw a parallel with the famous Cokesbury case. No doubt some considered the disaster providential.⁴⁶ Apparently, the doubts were few and short-lived, but they existed and were expressed. In spite of a deep personal bereavement in the loss of his wife a few months before, President DeMotte kept up his courage and cheered others. He had no thought of closing the school, even temporarily. A mass meeting was held in the basement of Centenary Church, again the "college home," to discuss the question of future arrangements. The *Journal* reported the meeting with impressive captions: "Never Say Die! The Burned College Redivivus. Old Phoenix in Business Again! A Lively Meeting of the Scorched Ones Yesterday. School to Reopen at Once. And That's What's the Matter!"⁴⁷ At this meeting of the "scorched ones," Peter Akers, eighty-two, not only gave no ear to whispers of closing the school but "very earnestly insisted that the institution must take no backward step on

account of the recent calamity." Doctor Gillett, head of the School for the Deaf and patron of the College, declared that the interest of Christian education would not permit its closing. Miss Belle Leonard, one of the teachers and a very devout lady, apologized for having advised against rebuilding; Miss Emeline Allyn, another teacher, declared she would stand by—she refused to be burned out. Doctor W. F. Short, later president of the College, closed the meeting with a resolution that "we heartily approve the determination of President DeMotte and the faculty to carry on"; Peter Akers seconded the motion, and it was carried by a unanimous vote. The editor of the *Journal* announced: "The Illinois Female College is to continue in session as a matter of course. It always does when it burns out. . . . Next spring just as soon as Jack Frost will permit, the burned building will begin to Phoenix and before the fall will be confidently expected to show a handsomer front than before." Offers of aid came from many sources. Quincy (Chaddock College) offered its buildings, but the College accepted the use of the Centenary basement and other rooms in the neighborhood.⁴⁸ Girls who could not be placed in the west wing found rooms in town. Professor Sanders generously offered to give a benefit concert to aid the musical department of the College, and his offer was accepted.⁴⁹

That the excitement of these days offered considerable compensation to the schoolgirls for their losses and discomforts is revealed in Hattie Hobbs Barnes' account of the fire:

I well remember . . . how the girls pumped the cistern dry in trying to put out the flames before the fire department could reach us . . . ; how after hours of excitement we were housed in the hospitable homes of Jacksonville; and the next morning literally trailed back through the park, for every girl wore long-trained wrappers for evening study; how we all stood around that mountain of police-guarded clothing in the back yard that cold November morning and each selected her own garments. Next door, Mrs. Orear opened wide her doors as headquarters for the girls, to whom this was a great lark. The trustees, president, and faculty no doubt held many an anxious meeting until we were safely housed in the west wing . . . Our motherly matron [Mrs. Woodson] wrought for our comfort, so that the girls felt no hardships, only an added coziness, because there were not many of us left.⁵⁰

Soon after the fire, the question of co-education was again rumored. A meeting of Jacksonville citizens assembled at the Court House to discuss plans of getting the Methodist Conference to locate at Jacksonville a co-educational institution said to have been proposed at the recent session in Rushville.⁵¹ At this meeting it was announced that a committee of the Conference on location was to assemble in Jacksonville on December 3. This citizens' meeting named a committee to solicit subscriptions that might induce the Conference to place the College in Jacksonville. On December 3, the *Journal* announced that the Education Commission of the Conference was to meet in the city, but the paper contained no further information as to the proposed co-educational college.⁵²

The new Main Building was constructed on the same plans as the one burned, and was ready for use by December 1, 1873.⁵³ From the walls of the old building considerable material could be used; a settlement by arbitration was made with the insurance companies, and the sum of \$25,741 was awarded the College, \$3,640 of which came from a policy carried, as before, by Judge Thomas.⁵⁴ In the rebuilding, more money was borrowed from the endowment fund. The first report shows a use of over \$6,000 from this source, and further borrowing was made to pay off the indebtedness.⁵⁵ Upon beginning the construction, the trustees had decided apparently to invest permanently their small endowment in the building. They passed a resolution to use it thus and to charge the president a rental, by which a reasonable interest on the endowment could be secured.⁵⁶ At the same meeting, the Board appointed President DeMotte and John Mathers as a committee to examine the scholarship accounts to determine how many were still outstanding, and to inform the holders of the situation of the College and to ask them to come to its assistance by surrendering the scholarships. By this means it was thought, perhaps, the president might make up in tuition what he paid out in rental. The minutes of the trustees contain no statements

of the results of this investigation nor of the rentals required of the president. The Main Building cost, according to a report made in March 1874, approximately \$33,500, but statements in later minutes indicate that there were some additional expenditures.⁵⁷

The trustee minutes contain no reference to the laying of a cornerstone, and the dates on the existing cornerstone of Main indicate that it was the same one laid in 1870. There is no reference on it to the fire of 1872 or to the rebuilding. Incidentally, this cornerstone contains several errors as to dates. The school opened in 1848, not 1849; the original Main was erected in 1852 (completed then, cornerstone laid, 1849) not 1850; the institution secured an amendment to the charter giving it the rank of college in 1851, not 1852; and the west wing burned in 1861, not 1862.

EDUCATIONAL CHANGES IN THEORY AND PRACTICE

President DeMotte was by predilection a teacher rather than an administrator and carried a full load of teaching as professor of natural, mental, moral, and political science. He taught more than any president of the College before or since his day. He loved best the classroom work to the very end of his long life. "It keeps me young," he declared. He wished the single word "Teacher" placed on his casket after his death. Although he accused himself of being satisfied with doing well the work in which he was placed without any special ambition to blaze new trails, one discovers that he made considerable changes in the program of education at Illinois Female College during his presidency of seven years. In addition to changes in the curriculum, he probably made even more radical modifications in the administration of it, which are not revealed by the catalogue or other statements. In his autobiography he recorded that, when considering the position offered, he was told "the course of study had deteriorated, and the standard of instruction and scholarship was low, and the object of seeking a change in the presidency was with the hope of bringing these features up to a creditable point."⁵⁸ To what extent these

weaknesses existed has been discussed in the preceding chapter. President DeMotte, although by choice a classroom instructor, was apparently an efficient administrator; Doctor Adams did not excel in the latter field at least.

The objectives of the changes in the curriculum seem to have been: first, to raise the academic level in keeping with the general movement of higher education; second, to emphasize certain practical and cultural objectives to fit a young lady for a useful and genteel social life. These two objectives were both served by some changes in the course, but there seems to have been some distinction of aim and method. The first objective would have led to more effort to keep the course of study equal to that of the best colleges for men or women (and there was some effort to do this); the second sought to give woman an education in modern languages, literature, the fine arts, and fine manners, it would seem, without trying to fit the school to any standard established by colleges generally. The modern languages and literature, to be sure, were of intellectual as well as of "social-polish" value and the greater emphasis on the fine arts served intellectual and professional ends as well as the "cultural" in the narrower sense of that term. The increase of wealth, the rising standard of living, and some leisure for housewives gave an incentive for a cultural education that would fit a woman for leadership in literary and musical clubs, which multiplied amazingly in the later nineteenth century. Americans were soon interested, too, in travel to Europe, which gave practical value to modern languages and also encouraged training in the history and criticism of art and architecture. Certain emphases in the curriculum, particularly the large place given to the fine arts, were encouraged by the competition with the Athenaeum, discussed below. The following statement, which appeared first in the catalogue of 1872, suggests an effort to broaden the education of the student in physical, social, and aesthetic values outside the regular curriculum. It was entitled *The Department of Physical and Moral Culture* and read:

From years of experience in the education of woman and from observations upon the means and methods best calculated to give her the ability and skill which her lifework so imperatively demands, we have come to esteem the studies and exercises usually set down in the literary course as but a portion of the educating means which are needed; that there are many things of the first importance to her which are not to be learned from books nor to be acquired by the usual drill of the schoolroom. And feeling that our students—especially those from a distance—look to us for instruction, we have perfected a plan to meet such expectations. It will include Lectures and Conversations conducted by competent persons upon such practical subjects as *Health*, including the influences of diet, exercise, and habits of life in promoting and preserving it; the importance of food and dress in their relations to it; and the care of the sick. *Aesthetics*, the cultivation of taste and skill in dress, the arrangement and keeping of rooms, etc. *Etiquette*—The reasonable demands of society and how to meet them properly.

The number of competent ladies connected with the school and the large college "family" will afford ample means and opportunities for treating these subjects without extra charge. Sufficient time will be given each day for physical exercise; and a class in Light Gymnastics will be kept up.⁵⁹

The background of a cultured home possessed by Mrs. De-Motte and her pronounced liking for intelligent and polished society, as well as the training of the lady principals, gave excellent opportunity for such culture in fine living. The emphasis on the social education that was facilitated by the large college "family" was perhaps in part an answer to Professor Sanders' arguments against boarding schools and in favor of placing girls in private homes.

The main features of the academic course remained much the same. The preparatory department was restored, and four years of collegiate work were given. One might choose still either the classical course leading to the degree of *Mistress of Liberal Arts* or the English course with the degree of *Mistress of English Literature*. From 1868 to 1870 the latter was designated, more properly in keeping with its contents, the *Scientific Course*, but the degree granted was still *Mistress of English Literature*! In 1871, the old title was restored, but with changes in the course which gave it some justification. Certain changes in the curriculum are interesting. The most notable were the larger provision for languages—two years each for French and German under na-

tive instructors (in some years, at least) and the greater emphasis on literature. Both English and American literature were studied by 1875, also the history of the English language and the analysis of poetry. The customary emphasis on composition and rhetoric was maintained. Domestic economy was dropped from the prescribed curriculum, but some of its teachings were covered in the *Department of Physical and Moral Culture*. Bookkeeping also disappeared from the list of subjects required for graduation (it had probably never been more than practice in the keeping of household accounts). It was replaced by a special division, the Business Department, advertised first in the catalogue of 1872 and described as follows: "The very best instruction in this important and often much neglected department of education has been amply provided for. Professor G. W. Brown of the Jacksonville Business College will give a course in Bookkeeping and Penmanship to consist of two exercises each week for the first six months of the year. The most approved business forms now in use such as bills, notes, checks, and drafts will be employed in these exercises. . . ."³⁰ This course was entirely optional, and a special fee of five dollars was charged. To what extent it was patronized the records do not show. It was an attempt to meet the competition the College might face from institutions offering a purely practical education. Professor Brown later became head of the school mentioned above, which had been known as Crompton's Business College and was to become the Brown's Business College of today. It became the leader of a chain of institutions throughout the West, and was and is an excellent institution of its class. Graduates of the Female College were already patronizing it. Faithful Shipley Ebey, '53, for example, took a course there in 1868. Founded to provide a "solid" academic education with no special provision for training in either the vocational subjects or the genteel graces, the Illinois Female College now sought patronage on all these levels.

The mathematics course remained unchanged and the cur-

riculum in science was practically the same—physiology, physical geography, botany, natural philosophy, chemistry, geology, and astronomy. For several years a new subject, *Science of Common Things*, was given in the freshman year. In the earlier years of this administration more work in history was required—United States, Greek (with mythology), Roman, English, and French. Later United States history was dropped back to the preparatory department and in the collegiate course only a year in general history was required. Political economy and government were a year's course for seniors. The early ambitious program of two years of Latin in the preparatory department, instituted in the 1850s, had been discontinued some years earlier; Latin was begun as a freshman collegiate subject and continued through four years. The required readings were extended to include Horace's *Ars Poetica* as well as the *Odes*. Latin was featured by having the salutatory address of the graduating class given in this language. Proficiency in French and German was exhibited also by commencement essays written and read in those languages. Mental and moral philosophy, senior subjects, were maintained, but Butler's *Analogy*, restored, disappeared again after 1874. The study of *Evidences of Christianity* (Alexander's) was maintained throughout these administrations. Mrs. Maie Short Wadsworth recalls that she and other students wondered why *evidence* was required! Texts were changed from time to time, and the books used were the standard college texts of the period, as Woody's list shows.⁶¹ Dana's *Geology*, Gray's *Botany*, Whately's *Logic*, Goodrich's histories, Shaw's *English and American Literature* were some of the new textbooks.

The most revolutionary changes made in the curriculum and in methods of instruction were in the fine arts. Doctor Adams had attempted to raise the standards of musical education by employing Professor Strachauer, but the experiment did not succeed. It was premature. President DeMotte's emphasis on the fine arts was encouraged by competition with the Athenaeum as well as by recognition of

their intrinsic values and of a general rise in demand for these studies after the Civil War. With respect to the Athenaeum, it should be stated that Professor Sanders, an extremist in some of his educational policies, was, nevertheless, a very able man and did constructive service doubtless to all the women's schools in Jacksonville by the competition he aroused. In the field of fine arts, it is true, the Illinois Female College got an excellent start under President DeMotte and in turn helped to force Professor Sanders to advance his instruction in the fine arts. As to the academic field, the Athenaeum, by allowing a student to choose whatever subjects she wished, "was exerting a bad influence on all regular work," President DeMotte insisted; but the Presbyterian Academy, he said, "was suffering more from this than our school, as the Methodists were quite disposed to patronize their own."⁶² And he continued:

Sanders was a blowhard, an advertiser, the first school advertiser I ever knew. It was not then usual for professional men to advertise. I adopted as much of his customs as I thought judicious; began advertising discreetly, visited the conferences, etc., setting out the advantages of the College wherever I found opportunity. Among my preparations for the opening was the selection of the best musical talent I could reach, the purchase of some new instruments, and the organization of a Musical Department with a carefully arranged course of study. . . . I also planned an Art Department, but did not succeed in securing a competent teacher during the first year. But it grew afterwards, and our record in art as well as in music was greatly to the advantage of the school.

In the first catalogue he issued, President DeMotte advertised the Department of Music primarily with an eye to the church patronage. Times had changed since the pioneer days of Peter Cartwright's circuit-riding. "The increasing demand for musical ability, created in a measure by the fact that instruments have been introduced into many of our churches, gives additional importance to this department," the president declared, and added: "It is rapidly passing from the purely ornamental to the useful."⁶³ He announced the purchase of a new Mason and Hamlin seven-stop, pedal-bass metropolitan organ for the Chapel. In addition to instruction in piano and voice, lessons were given in organ, guitar, violin, and in harmony and musical com-

position. In 1875, he announced that the department aspired to give the most comprehensive and thorough instruction in this part of the country. "We esteem a musical education among the *utilities*, and are prepared to qualify pupils for excellence as performers or as teachers in all branches of the art."⁶⁴ Fifteen rooms were devoted to music. A new Hallett and Davis grand piano had been purchased for the Chapel.⁶⁵ Later Steinway and Knabe pianos were purchased.

In the field of art, notable improvement began in 1871 under the instruction of Mrs. E. O. Browne, of St. Louis, and was continued under Mrs. Mary Vigus. A revolution in the objectives sought is indicated by the catalogue statement: "It may be truthfully said of the Art of Design as of music, that it has passed into the useful. . . . Free-hand drawing, object lessons, studies from casts, models, and nature have taken the place of the old superficial system of copying from flats; and the object aimed at is not *picture making*, but the development of artistic talent, the cultivation of taste, and the creation of an independence of ability and skill. . . ."⁶⁶ Lessons in free-hand drawing were still given to the entire school without charge.

Record should be preserved of the contribution that the Illinois Female College made to the artistic life of Jacksonville in the creation of the Jacksonville Art Association, which flourished for several decades and did much for art education in the city. The Association was organized under the inspiration and leadership of Mrs. Browne at the College on December 17, 1873, after a series of exploratory meetings at the same institution.⁶⁷ An interesting typographical error probably set tongues to wagging in orthodox Methodist circles. The *Journal* announced: "A number of ladies and gentlemen met in the parlors of the Illinois Female College for the purpose of discussing the propriety and feasibility of organizing the practical and theatrical art talent of the city."⁶⁸ The next issue admitted that the wrong impression had been created by the word *theatrical*, which should have read *theoretical*.⁶⁹ Former graduates of the Col-

lege, especially Mary Selby, '65, as well as members of the faculty—Mrs. Browne, Mrs. Vigus, President DeMotte—were founders and early promoters of this useful community enterprise, which was soon to spread its influence, as the Plato Club did, to all central Illinois. It held monthly meetings for papers and discussions on art history and criticism and arranged exhibitions of local work and pictures from other places. It secured a charter in 1875 and later was given a permanent home by Mrs. Phoebe Strawn, who donated her residence for this purpose.

Although equipment for the teaching of the fine arts, especially music, increased phenomenally, there was only slight improvement in libraries or laboratories, so far as one can discover. A report to the State Superintendent of Public Instruction in 1870 stated that the college library contained 1,000 books, the society libraries 500 each, and that subscriptions to forty periodicals were maintained or had been donated. The "cabinet" for scientific study was evaluated at \$500.⁷⁰ A similar report in 1872 announced that recent additions had been made to "the cabinet and the stock of philosophical and astronomical and atomical apparatus."⁷¹ In 1873, the *Journal* reported that President DeMotte had just received a cabinet of shells, comprising 338 specimens, which was "supposed to be the most complete in this part of the country."⁷² The prescribed work was still primarily in textbooks.

Efforts to introduce more physical training were not successful. A "gymnasium" was provided in the basement of the new building, with a dressing room for the day students, but it was apparently little used. In his address at the semi-centennial celebration in 1897, Doctor DeMotte declared: "When I was here thirty years ago one of your leading physicians said to me, 'Fortune and fame are assured the educators of young women who will develop equally the intellectual and physical.' It was not possible then. Patrons did not ask it, would not pay for it, nor take it even gratuitously."⁷³

Although the enrollment was smaller than it had been in the 1850s, the faculty was as large—eleven or twelve, sometimes more. Only five or six taught the collegiate academic subjects, however. There were teachers of natural, political, mental, and moral science (President DeMotte); Latin, English and history, mathematics, modern languages, and bookkeeping. In addition, there were one or two teachers in the preparatory department and four in fine arts. For a year or so a teacher of ornamental waxwork was listed in the catalogue, but nothing was said about it or her. In 1873, Doctor J. P. Willard, a physician of Jacksonville, later a trustee of the College, was placed on the faculty as lecturer on physiology and hygiene. His appointment initiated a practice continued for a number of years of employing professional men in Jacksonville as lecturers on scientific, economic, and philosophical subjects. The faculty always had three (with Doctor Willard, four) men as members. Trustee minutes contain no financial reports of the president as to salaries of teachers; that was entirely a matter now between the president and the teacher. A report of President DeMotte to the State Superintendent of Public Instruction in 1870 gave the annual expenditure for instruction as \$4,875—an average of about \$450 for each faculty member.⁷⁴

There are few records of faculty relationships. President DeMotte's reference in his "Autobiography" to the sympathy and help of the teachers after the death of his wife would suggest a congenial family group. "They were a corps of teachers the best I ever knew not simply professionally, but as women,"⁷⁵ he said. One of them, Miss Gildersleeve, had taught with him in Indiana; another, Miss Pegram, went later to teach with him in Xenia, Ohio; Miss Anna Graves, teacher of piano and voice, he married after the death of his first wife. A number remained from year to year. The faculty group, considering the number of young women on it, was a relatively stable one. The proportion of alumnae on the faculty was smaller than it had been in the 1860s.

Miss Eliza Gildersleeve, the lady principal, who had held the same position in the Indiana Female College, appears to have embodied the dignity, even the primness and austerity, that is usually associated with that office in former select boarding schools for young ladies in the East. Doctor DeMotte admitted that some of her pupils found her exacting and arbitrary, but thought maturity brought them a more adequate appreciation of her virtues. "Her most marked peculiarity was she was wholly a teacher. At all times and in all places her entire life was wholesomely didactic. To her associates her dress was a daily lesson in good taste; her conversation, in elegance of speech; her carriage, in propriety; her spirit, an incessant animation of the finest moral influence."⁷⁶ Her selection is indicative of the elevation of tone that President DeMotte wished to give the College. Such a paragon of inexorable excellence one might suspect would discourage suitors, as well as frighten young ladies, but she married a businessman in Indianapolis during her second year at the College. Her place was taken by Miss Mary C. A. Thompson, of the Wesleyan Seminary, Lima, New York.⁷⁷ Mrs. Ophelia Forward, the last to fill the position of lady principal under President DeMotte, continued on into President Short's administration. A young widow, with a ten-year-old daughter, she came to the College from Cornell College, Iowa. Students remembered her as a talented Latin teacher and kind and helpful to all, especially to the underprivileged.⁷⁸ Her daughter, Mrs. Vigus' two boys, lively and mischievous, and President DeMotte's growing family—all living in the College—gave the institution the character of a big family. The lady principals, Mrs. DeMotte, and, indeed, all the teachers who lived in the College, helped to entertain the girls on weekend nights. A pretty picture is that of the Saturday night readings in the parlor. President DeMotte usually led in these meetings, selecting poetry, sometimes Dickens (a favorite), and once for weeks he read serially Jules Verne's *Around the World in Eighty Days*. The girls could hardly wait for the next

Saturday night.⁷⁹ Another favorite of Doctor DeMotte's was Hawthorne. In his "Autobiography" he stated that he voted for Franklin Pierce in 1852 for two reasons: he did not like "military" government and was not willing to support General Scott; he did admire educated and literary men, and voted for Pierce because Hawthorne supported him. In passing, it may be added that Doctor DeMotte, although he served most of his life in state institutions, was never active in politics. He voted regularly the Republican ticket.

Among many good teachers, there were some especially fine ones, who gave their lives to the work. Hattie Hobbs Barnes, '76, wrote in the *College Greetings* of November 1906: "No one went out of the college walls untouched in character by the noble women whom we daily met in the classroom. Miss Allyn, Miss Pegram, Miss Graves, and others as noble were those days building homes and society, for they were building women who mould them. To me my daughter went home when she went back to the old College." Mary Pegram, '64, of Lincoln, Illinois, had a connection with the College as pupil, teacher of mathematics, preceptress, and trustee of almost forty years. She was tiny, dark-eyed, a wizard with figures. Poor students were frightened by her, although she was very patient in explanations. No one did more to foster standards of excellence in scholarship and discipline. She was the delight of the superior student and intrigued her with problems beyond her textbooks.⁸⁰ Miss Emeline Allyn, teacher of English literature and history, was the daughter of Doctor Robert Allyn, an educator second to none in Illinois in the mid-century. Born and educated in Connecticut (Wesleyan University), teacher in Wilbraham and other schools in the East, Commissioner of Public Instruction in Rhode Island, friend of Horace Mann, Henry Barnard, and Louis Agassiz, he had a background of culture superior to most Illinois teachers. Emeline was born in the East, but the family came west in the 1850s. Doctor Allyn taught in Ohio University and was president of McKendree and finally of the Southern Illinois

Normal at Carbondale.⁸¹ Miss Allyn was recalled as a rather stately person who "fully maintained the dignity of her position."⁸² To one of the superior students of this decade, Mrs. Maie Short Wadsworth, who later went on to Wellesley, she was treasured as one lovely and beloved, who gave her students a fine appreciation of the best in literature. Mrs. Wadsworth held her as a favorite along with Alice Freeman Palmer of Wellesley.⁸³ Miss Esther Finley, "a lady of culture and Christian refinement, who could skillfully conduct young ladies through the mysteries of Caesar, Cicero, and Xenophon," might also be included with these two as a superior instructor in the literary branches.⁸⁴ She was the daughter of Doctor James C. Finley, physician, Methodist minister, classical scholar and teacher, once president of McKendree, who intrigued biographers by his fine mind and spirit. "He saw truth so clearly that it fascinated and absorbed his entire being."⁸⁵ Miss Finley taught Latin from 1866 to 1871. Later she taught for years in the Southern Normal University, cared for her invalid parents, and finally spent her last years in an Indian mission in Oregon.⁸⁶ The westward movement took many Illinois Female College women into its current. Miss Belle Leonard impressed, if she did not always attract, the students with her extreme devoutness. She was the inspiration of the "praying band." Mrs. Ellen DeMotte Gates believes she had once been a missionary in India. Her scruples would not permit her to mail a letter unless it could reach its destination before Sunday.⁸⁷ The Board of Trustees spoke in the highest terms of the service of Miss Leonard. Elizabeth Simpson Fraley, relative of Bishop Matthew Simpson and teacher in the Institute for the Blind later, was more influenced by her than by any other teacher.⁸⁸ Yet, so contradictory is human personality, Miss Leonard was discovered to be a good sport in the Saturday meetings, could play popular music, and was quite willing to do so. Sunday might be all religion, but not Saturday night.

In the modern languages (French and German and some-

times Spanish, all classed as extras, for which a special fee of twenty dollars each was charged), there was a succession of native French or German teachers—Mademoiselles F. Latard, Ernestine Guerard de Vinci, and E. L. Muhlemann, none of whom received much comment. Mademoiselle Latard stayed several years and attracted some attention as a teacher of music as well as of French. In 1874-75, Lillian Hurlburt Gist, '75, former student of Mrs. Forward's at Cornell College, taught French and German and completed the work for her degree.

In the fine arts the Illinois Female College established an excellent reputation during these years through the work of Professor A. E. Wimmerstedt, a Swedish composer and concert performer of distinction. His concerts in Chicago, Springfield, and other midwestern towns were accounted among the chief events of the season.⁸⁹ His work on the organ was particularly outstanding. Professor Wimmerstedt, who taught also at the Institute for the Blind, remained at the Illinois Female College for eleven years. Under his instruction the enrollment in music passed beyond the hundred mark. In 1871-72 it was 137. Professor Wimmerstedt created an interest in and appreciation of music by lectures on musical history to the entire school and elevated the social life by charming little teas and parties in his own home. Among teachers of music was Miss Anna Graves, of Jacksonville, who taught for several years, taking time off for study in Boston. Miss Amelia DeMotte has recorded in recollections to the writer that her mother, the former Miss Graves, taught music in the small town of Sheffield, Illinois, before coming to the College, and that she was long remembered there for having introduced the charms of music and some acquaintance with its technique. She rode out in a wagon with the first piano introduced into the community. Miss Graves was the first organist of Grace Church. Mrs. Mary Turner Carriel, in her charming sketches of Jacksonville women, wrote that she instituted this instrument at Grace Church "to the great satisfaction of most

of the church members but to the sacrilegious horror of a few."⁹⁰ In the field of art—painting and drawing—the growth was not so rapid, but in 1874-75, thirty-three were enrolled, twenty-five of them in painting. Mrs. E. O. Browne, of St. Louis, was the teacher who first gave some distinction to this department. St. Louis was the center then of midwestern culture. As first president of the Art Association, Mrs. Browne brought Professor W. T. Harris, of St. Louis, leading educator and philosopher of the West, to Jacksonville to lecture on "Art and Religion."⁹¹ Students in the Art Department were eligible to membership in this Association. Mrs. Browne was succeeded by Mrs. Mary Vigus, of Colorado, and originally from the East, where she had studied with A. B. Durand and S. P. Gifford. She remained for some years and maintained and extended progress in this field. She spoke before the Art Club on new theories in art, using her classes to demonstrate the principles.⁹²

Other facts about the faculty and students, their life in the school and out are discussed below in a survey of these twenty-five years.

PRESIDENT DEMOTTE AS CITIZEN—HIS EDUCATIONAL WORK IN OTHER FIELDS

President and Mrs. Catherine DeMotte took a leading part in the intellectual life of Jacksonville and in community welfare. They raised the status of the College in the city however difficult it might be to maintain its standing in competition with eastern institutions.⁹³ Their activity in clubs deserves special mention. The women's club movement was a great national development of the later nineteenth century for adult education (although this term was not then used). Jacksonville has the oldest of these women's clubs, the Education Association. An alumna of the Illinois Female College, Mrs. Belle Short Lambert, made a historical study of the women's club movement in Illinois, in which alumnae of the College had played a prominent part.⁹⁴ A cultured gentleman of another church had

declared, she said, that the real origin of this notable movement had been the Methodist class meeting, where women first had a chance at intellectual leadership. In Jacksonville, more than in most towns perhaps, the literary clubs attracted the men also. There were men's clubs, women's clubs, and clubs for both. In the oldest of the men's clubs, the Literary Union, President DeMotte took an active part, although he insisted later that he was not a "society" man and that this was the only club to which he ever belonged. He had been instrumental in the organization of the Art Association. Both he and Mrs. DeMotte participated in the Odeon, a sort of local lyceum, which held debates on temperance, equal education for men and women, woman suffrage, and other current subjects, and gave the admission fees to a fund for a museum and public library.⁹⁵ Mary Selby, Mary Palmer, Lida Akers, and other alumnae took part in these public debates. Mrs. DeMotte was a charter member and president of Sorosis organized in 1869, the second club in the country of that type and name.⁹⁶ President DeMotte was the chief promoter of the Young Men's Christian Association and its first president, and Mrs. DeMotte was the first vice president of the Ladies' Christian Association.⁹⁷ The college parlors became a popular meeting place for clubs, as the files of the *Jacksonville Journal* show.

Incidentally, the College Chapel also began to be a platform for speakers other than Methodist ministers. There were the regular academic lectures, such as those of Doctor Willard mentioned above. But it was a sort of red-letter day when Bronson Alcott appeared. Doctor DeMotte told the story of his appearance for the *College Greetings* in April 1907:

One forenoon the call to Chapel was sounded at an unusual hour, and, with curiosity as to the cause, all were soon seated to receive Mr. A. Bronson Alcott, the Concord philosopher. After a moment's consultation as to what he should talk about, someone suggested the interest we all felt in his daughter, Miss Louisa M. Alcott, then producing some of her best work. In his fatherly affection and pride he readily acceded to this proposition, and for an hour he talked quietly and entertainingly of Miss Louisa's trials and successes.

And doubtless he never had a more sympathetic audience! Doctor DeMotte told, too, of the visit of Dwight L. Moody, who came along with several others. Dispute arose as to which of the party should speak, and Moody declined, declaring that "the thought of facing all those young women is frightful."

On May 26, 1872, on the eve of the annual commencement, Mrs. DeMotte died, after a brief illness, leaving a family of six, the youngest nine months old. Through the help of the faculty and of the faithful matron, Mrs. Woodson, President DeMotte managed to carry on his work the following year. In December 1873, he married Miss Anna Graves, his voice teacher. Their daughter, Miss Amelia DeMotte, was born at the College, of which she was later to become an alumna. His niece, Margaret DeMotte, from Indiana, attended several years. Even his son, Marshall, was enrolled in the primary department, along with such notables as Dickie Yates, later Governor of Illinois, Julius Strawn, and Carl Black. His daughter, Frances, was outstanding in local musical circles and became a teacher of piano at the Institute for the Blind. Two other daughters soon married and settled in Jacksonville. One of these, Mrs. R. A. Gates, was to be a sort of fairy godmother to successive groups of college girls, and, still residing in Jacksonville, has a place of honor in all college functions and is a gracious benediction of the past upon the present. His youngest daughter, Amelia (now a member of the MacMurray Board of Trustees), returned after the death of her father to teach in the Jacksonville Institute for the Deaf.

President DeMotte confessed in his "Autobiography" that he could find no very satisfactory explanation for his resignation as head of the College. The pinch of its struggle for existence had not arrived and apparently was not clearly foreseen. It was in a good condition, and he enjoyed his work; he had made friends in Jacksonville and a place for himself and his family.⁹⁸ Yet, when a position as superintendent of the Wisconsin School for the Deaf was offered,

he decided to return to his first work. During his residence in Wisconsin the honorary Doctor of Laws degree was conferred on him by Lawrence University. He found problems and disappointments in his work there and resigned in 1880. After two years in a similar institution in Kansas, from which he was removed by a turn of the political wheel, he took the presidency of the Methodist Female College at Xenia, Ohio. This old and one-time excellent school he found without endowment and in a precarious condition. Unable to carry out the reforms he considered essential to its advancement, he resigned in 1887. For two years he served as secretary of the Young Men's Christian Association which he had organized in Jacksonville, and did constructive work in promoting the public library and gymnasium under the supervision of that organization. Fortunately, as a balm for his last years, he was invited to return as a teacher to the Indiana School for the Deaf, where he died in 1910. His ties with Jacksonville and the College had remained close. He returned to speak at the semi-centennial, on the first Founders' Day, and on other occasions; he wrote various articles for the *College Greetings*. He insisted upon its need of endowment for libraries, laboratories, and better instruction.⁹⁹ Many influences—Methodist humanitarianism, the proximity of local institutions, and others—have given students and alumnae of the College a particular interest in the deaf mute and the blind, but the work of Doctor DeMotte and his daughters for the welfare of these unfortunates has deepened and personalized this concern.

WILLIAM F. SHORT, 1875-1893: ILLINOIS
EDUCATION, METHODIST MINISTRY

Although not a native of the state, William F. Short belonged to Illinois more completely than any other president of the College.¹⁰⁰ Not only so, he belonged to "historic Morgan and classic Jacksonville." No fitter choice could have been made for a person to edit its history, published with the *Historical Encyclopedia of Illinois* in 1906, than this "Old Settler." He was born in 1829, in Ohio, of Vir-

ginia parents—Scotch-Irish of the Valley of Virginia, than whom there were no more forceful pioneers and state builders. Daniel Short, the father, like many another Virginian, left the state to escape the influences of slavery. In 1834, he moved from Ohio to central Illinois. Ministers were frequently pressed into service as lawmakers in a day when literate citizens were not numerous; thus Daniel Short served Sangamon County as legislator, as Newton Cloud, Peter Cartwright, and others had served their "terms." On the side he did some farming, as most Methodist ministers did, too.

William F. Short grew up on the farm under the privations and hardships customary to the life of the frontier and of the family of a Methodist minister. At the age of twenty, he decided to enter the ministry himself, and as preparation for it enrolled in McKendree College, taking the classical course. His senior year he spent in the new men's college of the Illinois Conference, Illinois Wesleyan, from which he was graduated in 1854 with the Bachelor of Arts degree. In 1857, McKendree College granted him the Master of Arts degree for continued literary pursuits, a practice common to colleges of that time. The Doctor of Divinity degree was conferred by Ohio Wesleyan University in 1877.

In 1854, soon after his graduation, William Short married Sarah Laning of Petersburg. Minerva Masters, of the same city and a recent graduate of the Illinois Female College, was bridesmaid. The Lanings were old settlers and distinguished citizens of the Petersburg-New Salem country immortalized by Abraham Lincoln. Edgar Lee Masters, in his charming *Sangamon*, refers to "the genial-natured, high-minded character of the leading people there, like the Lanings." They "proved their blood in such cases as Harris Laning, the son of C. B. Laning, a partner in the 'broad-guage store,' who became a rear admiral in the navy, and as Edward Laning, the grandson of the excellent lawyer of that name, who made a place for himself as an artist." "Per-

haps the finest house still in Petersburg," [he wrote], "is that of the elder Edward Laning, all of pressed brick and Victorian towers and balconies, standing in a picturesque view at foot of the hill which one passes going out of town toward Tallula."¹⁰¹ Sarah Laning was the sister of C. B. Laning and the elder Edward. Since for eighteen years she was the mistress of the "College Home," this page of her social background is a part of college history.

The Shorts went immediately after marriage to take charge of the Missouri Conference Female Seminary at Jackson, Missouri. After three years of successful work there, they returned to Illinois, where all the remaining years were spent. He held charges at Island Grove, Waverly, Winchester, Carlinville, Jacksonville (Grace Church), and several other places, most of them in Morgan. At the time he was elected to the presidency of the College, he was presiding elder of the Jacksonville District. He had had intimate association with the school for many years. Several sisters attended in the 1850s, and he had visited them and other young ladies when he was a student at McKendree. In the crisis of 1857 to 1863, he had contributed to the campaign to pay the debt, selling his only cow and his horse and buggy to meet his payments.¹⁰² Mrs. Short was rejoiced when the Conference in 1868 moved him to Jacksonville, although the minister's wife suffered the chief inconveniences from moving. Her three daughters could now attend college, a thing difficult to manage on the minister's salary if they had to board in the school. The eldest, Luella Belle Short, was entered in 1868 and graduated in 1873 under Doctor DeMotte. Indicative of the popularity of the *Ladies' Repository*, this daughter had received the name Luella from a contributor, Luella Clark, whose verse Mrs. Short enjoyed. Thus these Victorian ladies selected the names for their children. All three daughters were graduated from the College. The youngest (Maie) and a sister of Doctor Short's were also members of the faculty. The eldest daughter, Mrs. Belle Short Lambert, gave years of useful service

as an alumna trustee and secretary and a field representative. No daughter has served her Alma Mater more faithfully. Today a granddaughter (Mary Waller) is on the staff of MacMurray. The Short connections with the College have formed a long chain, covering almost the century.

The choice of Doctor Short would seem a happy one. He was widely-known and liked in central Illinois. A popular preacher, a genial and sympathetic friend, he was sought constantly to serve on those intimate and sacred occasions of baptism, marriage, or the last rites for the dead not only in his own denomination, but often outside it. If anyone could secure a patronage for the College, it would seem that he could. Seven years' residence in Jacksonville had given him an established place in the city's social and religious life. A Democrat and more actively partisan than preceding presidents, his partisanship did not seem to injure his popularity. As a War Democrat, he had been even more aggressively nationalistic during the Civil War perhaps than many Republican colleagues.¹⁰³

EFFORTS TO SECURE AN ENDOWMENT— COLLEGE AND CONFERENCE RELATIONSHIPS

Although the College was forced to live virtually from its income from tuition, fees, and board during these twenty-five years, its presidents and trustees were not content with this limitation. Various plans for an endowment were tried; the results were meager. The most ambitious of these schemes was another land deal, this time in railroad lands in regions west of Illinois. In 1874, Judge Thomas reported to the Board of Trustees that the Atchison, Topeka, and Santa Fe Railroad was offering a liberal commission to benevolent institutions for the sale of its lands received from the Federal Government. He recommended the appointment of an agent to undertake such a sale, and the Board approved this plan. A committee of two from the Board and one from the Conference was named to take the matter up with the railroad.¹⁰⁴ At the Conference in October, this plan was modified. Illinois Wesleyan University was interested

in a similar project to raise money to pay off its large debt. An agreement was made, with conference approval, that the two schools employ the same agent, each to pay half the expense (to be taken from the profits) and each to receive one-half the profits, and that the contract be with the Missouri, Kansas, and Topeka. At a meeting in October the Board of Trustees approved this modification of its plan.¹⁰⁵ W. J. Rutledge was appointed as the agent of the two schools. Although the trustees had hopes of raising a considerable endowment from this enterprise and voted to put it to interest as endowment or to lend it to the College for buildings, the rents of which would reimburse the endowment fund, the minutes contain no note of any income from this score. The *Central Christian Advocate* did report in May 1875 that the amount accruing to Illinois Wesleyan University from the sale of western lands was \$40,000.¹⁰⁶ Perhaps this was another deal. In June 1875, this same paper, reporting the commencement at the Illinois Female College, declared that the financial outlook was encouraging, that W. J. Rutledge had done well, and that if the next year was a prosperous one in Kansas, he would sell enough to yield the College a handsome revenue.¹⁰⁷ But no further statements about this plan of endowment have been found.

In 1875, the Board of Trustees, with conference sanction, appointed E. J. Hamill, as agent, to solicit gifts to an endowment fund. Judge Thomas, president of the Board of Trustees, undertook to explain in detail in the *Central Christian Advocate* the use to which such gifts would be put and the exact relation of the school to the Conference. His report shows that the Board was looking to an enlargement of the institution physically and academically. The funds would be used: (1) to pay a debt of about \$700, incurred in making repairs after the last burning of the Main Building and in putting a new fence around the college lot; (2) to purchase additions to the library and the chemical and philosophical apparatus; (3) to pay for an addition to the west wing of the building and for furniture for the same; (4)

to build and furnish an east wing; (5) to add to the endowment of the institution, the money to be invested in interest-bearing securities, the interest only to be used to pay salaries and other expenses.¹⁰⁸ After two years' work, the results of this agency were hardly enough to pay the agent's salary, although a gift of land made by W. H. Webster, a trustee, brought in a return of \$1,000 many years later.¹⁰⁹ Hamill reported in June 1877 that, if some of the larger promises and expectations were not realized by the Conference meeting in October, he thought it useless to continue the agency, "at least until a more stable financial policy will render collections easier."¹¹⁰ Although conference visitors continued to give flattering reports of religious and educational conditions in the school, the members were apparently not enthusiastic to aid a school which appeared to them a private business of the president. That there was strong sentiment still to make it a co-educational school is suggested by a letter of Peter Akers to his son, Joshua Akers, in July 1875, about the time that Doctor Short was chosen president. In it he said, "The words used by the trustees are, I suppose, 'The Female College.' But the last *Northwestern Christian Advocate* editorial says: 'Get that word out—Female!' Yes, I add, and let the College be for the education of *all the children that can be sent*."¹¹¹

In the spring of 1880 pressing needs for special repairs led to the calling of a "parlor conference" of friends of the College with the president and Board of Trustees. Plans were made to raise \$10,000; the trustees pledged \$1,200, and instructed Doctor Short to solicit donations.¹¹² The conference visitors in June made the following comments:

We note with pleasure the contemplated formation of an association auxiliary to the Board of Trustees. Such a society could increase the museum and apparatus, solicit donations and bequests to the endowment, secure funds to establish prizes, and perhaps chiefly encourage the attendance of students and very materially assist young ladies of promise who are pecuniarily unable to secure the advantages of college education¹¹³

Although nothing more was said about the "auxiliary association," this effort produced a pittance, used chiefly for essential repairs. The conference visitors in 1882 noted that

the buildings had received a coat of paint "in the most approved style."¹¹⁴ President Short reported gifts of \$2,000 in 1883.¹¹⁵ In her annual address to the alumnae in 1881, on "The Mission of our Society," Mary Pegram had appealed for contributions to an endowment.¹¹⁶ In the following year the alumnae omitted the annual banquet and gave \$150 to the library fund.¹¹⁷

Some realized, President Short among the number, that such puny efforts would never keep the College alive. In the later 1880s the enrollment in the collegiate department dropped to a small figure (it was 55, for example, in 1887-88 and only 38 in 1892-93), although the numbers in music, art, and the preparatory department kept the total to a respectable level. Radical reforms were necessary or the College was destined to go the way many another ante bellum college and seminary had gone. The fortieth anniversary was taken as an occasion for a larger program. The president and others began to talk of an endowment of \$100,000, of a larger and better faculty, a music building, a gymnasium, and of libraries and laboratories, but nothing came from these dreams.¹¹⁸ In 1892, however, Hiram Buck, long-time friend and benefactor of the school, offered land valued at \$16,000, if the College would raise \$40,000 from other sources.¹¹⁹ The Board of Trustees accepted the offer. Doctor Short talked enthusiastically of building an institution equal to Smith, Vassar, or Wellesley.¹²⁰ But in a short time he had decided to leave the College. The failure to secure the \$40,000 in the time allotted (by June 1, 1893) and the death of Hiram Buck left the executors unable to continue the offer.¹²¹ Thus ended the work of two decades to obtain an endowment.

During Doctor Short's administration the Board of Trustees met seldom, and the meetings were rather perfunctory. There was an annual meeting in early June to approve the candidates for degrees and the faculty appointments for the following year. In 1878, the president of the College made a formal report (the first ever recorded) of the work of

the year. A few meetings were held to discuss Hiram Buck's offer of an endowment, but the function of the trustees had been temporarily suspended. Their duties consisted in the administration of an endowment that did not exist. During these years death removed many of the old guard—Judge Brown, George Rutledge, John Mathers, Matthew Stacy, John A. Chesnut, William Prentice, William Thomas, and Hiram Buck. Among the new members the most notable, through official position and long service, was A. C. Wadsworth, an outstanding businessman and banker of Jacksonville. He was a member from 1866 to 1911 and president after the death of William Thomas in 1889. Among other new members who appeared was Doctor T. J. Pitner, physician and intellectual leader in Jacksonville, frequent lecturer at the College, in whose home "Fairview" many social functions were held for the students, including an annual picnic. Doctor Pitner's mother-in-law, Alice McElroy Griffith, an early graduate of the College, was one of the most effective ties between the generations of alumnae and students. Doctor J. P. Willard, another trustee and a lecturer in physiology, was also a link with the early days through his wife, Lydia Larimore, and his sister, Vassie Willard. William Orear, an "old settler" of Morgan, wealthy farmer and businessman, and a state senator, was a trustee for some years, and Stephen Capps, of the Woolen Mills, husband of Rhoda Tomlin and relative of the Akerses, another. Doctor Lloyd Brown, J. H. Osborne, S. S. Dewees, and Henry C. Tunison were other lay members. W. H. Webster, G. R. S. McElfresh, and W. D. Best were the minister-trustees. The Board consisted still of nine members, in addition to the president of the College, who served as its secretary. The membership was chiefly local, as the College had become primarily a Jacksonville institution.

ACADEMIC CHANGES: THE STRUGGLE FOR EXISTENCE

The changes in the curriculum during President Short's administration can be explained in terms not only of the

general evolution of education in the period, but also, and perhaps more correctly, in terms of the exigencies of the institution and the character and demands of a particular constituency. Although ministers' daughters received free tuition, a few students special aid, and some still came on scholarships in spite of periodic efforts to secure their surrender, the adjustments, it would seem, were primarily made to suit a class in comfortable circumstances who wanted a protected girlhood and polite education for their daughters. In the later years of his administration, more than half of the students came from Jacksonville and most of them were enrolled in the primary or preparatory departments or as "unclassified" students in the fine arts.¹²² Some parents preferred a private school for girls only, such as the Illinois Female College with its decided Christian influences and careful discipline, to the public schools for boys and girls with their mixture of races and classes and their uncertain discipline. In describing its accommodations and internal regime, the administration declared that most of the students came from the best homes of the country.¹²³ A number of students in the preparatory department, as well as in the College, came from other states or from towns at a distance, although the greater proportion came from Jacksonville.

As to the collegiate work, the enrollment rather steadily declined from 115 in 1875-76 to 38 in 1892-93, and the decline was more pronounced in the freshman and sophomore years. There were young ladies no doubt who desired a year or two beyond high school with some music or art to "finish" their education, or others who wanted a year or so of "solid" college work at or near home before going on to a school in the East; hence they enrolled in the junior or senior year. The catalogue announced that graduates of good high schools could complete the English course in one year, the classical in two years. Records show that a number of graduates or former students went to eastern colleges.¹²⁴ The following figures relate to what has been said in these paragraphs:

Year	Total Enrollment	In Collegiate Courses	Total from Jacksonville
1875-76	160	115	65
1879-80	147	76	79
1883-84	109	54	45
1886-87	148	59	95
1889-90	124	49 (33 juniors and seniors)	(no addresses given)
1892-93	155	38 (22 juniors and seniors)	

The enrollment in 1892 consisted in large part of a group of "unclassified" students (97) in the fine arts or special subjects.

For those who wished a solid education the instruction in the literary and scientific branches was maintained up to the established level and raised in certain respects. Doctor Short himself was devoted to the classical tradition and did what he could to encourage students to take the full classical course. Of 248 graduates in academic courses during his administration, 113 took the classical course, a higher percentage than in earlier years. In some years the graduates in the classical subjects exceeded those in the English course; in 1890, ten took the classical, six the English. Some students took more than the required years of Latin. Maie Short Wadsworth had six years of Latin and began the study of Greek. The requirement in Latin was raised, too, by returning first year Latin to the preparatory department, but two years of French or German might now be substituted for one year of the classical course. The work in French and German was advanced by a larger reading requirement and practice in conversation, which Doctor DeMotte had instituted under native teachers. Some additions were made to the curriculum, all of the more "cultural" character—English, French, and Roman history, mythology, and a course in art history and criticism. Emphasis on English literature was continued. Although not listed with these other subjects, there were also lectures on musical history and criticism open to all students. These musical lectures were advertised as comparable to such courses recently in-

roduced into Vassar and as a feature of the plan to make music a more intellectual and cultural study instead of merely ornamental. For those who wished a college course and a degree without a struggle with mathematics or classical languages, a Belles Lettres course of three years' work beyond the preparatory level was devised and the degree of *Mistress of Belles Lettres* conferred upon its completion.

Devices were used to enliven and modernize the teaching. Texts were changed to keep them up-to-date. In economics and government and in the various sciences, as well as in art and music, lectures and demonstrations by specialists and field trips were instituted. The names of the lecturers are sufficient evidence of the scholarly character of most of these lectures to anyone who is acquainted with intellectual Jacksonville; for example, David Prince, on electricity; Arthur Prince, on the eye, ear, and the spectroscope; G. V. Black, on the microscope (with demonstrations) and on the teeth; Askew and Duncan, lectures and experiments in chemistry; Hiram K. Jones, on Athens, Attica, and Shakespeare; William H. Milburn, on the voice and on Carlyle (a personal friend of his); G. W. Brown and M. P. Ayers, on banks and banking; Professor H. W. Milligan, of Illinois College, on free trade, labor, and other economic questions; R. C. Crompton, on comets; T. J. Pitner, on art history; and others.¹²⁵ Trips were made by classes in economics to the Capps Woolen Mills to see the process of manufacture from raw wool to the finished cloth and to observe the advantages of division of labor; and to the gas works, the electric light plant, the railroads, the new telephone company, the telegraph office, and other local industries; and by the government classes to the Court House. The loan of a telescope was secured for classes in astronomy. Sometimes groups attended the classes of outstanding teachers in Illinois College—the Latin classes of Professor Johnston, or the astronomy classes of Professor Shaw “to observe the spots upon the sun, which are becoming of great interest to students of astronomy,” it was reported, “because of the increase

in their number."¹²⁶ In the absence of laboratories, the instructors had to seek to give such experimental or practical character to their courses as they could. And at least the young ladies got some exercise!

In a report to the *Jacksonville Journal* of November 9, 1879, a young lady in the class in political economy insisted that its members were able to discuss all such questions as labor, the tramp, Communism, Indian affairs, commerce, and the policies of free trade and protection. Although these young ladies of the Middle West took the rights of women for granted, they were not aggressive feminists nor blue stockings. It would be difficult to find among them young women such as the feminists pictured by Henry James in *The Bostonians*, for example. They had never felt oppressed or suppressed to the degree that some of their eastern sisters had, and hence could not get terribly excited about political rights or a political career (although they debated the question of woman suffrage from time to time). In many respects, nevertheless, the intellectual interests of these girls show a rather masculine taste and reflect no doubt the influence of their friends in Illinois College, with whom their relations were much closer than with any woman's college. The subjects discussed by them in their graduating essays and society exhibitions indicate the range of their reading and discussion. Newspaper comments on their programs declared them quite up to the level of those of the men's colleges, if not indeed superior to the latter. The noted Professor Jonathan Baldwin Turner, for example, made such an evaluation.¹²⁷ And the following comment from the *College Rambler* (Illinois College) of June 1878, might be regarded as high praise indeed coming, as it did, from the "enemy's camp": "It is the general opinion that the closing exercises of the Methodist Female College were of the highest order. The tone of the essays and orations was particularly noticeable, there being no out-gushings of feeble female emotion."

Running through their programs, often summarized in

several newspaper columns, one is reminded that certain problems are perennial. In the middle 1870s the pro and con of inflation were presented, the labor problem, effects of inventions on labor, capital and labor, political corruption in the United States, racial questions (the Indian problem and Chinese immigration), problems in British-American trade, the dangers of wealth and materialistic philosophy, the Bible in public schools, modern skepticism, science and religion, the Catholic question in the United States, the problem of Spain—these are a few. The railroad question, then a big issue, was discussed. It is interesting to note the contemporaneousness of their interest in Africa—the sources of the Nile, “Chinese” Gordon, and Livingston were subjects of essays. Irish landlordism was another. Studies of Chaucer, Philip Sydney, Voltaire, Victor Hugo, Madame de Staël as well as of Tennyson, Thackeray, Mrs. Browning, Horace, and Homer show the spread of interest. There was even a paper on the atom! Students were critical of their own system of education. The question of co-education was the subject of many debates; also, whether Latin and Greek were essential elements of a liberal education.

For some years a normal course was offered for the girl who wanted an accelerated schedule to prepare for teaching. This course, introduced in the first year of Doctor Short’s administration, was announced as follows:

To meet the demand for competent and trained teachers as also the necessity of young ladies whose circumstances will not allow them to complete the collegiate and English course, we have arranged a normal course, including such branches as will prepare them for teaching in the public schools of the state. . . . Provision will be made for lectures and attendance at Teachers’ Institutes for the benefit of those in this department.¹²⁸

Apparently this course did not prove very popular. It disappeared after 1880. It consisted of a review of common branches with a number of collegiate studies and covered two years. In 1881, a kindergarten class was organized by Miss Catherine J. Marshall, ’59, and conducted under the auspices of the College for several years.

In the field of the fine arts much progress was made under

the direction of a group of excellent instructors—Professor Wimmerstedt and his successors, and these subjects provided without doubt most of the income. Through the assistance of Judge Thomas authority was secured from the State in 1875 for the foundation of an Illinois Academy of Music and Art with the right to give diplomas to those who completed prescribed courses in these fields.¹²⁹ The first diplomas were granted in 1879, this school being the first in the State to confer such honors, it is said.¹³⁰ Graduating recitals became a new feature of the commencement "season." A year of harmony and musical composition was required for graduation in any phase of music. The character of the instruction in music would seem to justify the claim of the College that its Academy of Music was equal to the best conservatories of the West. "From that time [1875] music and art became of ever increasing importance to our school," Mrs. Belle Short Lambert reported later (1907). "A building devoted to these interests was a large part of Doctor Short's plan, and the Lurton property, now the northwest corner of the campus, was coveted for that purpose. Great efforts were made to carry out the desire to purchase the property and erect thereon a suitable building."¹³¹ A music building was the first item in plans for expansion. If the enrollment of boarding students had not declined as the music school grew, there would have been no place for practice rooms. In 1892-93, 114 were enrolled in the Music Department. The College had become largely an Academy of Music.

The Art Department under Mrs. Vigus expanded to the extent that an assistant was necessary; in 1880-81, 64 were enrolled.¹³² "In no department in the College," it was said, "has there been such enthusiasm and marked progress during the last few years, as in the studio."¹³³ For a number of years the work of the art classes constituted a large part of the exhibitions of the Jacksonville Art Association.¹³⁴ The *Chicago Evening Journal* pronounced this one of the most successful art schools of the West.¹³⁵ Exhibitions of its work

became an established feature of commencement programs. In the later years of President Short's administration the enrollment in art declined; in 1892-93, only eighteen were enrolled, and in some years the number had been even smaller.

Speech (elocution) made its appearance as a part of the formal curriculum tardily and was then designated the Department of Elocution and Gymnastics, not included in the Academy of Music and Art. Orations and declamations, dramatic scenes (including Shakespeare), readings, tableaux, and pantomimes had long been features of the weekly programs and semi-annual exhibitions of the literary societies. Such old favorites as "Curfew Must Not Ring Tonight" (even Mrs. Siddons read it on a program in Jacksonville), Poe's "Bells" and "Annabel Lee," "The Polish Boy," "The Blue and the Grey," "The Burial of Sir John Moore," "Locksley Hall," "Maud," "Lady Clare" and a little further down the scale of the sentimental, "The Gambler's Wife," "The Drunkard's Dream," and "'Nobody's Child" appeared, some many times (apparently they enjoyed tears!). But prejudice against the theatre had delayed, no doubt, the introduction of elocution into the published curriculum. When W. H. Milburn commented on an elocutionist, Mrs. Waughop, presented at the College in 1872, he declared there was nothing "stagey" about her; and, as an added recommendation to a mid-Victorian audience, that she was doing "single-handed battle in this hard world to keep the wolf from the door."¹³⁶ The fact of his letter to the editor suggests that there had been criticism of this presentation made perhaps on his recommendation. Although the Department of Elocution was not established until 1887-88, there were certain steps toward instruction in speech earlier. In the *College Greetings* of November 1906, Hattie Hobbs Barnes, '76, referred to Miss Dresser as the "elocution teacher" who drilled them in orations. She was listed in the catalogue as teacher of natural science, but it is possible that she taught elocution "on the side." Professor S. S. Hamill held a Summer School of Elocution at the College in 1878 and for several years

after that date. From 1880, a teacher of elocution appeared in the faculty list, but the description of the curriculum contained no reference to the subject.

Upon the introduction of the Department of Elocution in 1888, it was advertised primarily for its benefits to health and physical appearance, and the same instructor taught elocution and gymnastics. Emphasis was placed also on the benefit of the course as training in the art of conversation. The system used was that of Delsarte. The *Jacksonville Journal* of December 21, 1887, reported that Professor Rayhill had a class of 74 at the College and also some private pupils. The same *Journal* described a program, which had included a dramatization of *Hiawatha*, with the single adverse comment that for the famine scene "the ladies did not make very good skeletons!" Perhaps that fact gave some patronage to the other part of his program.

The training in gymnastics with dumbbells and Indian clubs, "the weight of the clubs being adapted to the strength of the pupils," was designed to give graceful carriage to the body. Calisthenics and gymnastic exercises had been advertised in the catalogue since 1875 "to promote easy and graceful manners and carriage," but no special instructor had been provided. From student comments in the "College Scraps" on Miss Pegram's Guards and their drills, it appears that this energetic preceptress and teacher of mathematics had organized the girls, or some of them, in imitation perhaps of the popular Morgan cadets, whose drills and band music threw the young ladies into ecstasies. Professor Smith had assisted her, using as a textbook Upton's *Infantry Tactics*. But after the withdrawal of Miss Pegram in 1882 nothing more was heard of the "Guards." Croquet and lawn tennis made their appearance. Students reported in 1878 that swinging and grace hoops were the popular amusements and in 1879 that a new swing on the college grounds had been a source of great enjoyment.¹³⁷ But the Victorian young lady could be stirred into no great enthusiasm for physical education or organized sports.

As a part of the education of the young lady in the Illinois Female College the program of lectures and concerts probably played a large part in the 1870s and 1880s. These attractions became more numerous. Strawn's Hall, remodelled in 1869 and decorated by the artist who designed Niblo's Garden in New York, was the first and for some years the only opera house in Illinois outside Chicago.¹³⁸ To it in these decades came the best talent in the country, much of it through the sponsorship of the literary societies of Illinois College.¹³⁹ The catalogue of the Female College announced that provision was made for the young ladies to attend "such lectures and concerts as may be deemed beneficial." Comments of the students indicate that they attended many; more girls were no doubt able to afford these attractions; the music instructors and others encouraged them and sometimes paid their admission.¹⁴⁰ Among the lecturers who came were Emerson, Theodore Tilton, Henry Ward Beecher, Wendell Phillips, Bayard Taylor, Mrs. Elizabeth Cady Stanton, Susan B. Anthony, Fred Douglass, Bronson Alcott, George Cable, Oscar Wilde, and Mark Twain. The latter (a neighbor in Hannibal) came often. As a writer recalled later: "One of their favorites was Mark Twain, who came annually. Invariably he acknowledged his audience's approval by approaching the center of the stage and saying, 'It is nice to be with you again. They ask me where I spend my time, and I always say one half of my time is spent at Hannibal on the Mississippi and the other half I spend at Chapin waiting for a train.'"¹⁴¹ Dramatists who appeared included Edwin Booth in *Hamlet*, Joseph Jefferson in *Rip Van Winkle*, Mrs. Scott Siddons in Shakespeare and other readings, Fred Ward in *The Virginians* and *Romeo and Juliet*, Thomas Keene in *Richard III*, and Charles Frohman and Janaushek. Sol Smith Russell, a very popular light entertainer, appeared almost every year. He was claimed by Jacksonville as one of its own. Popular favorites of his were "Dorcas Pennyroyal" and "Casabianca." Buffalo Bill came. *Uncle Tom's Cabin* was a perennial favorite.

Whether the young ladies were allowed to go to see a stage performance is a question, but one wonders if an exception were not made of this one. In music there were Patti, Anton Rubinstein, Teresa Carreño, Philip Phillips, the Theodore Thomas Orchestra of Chicago often, the violinists, Wilhemj and Remenyi, the Boston Symphony, the Mendelssohn Quintette, Gottschalk, the Fisk Jubilee Singers, and many others. For Christine Nilsson, who came, Professor Wimmerstedt wrote his song, "Dare I Tell?"¹⁴² At the old Strawn's Opera House the company was illustrious.

But all the attractions offered inside and outside the College were not sufficient to make up for its lack of an up-to-date and up-to-standard academic program. President Short confessed to his successor that, although the income of the College had comfortably covered the expenditures for the earlier years of his administration, it had become more and more difficult to make ends meet.¹⁴³

THE FACULTY OF TWO DECADES

President Short deserved credit for his maintenance of an able, well-trained, and experienced faculty under these straightened circumstances. How he did it one does not know. The fine arts income probably met the expenditure of that department with something over. A report to the Superintendent of Public Instruction in 1881-82 gave the total expense in salaries as \$7,000.¹⁴⁴ The faculty at that time included twelve besides Doctor and Mrs. Short. No doubt teachers found some compensation for small salaries in the agreeable surroundings and life, although there may have been some who found the duties too confining and the social regime too restricted. The stay of a number was brief. Some general facts about the faculty might be noted. As stated above, the family occupied a big place. A daughter and a sister taught for some years and another daughter for a time. Mrs. Short was matron after the first year. More men appear in the list—one and sometimes two or three in music, the teacher of elocution, teachers of physiology, bookkeeping, and, for two years, natural science. Teachers

came from states from Maine to Colorado with several from the South. A number of eastern men and women were employed in the later years, especially in the fine arts, but also in the literary subjects—graduates of the New England Conservatory of Music, Syracuse University, Wellesley, and other schools. Some had traveled and studied in England and Europe. In the early years of the administration the literary faculty was larger than that of the fine arts; in the later years the reverse was true. In 1887-88, for example, there were eight teachers in music alone, and only five in the collegiate literary faculty. Doctor Short retained most of President DeMotte's faculty, and several of these—Mary Pegram, Professor Wimmerstedt, and Mrs. Vigus—stayed on for some years. The excellent English teacher, Miss Emeline Allyn, remained two years longer.

Student recollections of their teachers after years have passed probably have little historical value as to details, but they have some weight in the general as an evaluation of the pupil perhaps as much as of the teacher.¹⁴⁵ Broadly put, we are what we remember. One student, after fifty years, recalled only that her teachers were "fair and lovely."¹⁴⁶ What a good report! Another loved her teacher "like a shining star."¹⁴⁷ One remembered that all her teachers were "refined, rather prim, neatly dressed, rather strict, and sometimes stern. They were all Christian gentle-women," she said.¹⁴⁸ Some were quaint and old-fashioned. Most of them were considered well-educated by these former students, some as very superior in education. One recalled a geology teacher who did not appear to have specialized in that subject, but more often "they knew Latin or Greek [or whatever they taught] perfectly."¹⁴⁹ A number associated their teachers with Wellesley. It must have been much talked about. There were three Wellesley teachers on the faculty in 1883-84. Maie Short Wadsworth recalls that, as a student in Wellesley in 1881-82, she not only helped her father in selecting teachers from the East, but wrote her parents long letters of "how things were done there." There was an

effort to make the College as much like that eastern school as possible. Most of the women on the faculty lived in the College. Certain teachers are recalled as "hall teachers" on third Main or elsewhere. They took the girls to walk, on shopping expeditions, to church, sat at the tables with them in the "funny old dining-room" in the basement, and, if they went away for a rare weekend, sometimes took girls home with them.¹⁵⁰ Their lives were a continuous lesson spread before their students. No doubt all these teachers left their marks, however brief their stay, and took away the marks of the Illinois Female College. Space would not permit a recital of the history of each one of this goodly company of pilgrims between earth and heaven, even if the facts were at hand.

Doctor Short taught mental and moral philosophy and political economy, using the Socratic method, one student recalled. He was kindly, made the students feel at ease, especially on "blue Monday," and was "an introspective sort of man . . . living in the clouds," one said.¹⁵¹ Perhaps he was concerned with more mundane matters of making ends meet. His classes were often disturbed by visitors and were favorites for examination by conference visitors. One girl remembered that it was easy to divert the attention of these examiners by asking them questions.¹⁵² The position of preceptress was magnified in importance as the training of the young ladies in dress and conduct in polite society came to be emphasized more. Miss Pegram held this position for six years, taught mathematics, and trained her "Guards." Nothing escaped her watchful eye. In 1882, her place was taken by Miss Lucy Booth, a graduate of Ohio Wesleyan University. She offered to teach calculus along with her other courses in mathematics and Greek and Hebrew.¹⁵³ She remained three years. For the last six years, Miss Flora Meadows, of Indianapolis, who had been teaching natural science for several years, served as preceptress. She married Theodore Laning, brother of Mrs. Short, in 1890, but continued on the faculty until the end of the

administration. She was a little woman, very precise, "a grand preceptress," who gave frequent talks in Chapel on dress, conduct, and good manners.

Among other teachers in the literary faculty "so well-remembered" was Mrs. Julia Palmer Stevens, sister of General J. M. Palmer, who had attended the College in the 1850s. She was small, a cripple, but had a brilliant mind, and was a writer of some ability.¹⁵⁴ Several beautiful translations of German poems made by her appeared in various issues of the *College Greetings* as well as some essays. She taught French and German and sponsored a Shakespeare Club. Incidentally, she and her husband were closely identified with the philosophical studies in central Illinois and in St. Louis. The latter center, under the leadership of W. T. Harris, stressed the German idealists, notably Hegel, more than Plato. This intellectual interest may help to explain, along with many students of German descent, the emphasis on German in the College. Miss Palmer taught one year in the 1870s; then, after her marriage, she returned for three years in the 1880s while her husband was pastor of Grace Church. She is remembered as an exquisite hostess, as well as a fine teacher, one who gave delightful little breakfasts to students and teachers. Minnie Broadwell, a graduate of 1877, taught Latin and English after she returned from three years at Wellesley, and patronized the "studio" by taking lessons in china painting from Maie Short. She belonged to an old Jacksonville family, descendants of pioneers.¹⁵⁵ Her sister Alice, also a Wellesley girl, taught in the preparatory department. Another Wellesley product was Grace Dewey, now a physician in Jacksonville. After graduation at Wellesley, she had studied in Oxford, Heidelberg, and Berlin universities.¹⁵⁶ She taught mathematics and modern languages, especially German, for several years with great efficiency.

Several teachers from the East remained only briefly, but made a name.¹⁵⁷ Miss Mary Dwight, of Massachusetts, a very superior teacher of languages and art criticism, who

"knew Latin and Greek perfectly"; Mrs. M. A. Macdonald (Latin), a graduate of Cazenovia, former head of a seminary in New York and a writer of some reputation; Miss Emma Stone, of Maine (natural science); Miss Alice Hoyt, of New York, and Miss Carrie Lathrop, of Syracuse University (Latin). Miss Ella Trout, of Lancaster, Ohio, a very capable teacher of Latin and French, continued in the faculty of President Harker for some years. Mary Dickson, an alumna, was also a link between these administrations. She taught in both the literary and musical faculties, and was remembered as a very thorough teacher who "put the students through extra drill in spelling, grammar, and composition," and was very religious.¹⁵⁸ Mr. J. B. Smith, whose wife, Kate Murdock Smith, taught voice, was professor of natural science for several years. He popularized the field trips to industries in Jacksonville and helped Miss Pegram drill her Guards; he was very energetic and very sociable. His education was secured in Union College, New York, and in Rome and Paris.¹⁵⁹

In the music faculty, Professor Wimmerstedt continued as head until 1879; then he withdrew because of failing health and moved to California. More than any other teacher in the city he had given distinction to musical education in Jacksonville and elevated the public taste in music. His successors as head of the Academy were all fine musicians and instructors. Professor Bretherick, the first, had taught a long time at the Jacksonville Female Academy and the Illinois Conservatory of Music, established by Professor Sanders of the Athenaeum. Professor J. H. Davis, who followed him in 1882, came from the East and had been trained in the New England Conservatory of Music. Maie Short found him for her father. From this time the Academy modeled its curriculum and methods on the New England Conservatory of Boston. Several assistants in piano and voice were graduates of that school—Miss Minnie Alger, Miss Louise Allen, Miss Olive Harrison, and perhaps others. Faculty recitals became a special attraction at the College.

In 1882, Professor Davis and Miss Alger gave a series of programs—a Beethoven concert, a Schubert program, and an evening of Mozart. In 1884, he and Miss Allen gave, in combination with the Shakespeare Club, Mendelssohn's "Midsummer Night's Dream."¹⁶⁰ Professor Wallace P. Day succeeded Professor Davis in 1886 and remained head of the Academy until his death in 1899. He was born in Boston and was a graduate of the New England Conservatory.¹⁶¹ He had gone as a young man to teach in the Ontario (Canada) Institute for the Blind, and in Jacksonville he also taught at the School for the Blind. Professor Day organized a Choral Society of seventy-five voices that did fine work and was compared to the famous Philharmonic of Professor Strachauer (after thirty years the work of that musical pioneer of the Illinois Female College was remembered!).¹⁶² As an organist, Professor Day's work was also notable; and, as a man, apart from any professional ambitions, he did outstanding service, along with his predecessors and colleagues, for the unfortunate.¹⁶³ Benefit concerts were frequent events in the city. As organists, choir directors, and concert performers, the musical faculty of the College made a noteworthy contribution to the education and entertainment of Jacksonville.

In art, Mrs. Vigus trained her assistant and successor, Miss Maie Short, who went east to study in New York. The latter insists that she had no great talent for art, that her interests were mainly literary, but the department flourished under her direction. She began the instruction of talented Gertrude Stiles, who was to be head of the department some years later. After three years' service, Miss Short resigned her position in 1885 to marry Julian Wadsworth, son of the trustee, A. C. Wadsworth. For a number of years he served churches in New England. After World War I, he was named by the General Conference as director of the Methodist Mission in Chateau Thierry, in which notable work his wife was an able assistant. After his death in 1939, she returned to the United States and today lives at

the College, where she spent her girlhood. Her cultivated mind and charming personality, her "sweetness and light" are fine testimonials of her education. To her the writer is indebted for information graciously given. Among other successors of hers in the Art Department was Miss Helen Stanley Porter, of Charlottesville, Virginia, "a fine teacher in her easy-going way," a student wrote.¹⁶⁴ Miss Gertrude Stiles, who became head of the department in 1890, continued as another link between this administration and President Harker's. In the field of elocution, Professor J. H. Rayhill was the instructor. His teaching was a sort of educational circuit-riding, in which he served schools from South Carolina to New Mexico and for both men and women. The standing of these schools and his continued employment in them would indicate that he was an able instructor in the Delsartian system of elocution.

THE STUDENTS—THE RULES AND REGULATIONS OF THE COLLEGE HOME

In order to know the complete history of the College one should know the students as well as the faculty. It is not possible to learn much about the several thousands of students who attended during these twenty-five years or even about the 372 graduates. A few general observations which may be suggestive can be safely made. In the early seventies the daughters and nieces of the first graduates began to arrive—three daughters of Margaret Morrison Turley, '51, two of Eleanor Kennedy, '55, the second generation of the Mathers and Rutledges, the Keplingers, and many others. There were perhaps more Sallie Shumways and fewer Eppies; more in comfortable circumstances. Outside Jacksonville the Palmers, the Yateses, the Lanings, the Hinrichsens, the Alexanders, the Gillhams, the Chamberlains, the Callahans, and others prominent in business and politics in Illinois were patrons; and, in Jacksonville, the Wadsworths, Pitners, Willards, Springers, Wolcotts, Gilletts, Broadwells, Blacks, Browns, Dobyns, Whitlocks, and so forth. Many students took piano, voice, and art at rates not low for that day.

There were some, however, who attended under difficulties. The Ladies' Education Society sent a girl occasionally, one of them on a scholarship furnished by Mrs. John Mathers, and the Woman's Christian Union of Chicago sent one at least.¹⁶⁵ Then there was the former circus tight-rope walker, whom Peter Akers and his wife boarded so that she might go to college.¹⁶⁶ She had been left stranded and ill in Beardstown and was taken into the home of good people there, who educated her as far as they could, then appealed to Peter Akers. She lived with the Akerses two years and attended college. He saw her happily and satisfactorily married, performing the ceremony himself in the Congregational Church, and she went off to Colorado to live—the whole story like a Victorian romance of the unprotected girl saved by the benevolent gentleman.

The descendants of the German settlers continued to be a prominent element in the school and probably encouraged the study of German. Students of German descent were sometimes mentioned as the bright lights of the class. One of these went on to Germany to complete her musical education.¹⁶⁷ The Portuguese began to arrive. The first graduate of this nationality was Marie Ferreira, '90, a distinguished alumna. She wrote her graduating essay on "Portuguese Discoverers of the Fifteenth Century," and soon took the path of those explorers across the Pacific to teach in Hawaii. Although the patronage became more narrowly local (Jacksonville) in the 1880s and early 1890s, there were about the same number as earlier from other states. In 1886-87, eight states other than Illinois were represented—Indiana, Iowa, Colorado, Missouri, Tennessee, Arizona, Ohio, and New York. From eight to ten per cent of the enrollment came from outside Illinois. The Far West had representatives, the result of the migration of the first graduates and other students very likely, but Kentucky, Tennessee, and the neighbors, Iowa, Indiana, Missouri, and Kansas sent more. During these twenty-five years the enrollment never reached the point of the 1850s. Even with the kindergarten

it hardly reached 200, although it never fell below 100 (109 in 1883-84 was, it seems, the smallest total enrollment).

As the concern of the Conference for the College declined, the patronage of the Methodist ministers decreased. The catalogue contained the list of parents and guardians up to 1884. In 1883-84, for example, only one Methodist minister (from Iowa) appeared in the group aside from the Jacksonville ministers, always patrons. Incidentally, two very interesting, devoted, and useful alumnae, Hattie and Annie Hobbs, were daughters of a Methodist minister, R. C. H. Hobbs, of Rolla, Missouri. Their mother, Clarissa Emily Gear Hobbs, daughter of a wealthy Galena settler from Connecticut, told the story of their coming in an autobiography written for her grandchildren. "We worked day and night to get ready. Your grandfather said, 'All I can do for my children is to give them the best education I can. I can't tell how it will come, but some way.' There was never a happier family started out on an uncertainty than we that afternoon, . . . Richard going back to Evans-ton, your grandfather going with us to put the girls in the Woman's College at Jacksonville, all so glad to do this, Richard singing the refrain 'Big box, little box, band box, bundle.' Oh that happy day!"¹⁶⁸

Rates were changed little during these twenty-five years. Board and tuition remained \$230 a year. Tuition in piano with the head of the department advanced to \$90 (\$105 with the use of the instrument) and tuition with the other teachers was \$60. If a young lady took music with "the Professor" and art (oil) in addition to literary courses she would pay \$485. If she added French and German (still "extras"), the cost would be \$525.

To the general description given above of the building erected in 1872 and the grounds at that time, a word might be added. The observance of Tree Day and Ivy Day contributed something to the shade of the campus and the venerableness of the building. Trees and shrubs grew luxuriantly, and one of the first tasks of Doctor Harker (as of

Doctor DeMotte) was to cut out and trim in order to lighten the "Gothic shade."¹⁶⁹ Flowers and fruit trees still grew at the back of Main. In the front a new iron gate was added by the Senior Class of 1877, the first class gift to be recorded.¹⁷⁰ Over it an arch was erected with the name of the College in gilt letters. A white fence enclosed the front "lawn."

Inside, the general pattern of the decorations and furniture was the Victorian—dark paper and woodwork, heavy walnut and mahogany furniture. Excess of stuffiness was curtailed perhaps by lack of money, which prevented crowding the rooms with furniture and bric-a-brac. The parlors were pronounced "elegant" by guests at the commencement receptions. Spring flowers gave grace and freshness. The picture of these old parlors was fixed in the mind of the students by important associations. Here they entered to be introduced and enrolled; here they received their guests, including their boy friends ("with no privacy"); here they held their occasional college social gathering; here they met for the final reception for graduates.

The dining room in the basement did not lend itself well to being made attractive. It was plainly furnished with substantial tables and chairs. A pretty touch for many years was a nosegay of flowers at each place on the occasion of the first dinner in the fall, a contribution of Mrs. Belle Short Lambert. Food was good and plentiful. President Short was perhaps able to secure it cheaply. The pork chops, sweet potatoes, apple sauce, corn bread, and hot biscuits of cook Mills and her successors were long remembered.¹⁷¹ The appearance and comfort of the girls' bedrooms had improved. Steam heat, gaslights, even a bathroom on each floor—all added vastly to the pleasantness of living. In 1880, a telephone was introduced, and "happy and favored was she who had a friend in the city to call her so that she might have an opportunity for a conversation over the telephone."¹⁷² The rooms were furnished in the same heavy furniture as the parlors, mostly walnut, a student recalled.¹⁷³ They contained four-poster beds, bureaus, wardrobes, a wash-

stand with bowl and pitcher, and straight chairs. If a young lady wished drapes, curtains, and easy chairs, she furnished them. Girls began to give more attention to the decoration of their rooms even to the point of potted plants from the greenhouses.

The general features of the social regime are suggested in a division of the catalogue entitled *Department of Moral and Physical Culture*, mentioned above, which emphasized *aesthetics*—"The cultivation of taste and skill in dress, the arrangement and keeping of rooms, etc.," and *etiquette*—"The reasonable demands of society and how to meet them properly." One can guess that Mrs. Catherine Hoover DeMotte was the author of this system. In 1877-78, this section of the catalogue was replaced by another entitled *The College Home*, which stressed the advantages of the boarding school regime over boarding in private homes or even over living in one's own home. Although one can read into its idealization of the girls' boarding school an answer to Professor Sanders' attack on this institution and a sort of desperate effort to build up a patronage, it is, at the same time, thoroughly in harmony with the Victorian ideal of the protected life for the young lady. Public receptions at the College, it was insisted, gave them all the "society" they needed, since the primary objective was study. And it continued:

Not only does the history of the past in respect to the education of young ladies attest the wisdom of this method but the vastly multiplied exposures and temptations of the times, meeting our daughters and young women at every turn, demand corresponding vigilance and restraint. So fully convinced are parents residing in Jacksonville who have tried both methods that they have often stated that it would have been better to put their daughters in the College than to keep them in their own homes.

Visits and visitors were subject to parents' approval and were generally discouraged, but their regulation continued to be a perennial problem. The white fence was not a convent wall, even though William Jennings Bryan recalled that the College was known as a "Prison for Angels." No visitors other than members of a girl's family were received on Sunday; friends in town were urged to call during recrea-

tion hours, if possible on Saturday afternoons. Strangers were to present letters of introduction. The administration also undertook after 1875 to regulate the correspondence of the boarding students, a subject that had never been mentioned up to this time. Parents were requested to furnish lists of persons with whom their daughters might correspond. All other correspondence was subject to inspection. This regulation sought to prevent both improper correspondence and the employment of too much time in letter-writing. Letter- and note-writing were difficult to control, however, especially with local boys, to whom day students could carry letters.

The administration found increasing difficulty in maintaining such a strict regime as the "Gay Nineties" approached. The Board of Trustees, which had ceased to assume much voice in college affairs, saw reason to assert itself against the custom of dancing and passed a resolution to "request and instruct the principal and teachers of the College to use all their influence to discourage, and so far as possible to prevent, any who are connected with the College from attending any places where dancing is permitted."¹⁷⁴ It goes without saying that the College did not permit boarding students to attend dances nor did it hold dances on the campus, but many of the students were local girls. This resolution was, it seems, an effort to control them. When so many students were local girls not living under the discipline, it was difficult to prevent restlessness on the part of the boarding students, specially if some of these were "wild" girls sent for "safe-guarding."¹⁷⁵ One alumna, who commended some features of the administration, felt very keenly about the narrowness and severity of the discipline and the "cruelty" of the punishments and sent her daughters elsewhere.¹⁷⁶ The administration, however, did begin to bend a little to changing customs. Receptions and parties to which young men were invited became more frequent, especially for seniors. An alumna of 1891 wrote that the girls even used to dance on third floor hall on Saturday

evenings until Miss Mary Dickson, who "considered it not right for a Methodist college to permit dancing," persuaded Doctor Short to stop it.¹⁷⁷ Chaperonage on walks, shopping expeditions, and so forth, was strictly maintained. The Victorian ideal is further suggested in student recollections of the instructions on how to sit (never to cross feet or *limb* at the knees), how to walk, etc.¹⁷⁸ In the conflict of Methodist discipline, Victorian conventions, and the demands of the younger generation, the administration did what it could.

"THE ILLINOIS FEMALE COLLEGE SCRAPS"—COLLEGE LIFE
IN THE VICTORIAN AGE

No Eppie Dumville or Sallie Shumway has left letters revelatory of the life and thought of the Illinois Female College girl of the 1870s and 1880s. The lack of such an intimate contemporary source of information is supplied in part by a weekly student contribution to the *Jacksonville Journal*, which ran for some years and was entitled school "Notes" and later school "Scraps." These notes were a step beyond the "Prism" and the "Gem" of the literary societies in the evolution of college journalism, but they were apparently the joint work of these organizations. The following extracts are copied from the various issues from 1877 to 1882 as suggestive of the interests and activities of the students in the various seasons of the year and their reactions to the stream of daily life about them.

Spring is coming, is here—The "gentle robins" now wake us from our slumbers. There was quite a nice "festival" in No. 20 Friday evening—Miss Palmer's second-year class in German now converse in that language to those who can understand—"I am writing my essay" is the response of the senior when applied to for help—The Pegram Guards met three afternoons this week instead of two as usual—What is the matter with our Seniors? They keep the whole town in an uproar—It is said that the College is haunted. Apply at No. 24—Splendid evenings for croquet—The class in Sallust is almost ready to commence Cicero—Thursday the young ladies of the natural philosophy class went to the C. and A. depot to examine an engine. Any one of them is now able to run a train of cars unassisted—A number of the young ladies have visited the greenhouses this week, and with the flowers and the brackets which they bought have made their rooms very attractive—The Seniors received their helmet-shaped hats this week and now look very intellectual—

Professor Wimmerstedt's first lecture of the year on "National Music," illustrated by characteristic dance music, was equal to any delivered last year—On Monday Professor Smith invited Doctors Duncan and Askew to visit the school and perform some experiments for the chemistry class. All the school was invited in to see the effect of nitrous oxide on some pupils. The action of some of the subjects was quite amusing—No lecture at the College has been more talked of than Doctor Black's on the microscope—How pleasant the sound of steam as it rushes through the coils these cold frosty mornings!—Since the weather has been so inclement and outdoor exercise impossible, the young ladies have commenced to practice calisthenics—Professor and Mrs. Wimmerstedt's music pupils had the pleasure of having tea with them—The Juniors received their class hats this week—A number of the young ladies attended the Mendelssohn Quintette Concert and were greatly pleased—A few of the young ladies attended the temperance society meeting Friday evening—The members of the Shakespeare Club are now reading *Hamlet*—Some of the young ladies are reading *Fritheof's Saga*—On Tuesday at the Odeon the Pegram Guards had the pleasure of seeing the Morgan Cadets "march up the hall and down again." They performed their evolutions, involutions, convolutions, and revolutions in a highly creditable manner. It was queried whether so great dexterity in their manoeuvres might not tempt them to apply their skill to social tactics—Examinations kept all busy last week—Saturday now finds all busy with fancy work for Christmas gifts—Several young ladies received copies of the *College Rambler* this week. They congratulate their brothers upon producing such an interesting paper—The lecture of Wendell Phillips was enjoyed by a goodly number from the College—A number attended the lecture of Theodore Tilton and felt well repaid—The wood-carvers have made some pretty walnut easels for photographers—The young ladies visited the Art Exhibition on Thursday and Friday—The botanists are beginning to analyze flowers earlier than usual this year—Since the weather has been so pleasant the young ladies spend most of their recreation hour in outdoor exercise, and the Pegram Guards drill on the campus—Senior vacation began Friday morning—The young ladies attended the opening of the millinery store—The Senior vacation ended Tuesday. It will take a week to restore the wasted energies of the rest (?) enjoyed by them—A drunken man claiming to be a sailor invaded the sacred precincts of the Illinois Female College last Tuesday evening, and, as there was no gentleman in the house, created a slight panic. There was talk of calling out the Pegram Guards, but the intruder was finally persuaded to leave without resort to arms and peace reigned—The former pupils are very much pleased with the improvements made in the buildings during the summer—On Monday a part of the studio class, equipped with sketch books and dinner baskets, visited Morgan Lake. A number of such excursions during the past few weeks have been very successful—The gentle zephyr wafted to the College on Thursday sweet strains of melody from the Jacksonville Cornet Band—Tuesday afternoon occurred the last sleigh-ride of the season—The phonograph displayed its wonderful powers in

the presence of the school Wednesday morning [1879]. Those pupils who expect to spend Thanksgiving at their homes are disappointed because Wilhemj [the great violinist] gives his concert Thursday night—After hearing Eli Perkins the young ladies decided that they were satisfied with their own philosophy of fun. But that *fur-lined overcoat!* How could they be expected to see or hear anythings else—Most of the girls attended the Blind Tom concert and were highly entertained by his music—The young ladies desire to thank the ladies who furnished the supper for the Literary Union (held at the College) for a quantity of nice cake—The regular Friday night prayer meeting was held in No. 5—The debate, Resolved that frizzes and bangs are detrimental to the brains of school girls was entered into with spirit. Although the favor was given to the negative, we do not think that the “banging” establishment (No. 3) will have any more work than formerly—Commencement is fourteen weeks from next Thursday.

Always changing, ever the same—the life and thought of the schoolgirl!

One discovers from the “Scraps” and other sources that college life was becoming more organized as compared to the past, when there were only the two literary societies. Aside from the definite organizations there were little groups, “inner circles” they called them, of bosom friends who wrote Round Robins to each other, swore undying friendship and sometimes kept it. Hattie Hobbs Barnes, '76, wrote: “Then the ‘inner circle’! All the years that have come have never brought any dearer than they. Possibly our president, Doctor DeMotte, in his long-remembered chapel talks, of which I still have notes, thought this little circle visited too much when he took his text one morning: ‘Withdraw thy foot from thy neighbor’s house, lest he be weary of thee!’”¹⁷⁹ Caroline Rotis mentions another “inner circle” of seven, who met each evening before bedtime and read together what they had confided to their diaries.¹⁸⁰ Such groups as these characterized the social features of this period more than the recognized organizations with a specific objective. Miss Rotis herself regretted later that there was not more planned activity for the students. The outbursts of undesirable activity (such as a Hallowe’en prank of which she was a victim) thus might have been avoided, she thought. But some progress was made toward organized activity of a healthy character, sometimes through student

initiative, sometimes through faculty action. Most of these organizations were short-lived, but others sprang up to take their place. A few, such as the missionary society and the college class organizations, were permanent, as the literary societies were. Then there appeared the Zeta Gamma, the Shakespeare Society, the Pegram Guards, the Boutons de Rose, the Mandolin Club, and no doubt others whose names have been lost in the stream of time. Some classes—the studio group and the music pupils—were well-integrated social groups through their teas, their excursions, etc., although there was no reference to a definite organization.

The Boutons de Rose and the Mandolin Club may be dismissed with a word. The former was a large organization of the small folks in the early 1870s.¹⁸¹ It must have been the work of Miss Mary Palmer and of Mademoiselle Latard, who taught music to the younger folks. They held public exhibitions with tableaux (Faith, Hope, and Charity), and the sentimental recitations of that day—"Old Grimes," "The Indian Girl's Lament," and others. The Mandolin Club (or Clover Club) of mandolin and guitar appeared in 1891, sponsored by Professor Frank Metcalf, who gave lessons on those instruments.¹⁸²

The Shakespeare Club, referred to occasionally in the "Scraps," perhaps owed its origin and early direction to Mrs. Julia Palmer Stevens. The reading and the dramatization of the plays was the objective, and in the absence of a class in Shakespeare it did constructive work. One student wrote: "Then, too, the Shakespeare readings—how much we enjoyed them and what friends we made with the fair Juliet and gentle Romeo, the 'melancholy Dane,' and the 'jealous Moor,' and the 'innocent Desdemona'; and I am glad the friendship never became wearisome by a closer companionship and acquaintance."¹⁸³ It is uncertain whether this club survived many years, but the literary societies may have perpetuated its work. Their programs contain many Shakespeare numbers. The readings of Edwin Booth, Mrs. Siddons,

Fred Ward, Thomas Keene, and others must also have created a lively interest in Shakespeare.

The Zeta Gamma had a brief but interesting history. Nine members of the "Centennial Class" of 1876 formed this oratorical union, the event of the year for this generally notable class. Aroused by the oratorical contests in Illinois College, these girls organized secretly, telling only Miss Charlotte Dresser, the natural science teacher, who trained them in oratory. They secured the use of Grace Church and invited the public for their demonstration. The *Jacksonville Journal* declared: "The grand march of ideas has opened to women, as well as to the sterner sex, the forum and the drawing room alike, the field of oratory, as well as of belles lettres. So argued the seniors of our Illinois Female College and so demonstrated the members of Zeta Gamma last night as with grace and self-possession they presented to that cultivated audience the evidence of their faithful study, their vigor of thought, and their mastery of some of the deep problems of earnest life."¹⁸⁴ Among the oration subjects were: "The Jew (his persecutions)"; "Labor and Capital," and "The Ideal and the Practical." "The society lived and died with that occasion," declared Hattie Hobbs, a member, "but we felt that night the greatest of our college life."¹⁸⁵ Thus felt Mrs. Maie Short Wadsworth, another member, who recalls it vividly across all these years. This organization deserves mention because it expressed a vigorous interest in the oration and the declamation in this woman's college. The oration took a prominent place on commencement programs, replacing the essay for those who selected it; and both declamation and oration, along with debates, were popular in the literary society programs. Nevertheless, there were Illinois Female College girls who criticized efforts to "ape the men's colleges."

The Pegram Guards eludes the historian. Its activities filled the "Scraps." It elected officers, civil and military; it drilled regularly. Yet there is no definitive statement of its primary function. Apparently it was a sort of cross

between an athletic association and a student government society. Miss Pegram was preceptress and in charge of the discipline; perhaps she devised this means of securing student co-operation. There were "praying bands," prayer circles, and usually a weekly prayer meeting, to which girls went if they chose. But the young ladies' Missionary Society took on a more definite and permanent character. To Mrs. Macdonald, to judge by the "Scraps," was due much credit for the success of this organization, a sort of forerunner of the present Young Women's Christian Association. The social sense of these young ladies, their interest in the underprivileged and the oppressed, their humanitarianism, is evidenced by their choice of themes for essay and oration and the many digests of these subjects. It can also be seen in their choice of careers. Alumnae of this generation were going to Hawaii (Marie Ferreira); to the Philippines (Bertha Rush); to Japan (Mary Melton); to Bulgaria (Kate Blackburn) as missionaries and teachers, and many were entering social service careers in the United States. Although they debated the woman's suffrage question, women's rights attracted them less than women's duties. Returned missionaries occasionally spoke in Chapel. The "Scraps" recorded the interest aroused and the volunteers secured from these talks. How much practical social work the students did in Jacksonville is uncertain. They visited the Schools for the Deaf and Blind and the Hospital for the Insane. Among the first recorded trolley rides on the new street railway built in 1871 were trips to the School for the Deaf on the Hill.¹⁸⁶ A group of recent alumnae—Mercy Jackson, Lottie Moore, and others—instituted religious services in the county jail in 1871. The *Jacksonville Journal* announced this service the first ever held there.¹⁸⁷

The literary societies, the Belles Lettres and the Phi Nu, remained the most stable and constructive student organizations and the most effective forums of student opinion. Such college "spirit" as existed centered around them and the Junior and Senior Classes; alumnae returned for their ban-

quets and reunions. They had difficulties and embarrassments. After the first fire they had no rooms of their own. Generally meetings were held in the Chapel, but at times that was in use. Classrooms were used. They had to rent a piano, and sometimes had none in the room used. Sometimes there was no heat. The minutes indicate that, in spite of obstructions, meetings were held with remarkable regularity and with programs of serious intent. They were societies of "mutual improvement"; all members were required to contribute to the programs. Their educational value was impressive. Questions were debated here that doubtless would not or could not have been discussed in any other group—whether dancing and more dates should be allowed, the advantages of co-education, or whether Negro women should be admitted to the College.¹⁸⁸ Somewhat more removed in space, but not in time, was a debate on the "Disputed Election of 1876," held while it was still in dispute, the question of whether women should get equal pay for equal work, or whether infidel publications should be prohibited by law.¹⁸⁹ Here girls practiced speaking in foreign languages, giving readings in German. In the later years international news appeared as a regular feature on the programs. Although the regular "closed" program might be slighted at times, the occasional open meetings and the valedictory exhibitions for seniors were major efforts, for which they planned and practiced.

Rivalry over their libraries spurred them on. At a Belles Lettres meeting in 1869, it was remarked that many of the new scholars were joining the Phi Nu Society, because it possessed a set of Dickens' works, whereupon Miss Palmer offered to present a complete set of Dickens to the Belles Lettres.¹⁹⁰ They spent much time and thought on the selection of books. Years later a graduate of '79 wrote to ask that a list be published for the benefit of the "ex's" who had labored to keep the library to the highest standard and "who loved every book as a dear friend." As the enrollment in the College declined (with the exception of the specials in

music), the membership of the literary societies dropped, especially that of the Belles Lettres. There are no minutes of this society from May 30, 1890 to September 17, 1893, and its activities seem to have been temporarily suspended.

College classes, the juniors and seniors at least, became organized and active as groups. They had pins, rings, hats, mottoes, even yells in the "Gay Nineties." "One ring I wear is a pink cameo with the raised white figure, '76'; other rings find their way into my fancy, but few mean to me what this old-fashioned bit does," wrote Mrs. Annie Hobbs Woodcock thirty years later.¹⁹¹ The "badges" and pins changed from year to year—a navy blue ribbon with "Z.B." in gilt, a medallion in Roman gold with "I.F.C.," a miniature of the Main Building—they all became memorabilia. Class Day and Tree Day featured these upper-classes. The first Class Day was observed in June 1871, with the planting of the ivy to solemnize it. The seniors appeared in "plain calico dresses without ornament," and established a precedent for this costume. The program consisted of a class history, a prophecy, and the ivy oration.¹⁹² Although Class Day was not observed in 1872 because of the death of Mrs. DeMotte, by 1873 it had become a "time-honored custom" to be held in the "abundant shade of the college maples." The "traditional wooden spoon" for planting the ivy was passed on to the juniors in formal presentation, and an ivy song was sung.¹⁹³ In 1874, a tree was planted and the spoon became a spade, the ivy oration an oak oration.¹⁹⁴ The "Centennial Class of 1876" made a gala affair of Class Day with an elaborate burlesque of college life. The burning of examination papers became a new feature of the day.¹⁹⁵

After 1879, Class Day was not mentioned as a commencement event. In or about 1882, Tree Day was instituted, and around it the former Class Day ritual was performed. It began, tradition says, with a student request for a holiday on November 9, Doctor Short's birthday. By 1884, Tree Day had become an elaborate ceremonial, with classical music, a senior program, and an address by an outside

speaker. The *Journal* wrote of the "planting" in this year:

Just prior to the planting, the under classes marched to the place prepared for the tree and the seniors came down the steps singing their tree song as they marched around the trees planted by previous classes, bestowing a flower on each one as a mark of esteem for the classes gone before. At last, upon arriving at their own tree, they formed a circle and proceeded to incinerate their examination papers and old essays with heartfelt rejoicing, and when the cremation act was ended, the ashes were deposited as a basis for the tree to rest upon.¹⁹⁶

The day was an event in the College and the city comparable to the Osage Orange Day of Illinois College. The *Journal* referred to them as outstanding annual events in 1886.¹⁹⁷ In 1883, Illinois College presented a play "The Wedding of the Orange and the Pine," in which the Female College participated.¹⁹⁸ But, after 1886, Tree Day seems to have disappeared as Class Day had gone. The irregular enrollment of local art and music pupils was not conducive to the maintenance of such institutional customs.

In these later 1880s, however, the Senior Class enjoyed more social recognition than before. The president's reception to them and their friends had existed from the beginning and was still the major social event of the year. During the years the Senior Class went "under proper chaperonage" to open meetings and receptions of the literary societies at Illinois College (if they were members of sister societies). In 1888, they were "signally honored" by several receptions preceding commencement. Early in May, Doctor and Mrs. Short entertained them and "the knights of the black silk hats from College Hill," and there were receptions in Jacksonville homes.¹⁹⁹ In 1890, the seniors and juniors entertained each other at teas in the homes of local members.²⁰⁰ The restraints of the "seminary" were slowly relaxed as the "Gay Nineties" approached; girls were complaining more openly that they were "born to blush unseen."²⁰¹ Other favors the seniors had acquired through the years. As the "Scraps" reveal, they had a spring vacation as early as 1877; and in the 1880s, at least, they had the privilege of going out unchaperoned on their walks at least a part of the year.²⁰² For misdemeanors this latter privilege was canceled.



JOSEPH R. HARKER
President 1893-1925



FANNIE E. HARKER

In 1883, Doctor Short took the Senior Class to Springfield to see the museum and the historical places.²⁰³ Perhaps there were other such excursions.

Commencement remained the important season of the year for the city as well as for the seniors. Students and faculty began to prepare weeks ahead. The "Scraps" declared on May 20, 1877: "It is a well-beaten path that leads to Centenary Church, and still the sweet strains of 'I Dreamt that I Dwelt in Marble Halls' greets our ears." After 1881, commencement was held in Grace Church. Its pattern changed but slowly. In 1870, the first alumnae reunion took place (except for the abortive one of the late 1850s), and an alumnae program and banquet became regular features of commencement from that year. The seniors were formally admitted to this organization. The twenty-fifth class (1875), the last of President DeMotte's administration, was honored by the presence of the Governor, J. L. Beveridge, on the stage. A small stone on the front campus commemorates this class and his visit.²⁰⁴ Perhaps the "Centennial Class of 1876" deserves special recognition in this history of commencements. "Their appearance upon the stage—a semi-circle of bright-eyed, richly dressed, flower-trimmed fair ones will long be remembered," the *Journal* declared.²⁰⁵ The subjects of their essays and orations represent a sort of survey and criticism of the state of the nation, a statement of philosophy, and a summing up of the century. Is our Republic a Success?, Is Increase of Wealth a National Good?, Radicalism, Outlaws, The National Heart (common man), Toleration, Americans, Shall it be Done? (the Bible excluded from public schools), Individual Responsibility, Individualism, Universal Egotism, Thoughts of a Century—these were some of the subjects. In 1882, "by the unanimous request of the class," the reading of the essays and the delivery of orations gave way to the single address by a guest speaker. Graduating theses were still written, some were delivered at the society anniversaries, and a list of the subjects appeared on the programs and in the press. Something

was lost, something gained. It must have been tiring to listen to twenty or more.

The commencement speakers deserve a word. A tradition arose that the speaker chosen was assured immediate elevation to a bishopric. Doctors W. X. Ninde, J. M. Wallden, and Earl Cranston had this experience. Doctor Short warned David H. Moore, the speaker for the fiftieth anniversary in 1897, that unless he "put up an episcopal lightning rod he might expect this result."²⁰⁶ And it followed, and the same for several successors. Of special interest were the addresses of 1889 and 1890 delivered by Doctor Rena Michaels, dean of the Woman's College of Northwestern University, and the first woman to appear as the commencement speaker. Her subjects were "The American Girl" (1889) and "The American Woman" (1890).

Aside from the organizations—classes, their "days," and so forth—what made up the life of the boarding school girl? A few facts (mixed with some fancies, perhaps) may be assembled to supplement the "Scraps." Added together, the sum was happiness, it seems, to young ladies in this "age of confidence." Arrival and departure were a blend of joyous anticipation and sweet sorrow. The sentimental and pious editors could write of the sad good-byes to homefolks as the young ladies left "to fight their way up the steep and rugged hills of science." But the "hills of science" were not quite so steep; students came better prepared to mount them. Nor was their leaving the college halls quite so sorrowful as in the 1850s. Woman's sphere had expanded—they left to go to school again or to travel before or after marriage. The end of their Illinois Female College days for some at least was not the end of youth and adventure. Alumnae reunions reminded them that they might meet again and often, so their tears at commencement were sooner dried.

"The sound of the college bell is heard once more, and the college belles have reappeared." The excitement of opening days, of rooms (which they exchanged perhaps as often as now) and roommates, of society rushes and pledges, all

filled the opening until term examinations and Christmas holidays absorbed their thoughts. Christmas vacation had become a permanent institution (about two weeks, after 1882, when the dates were first included in the calendar), and was the only vacation of the year except that for seniors. The *Journal* described at great length the excitement at the stations as the young ladies took the trains for home—how the young gentlemen's endeavors to help them and bid a fond good-bye were thwarted by the faithful instructors and chaperones. Students overstayed their vacation limits. Society minutes record the slim attendance caused by holiday absentees.

The daily life in the dormitories was filled with the unceasing sound of pianos. "The pianos seem like clocks; wound up in the morning, they run all day. The only difference is they tick a little louder," the "Scraps" observed. In the memories of a graduate of '81 were mingled the discords that issued from third floor hall—the "clashing notes of 'The Caliph of Bagdad' opposing the distant ones of the 'Poet and Peasant' and 'The Last Smile' becoming very faint through the hurrying notes of Webber's 'Invitation to the Dance.'"²⁰⁷ The afternoon walk "in procession" (never past the Dunlap Hotel, Illinois College, or the Square—the interesting places) might be enlivened by the chance to pass notes or to entrap a poor man between the lines or depressed by an encounter with the procession of another "institution" and the speculation as to whether "we all looked alike." Or it might be an obstacle race as some mischievous boy piled leaves in their path. There were long hikes, too, for those who liked them. Suppers—still biscuits and molasses—in the dining room; the benediction of Doctor Short with his favorite verse, "The angel of the Lord encampeth around about them that fear him and delivereth them" (to hear it was to see again the dining room, one recalled) were a part of "their day" which closed with story-telling or perhaps gossip in their rooms after study hour and an occasional

midnight feast from boxes of cake and chicken and apples from home.

The servants of the later years are a matter of record: the maids—the Coffee girls—and William Patterson, the colored “help.” The former were Irish. This nationality had become so prominent in Jacksonville that there was considerable Fenian excitement in the city in the late 1860s. The Shorts had a stream of visitors—relatives, their daughters’ friends, Methodist ministers, visiting celebrities, and parents of the students. The “Scraps” recorded their names; they enlivened the social scene a little. Both the DeMottes and the Shorts made the College a sort of residential hotel for non-paying guests. The small boarding enrollment made this increasingly possible. The college family maintained the old hospitable custom of open house on New Year’s Day.

Hallowe’en, Thanksgiving, and Washington’s Birthday were always observed. Sometimes there were special touches as in the Thanksgiving of 1878 planned by Mrs. Macdonald, the Latin teacher. An evening reception was added to the Thanksgiving dinner and “a group of white-robed maidens representing the graces, preceded by Pomona and Ceres,” entered and dispensed gifts to members of the faculty and the students—“a blooming plant of white carnations” to each teacher and “golden apples” to the students.²⁰³ The greenhouse was then quite new. Washington’s Birthday was observed with a program in the morning and a reception, often in costume, in the evening. The hundredth anniversary of Washington’s first inauguration was celebrated with a very special program on April 30, 1889. Columbus Day was a big occasion in 1892 with Columbus, Ferdinand, and Isabella in costume. The patriotism of the school was earnest. National heroes were subjects of frequent essays, particularly the Civil War heroes, Lincoln and his generals. American literary lights were also favorite subjects—Longfellow, Whittier, Bryant, Emerson, Irving, but not Whitman or Mark Twain. The latter was still regarded by some as “slightly ridiculous,” not to be put in the

class with Longfellow or Whittier. Longfellow, "our greatest classical poet," sometimes got a "day" even. Although the active political interest of the students was reflected in their programs, there are few references as to their partisanship. The *Jacksonville Journal* noted in October 1880, that "one pleasing thing in soliciting for the dinner of Wednesday (Garfield-Arthur dinner) was the donation given by the Republican young ladies of Illinois Female College."²⁰⁹ Graduates of 1891 recalled their class yell, "Hurrah for McKinley!" (he had just risen into national prominence over the issue of the tariff).²¹⁰

Students were occasionally allowed to attend a missionary tea or a festival sponsored by the church ladies, where they spent an evening "promenading," talking, and eating. "Good old Judge Whitlock" was the fairy godfather of the generations of the 1880s, as Nicholas Milburn, William Brown, and John Mathers had been of earlier ones and as Doctor T. J. Pitner and the Gateses were to be in later years. He fed his Sunday School class on strawberries and ice cream. Once he and Mrs. Whitlock entertained all the "boarders" at an elaborate Cinderella party.

Days and years were marked by other events—some familiar, others new and unusual. In the spring of 1881, the College entertained at a reception the delegates to the Interstate Collegiate Oratorical Association, to which Illinois College was host. Six states were represented in it—Minnesota, Iowa (by a woman), Wisconsin, Illinois, Indiana, and Ohio, and there were "crowds" of delegates. Doctor Rammekamp considered it one of the greatest events in the history of student activities at Illinois College (although this school was not represented in the contest).²¹¹ The boys assisted in the preparations at the Female College, decorating the grounds with Chinese(?) lanterns. The reception was pronounced a great success. The *Journal* declared: "The Illinois Female College was ablaze last night with dazzling brilliance and 'bright the lights shone o'er fair women and brave men,' for Jacksonville had certainly gathered there her

beauty.”²¹² Among the delegates was young Jane Addams of later Hull House fame. This occasion held special interest and significance, too, in the fact that William Jennings Bryan, then a senior at Illinois College, was the vice president of the Intercollegiate Association. A word further about Bryan’s contacts with the Female College. Incidentally, he returned later (1917) to deliver the Founders’ Day address, and in 1925 spoke at commencement, and he recalled the occasions when he had visited it on nocturnal serenades from the Hill, not always smiled upon by Doctor Short or the local police. Bryan was a member of a little club, the “*Utili-Dulci*,” composed of six boys and six girls, among them some recent Illinois Female College girls. One of the young ladies was Maie Short, and her future husband, Julian Wadsworth, was also a member.²¹³ This club was formed for the serious purpose of education in public affairs and parliamentary procedure.

Another red-letter day for the young ladies of the College was the reception given the Oberlin College Glee Club in March 1882, when it came to Jacksonville upon invitation to sing at the Opera House.²¹⁴ At an afternoon reception at the College, they gave a program and were presented button hole bouquets for their evening performance. The organization of an Illinois College Glee Club now gave added attraction to the familiar serenades from the Hill, and it beguiled the young ladies with “Farewell My Own True Love,” “Dreaming Eyes that Haunt me Still,” or such old favorites as “Annie Laurie.” The Glee Club went on concert tours to neighboring towns and always visited the College on the way from the railroad station. The annual closing serenade became a gala affair. The young gentlemen made their rounds in great style in open barouches.²¹⁵

These young ladies were average American girls—healthy, hopeful of the future. Life had become easier in its physical and material aspects, more complex and difficult in its social organization and problems. They were becoming conscious of these problems, their national and, in a small way, their

international aspects. Their older sisters of the College were beginning to be scattered around over the world in travel, study, or work. They themselves were becoming more restive under Victorian conventions and Methodist discipline and in a school too limited to be considered a real college any longer.

PRESIDENT SHORT RESIGNS: THE LAST YEARS

Doctor Short had accepted with enthusiasm Hiram Buck's offer of land and a plan of endowment for the College in 1892 and began to talk of making it a high grade college for women like Wellesley or Vassar. It now appeared that the fate of the institution was either radical change and advancement or extinction. But he must have realized that far more was required than Hiram Buck's offer promised and that his years were long for undertaking a task of such proportions. When the new Governor of Illinois, J. P. Altgeld, offered him the position as superintendent of the School for the Blind in 1893, he welcomed it no doubt as a means by which he could more adequately "make ends meet" as well as serve his fellowman. His recognition by a man of such high courage and liberal humanitarianism is itself a commentary on the life of Doctor Short. After four years of constructive labor in this school, during which several new buildings were added to its plant, the turn of the political wheel terminated his work there.²¹⁶ For six years, until his retirement in 1903, he served as presiding elder of the West Jacksonville District of the Illinois Conference. His home during all these years and until his death in 1909 was still in Jacksonville. He spoke on the occasion of the fiftieth anniversary of the College in 1897, urging the need of advancement, and was a visitor and speaker on other occasions and from 1905 until his death a trustee. No man knew the College more intimately through long-continued associations and service.

Of scholarly interests, a good preacher and speaker (no person in Jacksonville was more popular as a speaker, especially for impromptu talks, which he gave so felicitously), the distinctive ability of Doctor Short seems, however, to

have been that of *pastor*. He was the friend of all, high and low. When his body lay ready for burial, an old Negro friend came to pay his respects and lamented that Doctor Short had departed too soon, for he had expected his friend "to lay him away."²¹⁷ At the College he had experienced a period of uncertainty and discouragement, but he had maintained the institution and preserved its ideals and traditions so that under more fortunate circumstances younger minds and hands might advance its standing.

CHAPTER IV

THE ILLINOIS WOMAN'S COLLEGE IN THE TWENTIETH CENTURY

PRESIDENT JOSEPH R. HARKER, 1893-1925

THE YEAR 1893 marked the coming of a new president and a turning point in the fortunes of the Illinois Female College. During this long administration of thirty-two years the College advanced academically to the point that it received full recognition as a standard college for women, the campus and buildings were expanded and increased, new friends were secured, and closer relations with the Illinois Annual Conference were established as the school lost its private-school character. Student organization and activity took on the general characteristics of those of other colleges for women with certain peculiarities due to tradition, local background, or the ideas of the president. The alumnae, already organized as a social group, were recognized officially by the right to name representatives of their body to the Board of Trustees, and their support, material and moral, was solicited. Interest in the history of the College was promoted by the fiftieth anniversary in 1897 and the seventy-fifth in 1921, the latter observed with considerable ceremonial, and even the intervening sixtieth and seventieth anniversaries were emphasized. For the promotion and organization of this interest both the president and the Alumnae Association deserve credit. The materials they gathered and recorded in the early issues of the *College Greetings* and Doctor Harker's manuscript history have been invaluable

in the writing of this volume. Strict historical justice would compel one to admit, however, that the latter, while paying merited tribute to the founders, did not give adequate recognition to the contributions made during the long period from 1868 to 1893. The administration did not begin to build a modern college in 1893 with quite such a *tabula rasa* as one might gather that it did from this manuscript and the *Eventide Memories*. If these administrations had done no more than to maintain the school at its earlier level of instruction that service would have been considerable. Doctor Harker himself admitted that the fifty years of continued existence was a great asset in the task of making the modern college. The preceding pages of this story should indicate that the College had done more, however, than maintain its status and its reputation for conscientious instruction; some constructive progress had been made. Moreover, the College had been kept a school for women only instead of following the general trend of co-education in the West, and in Doctor Short's administration this policy had been maintained in the face apparently of considerable pressure to follow the more popular trend.

THE EARLIER YEARS OF JOSEPH R. HARKER: FROM IMMIGRANT COAL-MINER TO COLLEGE PRESIDENT

The education of Joseph R. Harker is the legend of a self-made man in a country and a century where anything could happen. Doctor Harker himself always regarded it and finally recorded it with pious simplicity in the first and more interesting part of his *Eventide Memories* as a "guided life." From this story one discovers that, with limited opportunity for education in schools or for research in the realm of modern scholarship, Doctor Harker had, nevertheless, gained intimate knowledge of the educational development in Illinois from the elementary school up to the college from hard experience as a school administrator. As a college administrator, he was to prove himself alert to the main trends in academic evolution and remarkably quick, in view of financial limitations, to bring the school into line with these new

developments to the point that it could secure the approval of the standardizing agencies. He possessed a shrewd mind, a good sense of timing, boundless energy, and an evangelical zeal of the early Methodist character—qualities that served well to lift the institution from its moribund condition and set it on the road to progress. One may wonder if, in his lack of acquaintance with the old seminary type of education for women, he did not ignore too completely certain intangible values in that system, a certain grace and dignity, a flavor, that might have been well worth preserving.

Joseph R. Harker was born on June 30, 1853, near Rainton Gate in County Durham, England, the son of a coal-miner.¹ His father, Ralph Harker, had gone into the mines at seven; his mother worked in domestic service until her marriage at eighteen. Like most members of the English laboring class in the nineteenth century, neither had had opportunity for any education. When Joseph was five, the family moved to the Castle Eden mines near the North Sea. Here Joseph was entered at six in an Episcopal church school, which he attended until ten, receiving in it about all the actual schooling he ever had. Arithmetic, in which he showed special aptitude, grammar, a little geography and natural history constituted the course, along with a study of the catechism and the memorization of Psalms and other passages of the Bible. During his last year at the school, the headmaster often invited Joseph and some of the other boys into his home and read them *Robinson Crusoe* and *The Last of the Mohicans*; or he took them on walks on the seashore and talked on natural history or his life at Oxford, inspiring them with a desire to attend college, impossible as such a course appeared to an English coal-miner's son.

This school, or church, maintained a reading room. Here in the *Illustrated London News* Joseph read about or looked at the pictures of the Civil War then in progress in America. Of his reading in youth, he wrote later:

We had few books and papers in our home in my childhood. For a year or two my father paid a penny a week for a small story-paper for me to read to him, the stories being mainly exciting adventures of noted highway-men like Jack Shepherd, Dick Turpin, and other heroes of that kind. But that class of reading was discontinued after he became interested in the Methodist Church. The only books I can recall reading were *Robinson Crusoe*, *The Last of the Mohicans*, Bunyan's *Pilgrim's Progress*, *The Arabian Nights*, and the Bible. The last three of these I treasured most and read them over and over many times. I have always been most thankful that in school we were required to commit to memory the Psalms and other portions of scripture, for it gave me an interest in the Bible that has increased through the years. . . . My early knowledge of the Bible, and love for it, have enriched my life more than has any other mental acquisition.²

Educated in an Episcopal church school, Joseph had been a constant attendant at its worship and had served as choir boy. After he left school, however, he turned to the Methodist church. In the services of these psalm-singing evangelicals and in their Sunday schools, he received such additional education as he could. When he was ten, the family moved from Castle Eden to other mines, and Joseph went to work. Employed first in a store, he soon left it for the mines, which paid better. The family now consisted of eight children, and his wages were needed. Doing various jobs in the mines, he never actually dug coal until he came to America. Recognized as a bright lad with some claims to education, he was set to learn telegraphy and served as telegraph operator for the mines for a time. In his *Even-tide Memories* Doctor Harker related simply and effectively the story of the hardships of an English coal-miner's family in the mid-nineteenth century. Through his mother's influence, the father refrained from drink, planted a garden, and saved enough to tide them over a period of unemployment due to his protest against the form of labor contract then required. One gets a glimpse of the beginnings of group action of the miners for improvement of their lot.

In 1871, the Harkers moved from County Durham, which Joseph had never left to this date, to Duquoin, Illinois. Certain members of the family had preceded them to America. Here they continued in coal-mining, and Jo-

seph, now eighteen, took up the pick. Before he left England, he had come to accept his status as fixed. "The last years in England my ambition had largely died out, I had ceased to dream of a future as I used to do when a boy at school and had settled down to be content as I was. There was no hope of anything else," he declared.³ America, the prairies of Illinois, gave him a new outlook, and he began to think again of an education. During the spring and summer months, the mines of southern Illinois were operated only two or three days a week. The "free" days offered him his chance for study. Securing textbooks, he set himself to learn Ray's *Arithmetic*, Warren's *Physical Geography*, and later algebra and geometry, with some help from the county and the city superintendents of schools. A retired Presbyterian minister, Doctor William T. Hamilton, offered to teach him Latin and Greek. In his Latin reader, *Viri Romae*, he encountered one of those maxims that inspired him through life and by which he sought to edify others: "I will either find a way or make it."⁴ Doctor Harker's life and thought combined the conflicting philosophies of the self-made and self-reliant man and the instrument of God, a combination of Poor Richard and the religious mystic. He never seemed conscious of the contradiction, or perhaps there is none.

In a chapter of his *Eventide Memories* entitled "I Find Out What I was Born to Do," Doctor Harker told how he became a schoolmaster. His teacher-friends had suggested that he enter the profession, but his study had not yet covered the fields required even for a county certificate. In 1873, however, the superintendent of Perry County offered to grant him a temporary certificate without examination. He wanted him to teach the Negro school required under the new constitution of Illinois but so unpopular in this southern county that it had been impossible to find a teacher. Mr. Harker taught this school satisfactorily for some months, beginning in December 1873. This date marked his farewell to coal-mining. During the year 1873-74, while teaching

in DeSoto, Illinois, he walked down to Carbondale one night to hear Bayard Taylor, and added the theme of the lecture, "Contentment with present attainment is the beginning of decline," to the collection of maxims which inspired his life. By continued study of the subjects required for teachers' certificates, he secured in succession ("One foot up, the other foot down, And that's the way to London town") the various certificates, until he obtained a life certificate to teach in the public schools of Illinois in 1876. In that year he married an English girl, Miss Susan Amass, of Brighton, Illinois. Four years later she died, leaving him a small daughter, Maude.

In the meantime, Mr. Harker had advanced from DeSoto to be superintendent of schools in Beardstown, which position he left after a year to go to Meredosia. At Meredosia he organized the first graded high school and graduated the first class. In 1882, he married one of the two members of this class, Miss Frances Wackerle, who, in the meantime, had had a year's instruction in the Illinois Female College. She was the daughter of a Virginia mother (Fannie Browning) and a German physician, Doctor W. J. Wackerle. To her industry and encouragement, Doctor Harker attributed much of his later success. To them were born three sons and three daughters. After four years as superintendent of the Waverly schools, during which he organized a high school there and graduated the first class, Mr. Harker accepted the position as head of Whipple Academy, the preparatory department of Illinois College. Himself an immigrant, he had done pioneer work in public education in Illinois for both Negroes and whites. Since 1874 he had been continuously called upon to conduct county institutes for teachers and had become thoroughly grounded in common school subjects and acquainted with the public school teachers of central Illinois. Through twelve years' experience in Illinois public schools during their formative period he had shown himself an efficient organizer and administrator. Long contact with secondary schools (continued to 1893 at Whip-

ple) encouraged his tendency to didacticism, which was carried over into his chapel talks and other aspects of college administration. But he could give zest and inspirational appeal to platitudes; in his hands the obvious became a unique discovery of virtue and power.⁵

During ten years' successful administration of Whipple Academy, Mr. Harker made a place for himself in Jacksonville. With some help from the Illinois College teachers, he continued his studies. For his success in his later years of self-study, Doctor Harker paid tribute also to the English editors of *Cassell's Popular Educator*, a compendium for self-education.⁶ By passing an examination upon all the college courses, he was granted the Bachelor of Arts degree from Illinois College in 1888. In 1890, the College conferred the Master's degree on him, and, upon his resignation in 1893, the honorary Doctor's degree.⁷

The death of President Tanner in 1892 left Illinois College leaderless for a time. The uncertainty as to its future, which uncertainty might affect the success of the Academy, and the fact that such academies were destined to give place soon to modern high schools, made Doctor Harker willing to listen to other offers. Among these came the offer of the presidency of Illinois Female College in the spring of 1893, which he accepted. It may be hard to determine how much of the later development he foresaw at that time, but the bases of his decision, as recorded in his *Eventide Memories*, were probably fairly well appreciated in 1893. He foresaw, he declared, that the day of the old seminary had passed but the day of the modern college for women was just beginning, at least in the Middle West, and the Methodists should be encouraged to raise the school to that level instead of abandoning it.⁸ Doubtless Doctor Harker understood then but slightly all that would be involved in making a standard college, but "one foot up, one foot down." More limited in their ambitions, the trustees hoped he might at least build up the college enrollment through his acquaintance with the public school teachers of central Illinois.

Looking back and summing up in his *Eventide Memories* the course of his life, Doctor Harker was convinced that the steps of it had been divinely guided to lead to its final goal, his "London Town," the presidency of the Illinois Woman's College. The legend of the rise of the coal-miner's son became a valuable asset to his later success in an individualistic America where the self-made man was the hero of its epic.

ADMINISTRATIVE RELATIONSHIPS: THE BOARD OF TRUSTEES
AND THE ILLINOIS ANNUAL CONFERENCE

The course of the material and financial history of the College during this long administration becomes more complicated than that of the preceding epochs of "private school" administration. Perhaps it may be clarified by defining first the president's relation to the Board of Trustees and that of the College itself to the Illinois Conference. And these two are related questions. Doctor Harker declared in his *Eventide Memories* that he had not understood the distinctly private-school character of the institution when he decided to accept the presidency, and was much perturbed when he discovered the nature of the agreement into which he was about to enter.⁹ He insisted that the school could never be permanent on such a basis. The trustees were unwilling, however, to undertake the responsibility. Finally a modified contract was worked out by Doctor Harker. He would keep full records of income and expense and report them to the Board of Trustees. If the income exceeded the expense, he was to receive a salary of \$2,000 (or any surplus under that amount). If there should be a surplus above \$2,000, the trustees would receive two-thirds of it as a college fund for improvement or endowment, the president one-third to reimburse him for furnishings and equipment.¹⁰ Doctor Harker, it might seem, was entering a speculative business in which he gave away at the outset the larger part of any gains he might make and retained all the responsibility for losses. The situation was not quite that. He realized no doubt that as long as the school was strictly private there would be little hope of an income above \$2,000. He had

to change the financial character of the College to build it up. His courage was displayed in his willingness to assume the presidency at all; his insistence on a modified contract was sound business judgment. The trustees naturally agreed to his terms, and entered into a contract for ten years. With minor changes this contract was extended twice, the last time to run until 1918; but before its expiration it was annulled, in 1910, upon President Harker's suggestion.¹¹ By that date the property and endowment of the College were estimated to be something more than \$467,000 (on which there was a debt of \$68,000), and the annual business turnover was around \$100,000.¹² For several years after he assumed control, his expenditures exceeded his income, but for some years before 1910 he had received a profit. From the beginning, there had been a surplus for the trustees, and in the course of the seventeen years, this surplus had totaled over \$85,000.¹³

By 1910, Doctor Harker thought the time ripe for a complete change from the private-profit basis. Such a system would make it increasingly difficult to raise the large endowments needed to maintain a standard college; moreover, it was not a healthy relationship for the president. As long as he assumed the risks, which increased with the size of the investment in faculties and equipment, he had to think in terms of immediate returns, perhaps to the sacrifice of long-time interests.¹⁴ The Board of Trustees accepted his recommendation that the contract be annulled. Under a new contract, Doctor Harker was to be paid \$5,000 a year and living; the Board of Trustees assumed all the risks and enjoyed the profits for the benefit of the institution. The trustees agreed to purchase the college furnishings and equipment for \$22,397.¹⁵ In the course of the next six years, Doctor Harker returned this amount to the College in contributions to the endowment.¹⁶ The year 1910 thus marked the final termination of the private-school personal-profit basis of the institution. This change constituted an important milestone in the progress toward the modern college.

The Board of Trustees was increased from nine to eighteen members in 1893 and by 1895 to twenty-four.¹⁷ To remove the opinion that the institution was privately owned, Doctor Harker sought to bring the Board into prominence. Meetings were held more frequently, especially meetings of the executive committee. The president made more detailed reports than had appeared before and asked the approval of the Board on all academic changes as well as on financial policies. Outside Board meetings he sought to acquaint each member with his objectives, his "dreams" for the school (as he did every other person, high or low, that he chanced to meet). The Board never assumed the control it had exercised in the 1850s or 1860s, but it emerged from its relative inactivity. Doctor Harker, a regular member, served as secretary until 1921. Up to 1910 most of the minutes were recorded by his own hand. In 1921, A. C. Metcalf, registrar of the College, was made secretary. In 1919, Doctor Harker resigned his place as regular member for the customary ex officio status. When Mr. MacMurray was elected president of the Board in 1921, the first president since Cartwright's time who did not live in Jacksonville, the office of vice president was created. Doctor Harker was chosen for this office. Although there was some movement toward specialization of function by the creation of committees, these groups functioned only slightly with the exception of the executive committee. There were no by-laws to define the function of committees or to authorize their action with the exception of the executive committee provided for in the charter. As the College acquired properties and endowments, a more fully defined financial and investment policy was needed. Only in 1923 was a finance committee appointed. Investments had been left to the discretion of the treasurer.¹⁸ One of the first acts of the next administration was to bring about the enactment of by-laws and the formulation of an investment policy.

With respect to personnel, the Board was expanded geographically and became more diversified in interests, par-

ticularly through the inclusion of women in its membership. Upon the recommendation of President Harker, the Illinois Conference adopted a resolution in 1893 whereby the Alumnae Association was authorized to nominate college trustees from its membership.¹⁹ Six of the twenty-four members were alumnae representatives. The trustees chosen under this provision were a notable group of women. Most of them had won recognition as religious, social, and intellectual leaders in their communities; some had attained a wider recognition. They had made their own organization as alumnae successful as a social and intellectual club; they were now to lead it in endowing scholarships and professorships. Several of these women made large individual contributions. Most of the alumnae trustees up to 1925 were graduates of the 1860s, 1870s, and 1880s—years in which the school had been restricted financially. They are a testimonial of its moral and intellectual integrity in those years of poverty. One was a graduate of the Class of 1852; several were Doctor Harker's "girls." Two were descendants of founders—Mrs. Rowe and Mrs. Dillon. The list includes: Mrs. Rhoda Tomlin Capps, '62, Miss Mary Pegram, '64, Mrs. Alice Don Carlos Vogel, '71, Mrs. Lillian Woods Osborne, '79, Mrs. Minerva Dunlap Scott, '52, Mrs. Ella Yates Orr, '67, Mrs. Ella Crain Rohrer, '76, Mrs. Mary Turley Oakes, '74, Miss Mary Selby, '65, Mrs. Marietta Mathers Rowe, '75, Mrs. Lizzie Dunlap Nixon, '81, Mrs. Rachel Harris Philippi, '72, Mrs. Mary Callahan Mercer, '79, Mrs. Jennie Kinman Ward, '65, Mrs. Hortense Bartholow Robeson, '89, Mrs. Susie Brown Dillon, '75, Mrs. Belle Short Lambert, '73, Mrs. Annie Reavis Gist, '84, Mrs. Emily Allen Fay, '13, Mrs. Letta Irwin Shonle, '14, and Mrs. Nelle Yates Taylor, '05. They brought representation on the Board from Kansas, Nebraska, and Indiana as well as from many communities in Illinois. One alumna, Mrs. E. C. Lambert, after twelve years as an alumnae representative, was elected to fill another vacancy. Two other women were given places on the Board apart from the alumnae representation. After the death of Doctor Pitner,

his widow, the daughter of Alice McElroy Griffith, was made an honorary trustee. Mrs. Mary Hardtner Blackstock, of Springfield, a generous friend of the College, was made an active trustee in 1917. Thus nine women sat on the Board, eight as active members. The admission of women to this administrative body was another milestone in the progress toward the modern college for women. Several of the women were very active in the work of the Board.

A. C. Wadsworth (see Chapter III) continued to serve as president of the Board of Trustees until his death in 1911. He was followed by Doctor T. J. Pitner, also discussed above. Upon the death of Doctor Pitner in 1920, Mr. James MacMurray, prominent Chicago businessman, later state senator, was chosen president. He had been a member since 1916. Although he made considerable gifts to the school during this administration, his relation to the College as outstanding benefactor belongs to the history of the administration of President McClelland. In addition to Wadsworth and Pitner, several other trustees formed a link with the past—H. C. Tunison, famous map-maker, continued on the Board for some years; also Lloyd Brown, S. S. Dewees, and J. H. Osborne, and several ministers, and S. R. Capps returned to it.²⁰ Some notable names appear among the new members. Governor Richard Yates, former student, became a trustee in 1903 and remained on the Board for more than a decade; Senator L. Y. Sherman accepted a seat in 1913. The wife of each of these was an alumna. The most scholarly member by far was Doctor Edmund J. James, who served briefly just before his death in 1925. Son of one of the founders of 1862, brother of two alumnae, Doctor James had close ties with the College and made liberal donations of money (a library fund in honor of his father, Colin D. James) as well as of service. This is hardly the place to recount the remarkable educational career of this distinguished son of Illinois, which included in its course the presidencies of Northwestern University and the University of Illinois. As president of the latter, he had been able to assist Doctor

Harker in his arduous task of raising the academic level of the Woman's College. Hiram Buck Prentice, of Chicago, son of William Prentice, was another link with the founders of 1862, to whom he paid eloquent tribute in the Founders' Day address of 1910, published by the College. Another notable trustee outside Jacksonville was Doctor C. E. Welch, of Westfield, New York, head of the grapejuice corporation. How Doctor Harker "discovered" him is related in the story of endowment.

Although the geographical distribution of the trustees became wider, a considerable part of the Board consisted of local business and professional men. Judge T. B. Orear, member of an outstanding Morgan County family of Virginia background, nephew of William Orear, an earlier trustee, served the Board as trustee and treasurer for some years. He was president of the Jacksonville National Bank. His successor as treasurer, E. E. Crabtree, of Farrell and Company, bankers, gave many years of faithful service. Judge H. G. Whitlock, perennial Santa Claus to college girls, served some years until his death in 1901. Judge Owen P. Thompson, a sort of latter-day William Thomas as legislative friend of education, added intellectual weight to the Board. Doctor C. P. Gillett, head of the School for the Deaf; Doctor J. W. Hairgrove, distinguished surgeon; Joseph W. Walton, newspaper publisher; H. M. Andre, grandson of one of Napoleon's "Old Guard," well-to-do merchant, who gave liberally to the College; T. A. Chapin, bridge constructor; Alexander Platt, brickmason and donor of more than \$5,000; and Richard Yates Rowe, prominent business and political figure of central Illinois were other local men on the Board, some of them still serving. Then there were the Blackburns, Edmund and Fletcher J., the latter still a member. Their family had been friends and neighbors of Peter Akers at Ebenezer, and it has furnished the longest list, no doubt, of alumnae of any single family, among them a distinguished missionary to Bulgaria. Mrs. Elizabeth Blackburn Martin and Miss Mary Frances Scott represent the

Blackburn line in the present faculty. Other lay members of the Board during this administration were W. E. Hall, W. E. Veitch, J. E. Hutchinson, J. W. Taylor, H. H. Harris, D. H. Lollis, W. G. Cochran, J. S. Starr, A. C. Metcalf, Harvey Sconce, and C. C. Grimmett. Several of these came from other communities: D. H. Lollis was a friend of the Harkers from Meredosia and a frequent visitor at the College; C. C. Grimmett, of Palmyra, was a leading layman of the Illinois Conference and at the time he was admitted to the Board was chairman of the Laymen's Association.

Among the ministers on the Board three had served under Doctor Short—W. H. Webster, W. D. Best, and Greenbury R. S. McElfresh. W. H. Webster became a member of the Board in 1876 and served until 1903. He was an able man and generous donor to the endowment.²¹ As conference visitor, local pastor, and finally as trustee, W. D. Best was a faithful friend. In the 1880s, when the Conference had been indifferent, he was a loyal supporter, insisting that the College be raised to standard rank and that it be kept a college for women.²² Aside from his service as trustee and recorder of certain significant aspects of college history in the files of *The College Greetings*, Greenbury McElfresh is notable for the line he represented and the tradition he maintained right back to the sources of American Methodism. His father, John McElfresh, member of the old Baltimore Conference, was ordained by Bishop Asbury. He was elder brother to Peter Akers at Ebenezer, patronizing the Manual Labor School and giving his blessing to the foundation of the Woman's College. Greenbury himself was baptized by George Rutledge and licensed to preach by J. S. Barger, and was one of the last of the "Old Guard" of the Illinois Conference. His brother, William McKendree McElfresh, served the College as financial agent for a short time. The latter's grandson, McKendree McElfresh Blair, Harker professor of Bible in MacMurray today, continues the McElfresh succession. Horace Reed was another of "the heroes and makers of the Illinois Conference" on the Board.

Charles A. Crane, son of the beloved conference companion of Buck and Prentice, was a trustee in the early years of this administration. At the time, he was pastor of the People's Church in Boston. His father had been an elder brother to Doctor Short when the latter was a young conference minister and the sons, among them Charles and Frank, were constant visitors in the college home during his administration and knew the school intimately. Doctor Short himself was a member of the Board from 1905 until his death in 1909. R. G. Hobbs, brother of Hattie and Annie, who came up from Missouri to attend the College in the 'seventies, was one of the intellectual lights of Illinois Methodism on the Board. F. C. McCarthy, J. A. Kumler, and E. L. Pletcher complete the list of Methodist divines who were trustees during these thirty-two years. The list is very short; indeed, there was often no minister on the Board other than Doctor Harker himself. This scarcity of ministerial representation may appear strange in view of the fact that Doctor Harker set out to secure conference support for the College. At the first annual meeting of the Board and the conference visitors, however, a committee was appointed (very likely upon Doctor Harker's suggestion) "to see what changes may be made so as to secure closer official relations between the trustees and the visitors."²³ At the next annual meeting in June 1895, a resolution was adopted "that the Board request the visiting committee not only to advise but also to vote on all questions that may come before the meeting and that the Board hereby agrees to ratify all motions passed by a joint vote of the Board of Trustees and visitors."²⁴ This visiting committee consisted of from six to ten members. Doctor J. A. Kumler, a minister educated also in law, voted against this resolution, whether on grounds of its doubtful legal correctness is not certain. Although the resolution as to voting did not become a fixed rule of action, the visitors were usually invited to vote. It might be noted that Doctor Harker was three times

a lay delegate to General Conference of the Church and in 1908 was made a member of the Board of Education.

"My deepest anxiety during the first summer was as to the attitude of the Illinois Conference toward the College," Doctor Harker confessed in his memoirs.²⁵ Although only a minor part of the total endowment secured later came through conference intervention, he seemed to feel that conference support was essential. And, it is true, the early endowments came largely through church-sponsored campaigns. "If Conference could not be won back, the effort to keep going would be in vain," he had concluded, whether correctly or not. Under a recent permissive ruling of the General Conference, the Illinois Conference had voted in 1892 to raise an educational fund of \$4,000, in the place of the Children's Day Fund, which had been collected for this purpose for some time. The proceeds of this special educational fund was to be divided among the recognized conference schools. At this Conference in 1892 a motion had been made that it be divided between Chaddock and Illinois Wesleyan as the only conference schools, leaving out the Female College on the grounds that it was merely a private school.²⁶ Doctor Short had protested against this opinion, and the decision had finally been left to a committee of nine, named "to ascertain the relations between the Illinois Wesleyan University, Chaddock College, Illinois Female College, and the Conference."²⁷ When Doctor Harker accepted the presidency, he became immediately concerned about the action of this committee and was not encouraged by the responses of the chairman, "a friend of the Wesleyan and of co-education."²⁸ Upon the decision of this committee depended not merely the possession of a share of this small fund, but also the future status of the College with reference to the Church. But the decisions of the special committee and of the committee on education were favorable to the Female College. The committee of nine declared: "We regard each of our educational institutions

as under the control of the Illinois Conference and that the difference in the method of electing trustees is simply a difference in form."²⁹ The committee on education reported with respect to the Female College:

Without reflecting in any way upon the wisdom of the arrangement hitherto maintained with the President of the school, which was probably the best arrangement practicable under the circumstances existing at the time it was made, we are glad that the trustees, in the election of the new President, were able to place the management of the College on a new basis by which all justification of the feeling that the school was little more than a private enterprise . . . is entirely removed. President Harker is employed upon a specific salary, and will be required to render detailed statements of the financial affairs of the school. . .³⁰ This report did not admit that the element of private profit had not been entirely eliminated. The education commission not only defended the conference status of the school but added the following recommendation:

We would urge upon the attention of the Conference the necessity of providing for the endowment of this important institution; and as the semi-centennial of its history will be reached in 1897, we recommend that measures be adopted with a view to securing for it by that date an endowment of at least \$50,000.³¹

Doctor Harker felt that a good beginning had been made in conference relations. But the maintenance of this relationship with respect to any constructive program took time and effort and brought relatively small returns. He sought assiduously the aid of the Methodist press. As one runs through the history of commencements during these thirty-two years one finds that with one or two exceptions the addresses were made by editors of the various Methodist journals or by Methodist ministers rather than by leaders in education, public affairs, or other fields of intellectual activity. Just before the Bi-Conference Campaign in the early 1920s several ministers were added to the Board of Trustees. With all his efforts it was difficult to secure financial support through conference action. Nevertheless, the basic issue had been settled: the College was to remain under the patronage of the Illinois Conference.

THREE DECADES OF FINANCIAL HISTORY:

DOCTOR HARKER "DISCOVERS" FRIENDS

It is fatiguing to read the long record of the slow accumulation of money for expansion and endowment during this administration. The task of securing it, bit by bit, must have been toilsome indeed. Fortunately, the president was by nature tenacious and sanguine. He could make a small gain appear a major victory and took a defeat as a point of departure for a new effort. In rare moments of self-examination and self-criticism he realized that in his complete absorption in his objective he outran the enthusiasm of others. At the end of twenty-five years, he confessed: "I fear I have been too strenuous, and that many times in my zeal and impetuosity I have hurt some of the best friends of the College. It has been true, I fear, that at times 'the zeal of the College has eaten me up.'"³² This observation was no doubt a correct one. But his simple faith and indefatigable industry as "traveling salesman" of the College generally won sympathy even though not always the desired financial support. Perhaps both his persistent, never-ending efforts to secure gifts and some doubt as to the future of the College may have discouraged large donations and hence added to his task of getting adequate endowment.

To build the standard modern college, advance had to be made simultaneously along academic, material, and financial lines. It will simplify matters, however, to trace the development in each line separately. When Doctor Harker assumed control in 1893, the College possessed a property evaluated at \$70,000 approximately, a few hundred dollars of cash from the conference educational funds, and several hundred dollars in collectible notes, all totaling only something over \$71,000.³³ Doctor Harker had to borrow \$5,000 in the summer of 1893, half of which he paid Doctor Short for the furniture of the College; the rest of this loan was soon tied up by the closing of the bank in the Panic of 1893.³⁴ This financial panic, attended and followed by Populist protest and industrial unrest, all reaching a climax in the

Pullman strike and in the Free Silver campaign of 1896, made any chance of securing financial aid very slight until 1897, in spite of the recommendation of the educational committee of the Illinois Conference that an endowment of \$50,000 be raised. The school may have gained some students who otherwise would have gone east; it perhaps failed to get others who could not afford to go at all. The literary department gained in enrollment in comparison to the last years of Doctor Short's administration, but it did not equal the enrollment of the better years of that administration in spite of Doctor Harker's energetic efforts to build it. The enrollment in the College of Music declined considerably from the figures of Doctor Short's last year.³⁵ Once past the election of 1896, however, Doctor Harker was favored by the general prosperity and financial optimism of the country until near the end of his administration. The Bankers' Panic of 1903, the usual uncertainty of election years, the temporary uneasiness resulting from the outbreak of World War I and later from the entrance of the United States into that war only briefly upset the rising tide of economic well-being in this "billion-dollar country" that Mark Hanna had foreseen as a result of the election of McKinley.

Doctor Harker's skillful management of small resources was proved in these difficult early years. Each year he was able to report a small surplus over the current expense. Up to the end of the school year 1897, this totaled \$15,126, two-thirds of which belonged to the trustee fund for permanent improvements or endowment.³⁶ Doctor Harker's third was applied to the cost of new furnishings. Perhaps a large share of the credit for the creation of this surplus belonged to Mrs. Harker who, although a matron was employed, had general supervision over household administration. During these years small sums had come to the College as gifts from the students, alumnae, trustees, and friends. Up to 1897 this sum was only \$1,642.³⁷ From the conference educational fund \$1,875 was received during these

four years.³⁸ An effort to get Mrs. Buck to renew the offer of conditional endowment that her husband had made shortly before his death, after some promise of success, ended in failure.³⁹

Another bit of financial history of these years is interesting as a final venture in frontier finance, even though its importance was negligible. Mrs. F. H. Luce, of Davenport, Washington, offered to give the College 5,000 shares of stock in the Palmer Mining Company on condition that a certain young lady be allowed to have free instruction in any of the fine arts from whatever instructor she might choose.⁴⁰ This student entered in 1897 and was graduated from the College of Music in 1900, having studied piano, voice, and organ. In 1907, the trustees voted that this stock might safely be estimated as an asset worth \$5,000, but by 1910 they had been notified that the property was worthless and the company dissolved.⁴¹

From the beginning of his administration Doctor Harker had sought to interest the alumnae in the future of their college. His first step had been their representation on the Board of Trustees. He worked industriously to secure a more complete register of the members and began to publish the revised register with addresses in the college catalogue. One alumna wrote that she was pleased with the revision since her name had been starred for several years, an error "naturally rather depressing."⁴² Although Doctor Harker began at once to try to interest the alumnae in the endowment of the College, his appeals bore little fruit during these uncertain years of the 1890s. Some small gifts were made—forty dollars for carpets, fifty for a microscope.⁴³ In 1896, however, the organization voted to raise a subscription to the general College Improvement Fund.⁴⁴ The fiftieth anniversary of the foundation of the College offered the president an occasion for appeal to alumnae support. To advertise this reunion of 1897 (the year 1847, when the College secured a charter, was taken as the date of foundation), the officers of the Alumnae Association voted "that Doctor Harker be

authorized to plan an alumnae paper to be sent out at three or four different times for the purpose of promoting alumnae spirit" and agreed that the thirty dollars in the treasury be devoted to that purpose.⁴⁵ Three numbers of this paper, the *Jubilee Greetings*, came out in the spring of 1897, carrying news of the alumnae and of the school and announcements of the commencement and reunion. Each issue underlined "some things the College needs." Incidentally, this "news letter," changed to the *College Greetings* in July 1897, has continued to the present as the college journal. For some years (until 1903), it was an alumnae rather than a student publication.

As an interlude, an "oasis" in this story of the struggle for money, one might pause briefly to relate the history of the Jubilee Reunion as an event in the general history of the school. It is strange that the trustee minutes contain no reference to this semi-centennial; nor did Doctor Harker do more than mention it incidentally in his memoirs. Perhaps it had slight practical results, although he had plainly intended that it should have. The *Jubilee Greetings* show that. No historical pageant had been planned; there were the usual commencement events. Alumnae Day, with an "all-day Welcome Home," as the invitation announced, was the big feature, and the heroes of this "drama"—the "lions" of the occasion—were the three past presidents who attended—Jaquess, DeMotte, and Short. Colonel Jaquess, whose Civil War adventures had given his name such romantic appeal, was the central figure. He was entertained in the homes of Mrs. Minerva Dunlap Scott and Mrs. Margaret Morrison Turley, two of his "old girls," where hours were spent over the coffee cups "in remembrance of things past."⁴⁶ Doctors DeMotte and Short also found a goodly attendance of their former students. In their addresses these presidents very loyally tried to direct attention to the future, but plainly the tone of this reunion was sentimental and reminiscent rather than prospective and practical. These reminiscences, however, had their ultimate practical value; they became

a point of departure for the study and recording of the history of the College in successive issues of the *College Greetings*. At the business meeting of the Alumnae Association subscriptions amounting to \$870 were raised for the College Improvement Fund, much the largest gift the alumnae had made thus far.⁴⁷ During this year gifts from friends totaled \$4,705.⁴⁸ No doubt this Jubilee Celebration contributed to the closer integration of the alumnae, since more attended, and to their interest in the College—results that are difficult to measure.

The \$20,000,000 Twentieth Century Thank Offering, requested by the bishops of the Methodist Church in "recognition of God's mercies and blessings in the century now closing," offered Doctor Harker his next opportunity to promote the College. Aid for education was recommended as a main object of this offering.⁴⁹ The Illinois Conference appointed a special commission to direct the movement, of which Doctor Harker was named secretary. The presidential campaign of 1900 interrupted the progress of this offering, and it was continued until 1902. Although a general conference agent was employed for a time, each institution directed its own campaign. The faculty of the College presented a paper to the Board of Trustees at a called meeting, February 16, 1899, recommending that the Board designate \$100,000 for endowment and \$50,000 for present needed improvements as the reasonable sum to be realized from this Twentieth Century Offering.⁵⁰ The Board of Trustees had already been considering two steps forward in the physical expansion of the College—the purchase of the Lurton property to the west and an addition to Main Building. At this same February meeting it voted to undertake to raise the sums suggested by the faculty, and authorized its executive committee to borrow money and proceed at once to make such an addition to cost not more than \$10,000. It was believed that expansion in process might carry weight in securing gifts. Indeed, debts might be an effective means of getting assistance. At this February meet-

ing, W. M. McElfresh, the college agent, reported that he had been kindly received everywhere but had secured no donations, and added that "in many places he had found that the fact that the College is in good running order and has no debts and is prosperous is a reason assigned for not assisting."

Related to the new effort to secure funds were certain academic changes in the institution and the change of its name. The academic development is considered below; the history of the new name, *Illinois Woman's College*, might be related here. The faculty letter to the Board, mentioned above, contained also the following suggestion:

In order that the name of the school may be in keeping with the progressive spirit of the times and with the advanced standing which new buildings and an endowment fund ought to give us, we recommend that the name be changed at the earliest date possible from Illinois Female College to the Woman's College of Illinois. We are convinced that the prestige due to a modern name would overbalance any loss which might result from the change.⁵¹

Consideration of this question was taken up at a special meeting of the Board of Trustees on March 28, 1899. At this meeting Doctor Harker reported that a circular letter sent to alumnae with regard to a change of the name had brought the following responses: out of ninety-four replies, sixty-eight favored a change, twenty-two opposed, and four had not voted on the question.⁵² According to the editor of the *College Greetings*, three names had been suggested (whether to the alumnae or by them is not clear): Illinois College for Women, Woman's College of Illinois, and Willard's College of Illinois.⁵³ Doctor Harker reported to the Board that forty-five alumnae had voted in favor of Woman's College of Illinois and twenty-two for Illinois Woman's College. The discussion of the Board of Trustees on the question was not recorded, but it voted unanimously for Illinois Woman's College, which, it might be noted, was neither the choice of the faculty nor of the alumnae.⁵⁴ It is interesting to note that some of the alumnae preferred the old name so distasteful to Doctor Adams. "The name of Illinois Female College was always dear to me," one wrote.⁵⁵

Some favored it naturally because it was on their diplomas. But the alumnae editor observed philosophically: "And so the decree has gone forth from alumnae and trustees that the name no longer will be I.F.C., but I.W.C., and like obedient children of an honored mother we will all acquiesce whatever have been our views, knowing that she was old enough to change her name."⁵⁶

In the meantime, Doctor Harker and the Board of Trustees were proceeding with plans for the new addition, erected in the summer of 1899, and with the search for funds. To encourage this effort, Doctor Harker offered to give \$5,000 if the alumnae would raise \$5,000, and the trustees, the City of Jacksonville, and other friends \$15,000 by June 1, 1901.⁵⁷ McElfresh had resigned as financial agent; J. G. Bonnell, then named, soon resigned, because he could secure no funds. After a few months' service from R. G. Hobbs, Joshua Soule Akers, son of Peter Akers, was employed. He proved to be one of the most successful of the succession of such agents. In the course of a year he had secured about \$10,000 in good subscriptions.⁵⁸ The conference minutes of 1901 reported the subscriptions as \$10,000 to the Illinois Woman's College under the Twentieth Century Offering.⁵⁹ In 1901, Doctor Harker was gratified and heartened to receive \$5,000 for the endowment of a scholarship in memory of Doctor John Hardtner, of Springfield, Illinois, a gift made by Mrs. Fannie B. Hardtner, his wife, and Mrs. Ira B. Blackstock, his daughter.⁶⁰ But he was still far from the \$100,000 goal set. On November 18, 1901, he recommended a plan, which the executive committee approved, to raise \$50,000 by accepting annuities and selling perpetual scholarships at \$1,000 for tuition or \$5,000 for board and tuition. It is surprising to discover the revival of this device that had proved so disastrous in the past. The committee instructed him to push this plan as vigorously as possible. In 1906, the Board approved a similar proposition.

By 1903, Doctor Harker was able to report gifts through alumnae, trustees, and other friends to the amount of



HARKER RESIDENCE HALL



Picture taken in front of Old Main at the
Celebration of the Seventieth Anniversary

\$30,000 for the first ten years of his administration. In the same period the surplus of income over expense had been \$37,000.⁶¹ With this the College had secured two valuable pieces of property and made three considerable additions to Main Building at a cost of \$97,600, which left a debt of \$30,600.⁶² Against this debt there were certain future assets—gifts by will of \$5,000 from Mrs. Narcissa Dunn Akers, '80, and of an Illinois farm by Miss Hannah Dever.⁶³ About the latter donation there is an interesting story that Doctor Harker liked to tell. To him it was a clear case of the operation of Providence in human history. He needed a boiler house: this gift supplied the money.

Sometime in the fall of 1902, it seems, Doctor Harker received the following letter signed by Mrs. Sarah Coutlett, of Springfield, Missouri: "Dear Sir: Enclosed you will find the patents giving title to the land which my sister left to your college in her will."⁶⁴ The letter contained the original parchments signed in 1828 by Andrew Jackson, Secretary of State, giving title to 160 acres of land in Marshall County, Illinois. Neither Doctor Harker nor any of the Jacksonville trustees had ever heard of Miss Dever, the donor. After a visit to Springfield to see Mrs. Coutlett he related the story as follows:

For several years Mrs. Sarah Coutlett and a younger sister, Hannah C. Dever, had lived together in Springfield, Missouri. About two years before my visit, Miss Dever had been taken seriously ill, and it was apparent she could not recover. . . . When taken with her last illness, Hannah had not made a will; and she and Mrs. Coutlett often spoke about it and wondered what she should do with her properties.

Just at this time the *Central Christian Advocate* had a brief article about the Illinois Woman's College at Jacksonville, Illinois, telling of the good work it was doing, its recent rapid growth, and its need of financial assistance. They had been Methodists all their lives, and had taken the *Advocate* since its first issue. One day, Mrs. Coutlett was reading the *Advocate* to her sister, ill in bed; and when she read of the Woman's College, Hannah said, "Would not that be the very place to leave my Illinois farm? Our father in the early days used to talk of the need of educational opportunities for women, and such a disposition of his land would certainly be pleasing to his memory."⁶⁵

Thus the property came to the College. Another sister, Nancy Dever, was to have the possession of it during her

lifetime, but she surrendered it in 1904 for an annuity, and the College sold the farm for \$14,480.⁶⁶ One can agree with Doctor Harker that this was a remarkable happening. These sisters had never seen the College, knew no one connected with it, and had never been solicited for a gift. Some might consider it a lucky windfall; to Doctor Harker it was a direct answer to prayer. This gift was followed by a \$5,000 gift from Mrs. Rachel Harris Phillippi, '72, the first large gift from an alumna, and \$5,000 from Mrs. Emma Sconce, of Sidell.⁶⁷ In December 1905 came the promise of the first \$1,000 from Mrs. G. F. Swift, of Chicago, who gave larger gifts later on.⁶⁸ With his boiler house built, Doctor Harker began now to dream of a new gymnasium, a music building, and the \$100,000 endowment talked about for years. He set these goals as objectives to be realized by the sixtieth anniversary in 1907. At the annual meeting in May 1905, the Board of Trustees approved his plans and authorized the executive committee to proceed with the construction of a gymnasium as soon as \$10,000 could be secured in good subscriptions.⁶⁹ This project of a gymnasium met the hearty response of the students, who had been unable to become too enthusiastic over his "dream of a power house." In the *Greetings* of December 1904, there had appeared a story, "A \$1,000 Mystery," announcing the offer of a friend to match the Athletic Association if it would raise \$1,000 by January 15.⁷⁰ Who the friend was or whether they finally got the donation was not told, but by June 1905, they had \$700 in their fund. At the Athletic Association party in May 1905, "Doctor Harker dreamed dreams and saw visions of a new gymnasium with all modern equipments, a stage with curtains, and other improvements undreamed of by the girls."⁷¹ Miss Eleanor Holmwood, director of physical training, gave enthusiastic support to the girls in their projects. She supervised the "college pound" of lost articles on which a charge was made for redemption, and collected the "pin and tack money," a fine for sticking tacks in the wall, gave a circus and other programs.⁷² In May 1906, the

Athletic Association reported \$1,500 raised.⁷³ But, by that time, Doctor Harker had advanced to the larger dream of a Music Hall, which "absorbed" the Athletic Association Fund.

What turned Doctor Harker from the gymnasium to a Music Building was the promise of a conditional grant from Andrew Carnegie which would make this more ambitious project possible. In January and February 1906, he had carried on a correspondence with Mr. James Bertram, Carnegie's private secretary. Mr. Bertram's letter of February 7 seemed to end all hope of aid. He wrote: "You have not a dollar of endowment, and yet you say that your most vital need is a hall for music and art, with organ, etc. It seems to us that your needs are more in the nature of 'frills' than anything else, and altogether is not a case in line with Mr. Carnegie's work."⁷⁴

Doctor Harker wrote again, but received no answer. Then he wrote Doctor W. F. Anderson, secretary of the Methodist Board of Education, who advised him to come to New York and seek a personal interview with Mr. Bertram. In New York he met President Chamberlain of McKendree College, who had been cooling his heels for some months in the anteroom, unable to get past "the snip of a young fellow" who guarded Mr. Bertram's door. Doctor Harker sent Mr. Bertram a telegram that he would call the next day, got past the "snip of a young fellow" with the explanation that he had an engagement with Mr. Bertram, and secured the promise of \$25,000 on condition that the College raise \$75,000, half of the total to be used for endowment, the rest for a building. The story of his conversation with Mr. Bertram he told in considerable detail and with great satisfaction in his *Eventide Memories*.

Back at home, the College celebrated his success and described the rejoicing in the *Greetings* as "A Day to Be Remembered."⁷⁵ Disappointed over the delay of a gymnasium, the students rallied loyally, however, to the new plan; Miss Holmwood "accepted it gracefully" even though

she had worked so hard for the other project, and everybody got a holiday. Even Mr. Wadsworth, "who had always refused to speak in public, was carried away by his enthusiasm and addressed the crowd." The gymnasium plans were burned in a campus bonfire and a speech after the fashion of Mark Antony's was pronounced over their decease. The following year the students watched the progress of the campaign with growing interest. In a *Greetings* story of November 1906, "Wanted—1,000 Friends," one wrote: "A great deal of interest is being taken in the chart that hangs in Doctor Harker's office. It is the register of the 1,000 friends who are to be found who will make the generous gift of Mr. Carnegie possible. This chart is marked off into spaces, each one representing a friend who has subscribed \$10 or more. There are now 260 spaces marked off, . . . and there is always a noticeable increase after one of Doctor Harker's trips."⁷⁶ In the years that followed and the campaigns they brought, Doctor Harker's trips, his reappearance in chapel with a special smile, his charts and little piece of black crayon were familiar recurring items in the campus scene.

During the spring of 1907 the students were busy discovering devices for raising money. "That money raising is now a fad as well as a necessity cannot be doubted," the *Greetings* editor declared.⁷⁷ All classes had their projects. The senior "preps" swept floors; others ironed shirtwaists; some sold candy; the college seniors contributed their class gift to the endowment, and the literary societies gave plays. The faculty presented *Cranford*. "And our ladies of the faculty! Weren't they dear Cranfords!" an annalist declared later. The juniors donned hats and gloves (sun-tan was not fashionable, and the girls took parasols even on picnics) and kept the campus the last six weeks of school. Passers-by observed the pastoral scene in which "a group of Maud Mullers may be seen every day busy with lawnmowers, rakes, and brooms."⁷⁸ To the participants this project was not so idyllic. They declared that their experience

with dull machines would be remembered "longer than any other experience in college life."⁷⁹

Alumnae interest, which seems to have lagged after 1897 in spite of Doctor Harker's appeals, was revived by this campaign. As long as the *Greetings* was an alumnae publication, they had enjoyed it for the news of old friends it brought. Annie Hobbs Woodcock called it her carrier-dove. "You savor of the tender grace of a day that is dead," she declared. But this publication had already passed to the students, and their interests crowded out alumnae news. In 1901, Mary Dickson, president of the Alumnae Association, had proposed the establishment of a Students' Aid Association to endow a \$1,000 scholarship. In 1902, such a society was formed, but by 1905 it had raised only \$73.⁸⁰ In the spring of 1907, however, the local alumnae, who furnished most of the officers and active members of the Association, held a series of meetings to discuss plans for the sixtieth anniversary in June. In March and April they published the *Jubilee Greetings*. Out of these meetings came the idea of the memorial scholarships in honor of former presidents. It all began in a February meeting with a proposal to endow a \$1,000 scholarship in memory of Doctor Adams. By the May reunion the idea had grown to a \$1,000 scholarship each for Presidents Jaquess, Adams, DeMotte, Short, and Harker.⁸¹ These were later increased to \$5,000, and endowments of \$1,000 each raised for Presidents Andrus and McCoy, along with \$40,000 professorships for Presidents Short and Harker. Thus, out of this small beginning in 1907, a sum of \$107,000 was raised by 1926, a notable group achievement. In passing, one might note another feature of this campaign, a curious, but somewhat cautious, return to the perpetual scholarship idea. In May 1906, "after considerable discussion," it was resolved "that the trustees offer to not more than ten donors of \$5,000 each, a scholarship covering board and literary tuition for one student perpetually."⁸² No one, it appears, purchased such a scholarship. The funds collected by the Students' Aid Association

were combined with the Jaquess scholarship, and that organization was dissolved.

In a special meeting of the Board soon after Doctor Harker secured the Carnegie offer, the trustees approved his plans to erect the Music Hall instead of the gymnasium and to begin it at once. By January 1907, it was completed. At the beginning of May 1907, there remained \$20,000 out of the \$75,000 to be raised by June 1 in order to secure the Carnegie gift (even though they apparently counted the questionable mining stock as \$5,000). Doctor Harker decided to go to New York and Chicago—"to see what I could find," he said. On this trip he "discovered" Mr. Welch.⁸³

Doctor Harker related this unique event as follows. Through delay of trains he reached Buffalo too late at night to get a train into New York. Instead of taking an early morning train, which would reach New York too late for business, he decided to remain in Buffalo and "look for friends." While waiting at the Union Station to secure a Pullman reservation, he stood behind a man who purchased a ticket to Westfield. The name attracted him; he found that he could make a trip there and back to Buffalo by noon in time to see friends. In a barber shop at Westfield he learned that this was the home of Doctor Welch. President Harker visited him, found him friendly, and thus began a remarkable association. Doctor Welch admitted that he was just then looking for a place to use a few thousand dollars, and promised to send \$5,000 before June 1. Later he gave the organ for Music Hall and gifts to the amount of \$65,000, and, as a member of the Board of Trustees, took a sincere interest in the welfare of the College. His friendship brought great personal gratification to Doctor Harker.

Notable progress had been made during the year 1906-07, which Doctor Harker reported to the trustees in May. Six things he emphasized: the establishment of a Home Economics Department; the advancement of the curriculum to a four-year college course; a new building; the beginnings of an endowment; the bishops' meeting at the College; and

the sixtieth anniversary, which had revived the interest of the alumnae. One other incident in the history of the Carnegie gift occurred in the fall of 1907—the “reception” of the check. Doctor Harker made it the occasion for a chapel demonstration, at which he announced that he would read “a short letter from a friend”: “Pay to the order of Joseph R. Harker or bearer the sum of \$25,000. Andrew Carnegie.” The *Greetings* editor declared: “We were very glad and very thankful, and it did not end in smiles. There was some noise.”⁸⁴

From 1907 to 1912 there were no special campaigns for funds. Certain facts in the history of these years are related to the later financial history, however, and should be noted here. In April 1908, Doctor Harker reported that the College was entirely free from indebtedness of any kind and had an endowment of \$50,000.⁸⁵ In June, however, he pressed the need of a new building for residence and classrooms, and in January 1909, the Board of Trustees approved its construction and authorized the borrowing of \$40,000 for this purpose.⁸⁶ This building, Harker Hall, completed in the fall of 1909, cost about \$70,000, but was partly financed from the surplus. When the trustees the following year assumed full responsibility for the school and bought the furniture from Doctor Harker, the College was left with a debt of \$68,000.

Other problems soon had to be faced. In 1908, the school had secured recognition from the Methodist Senate as a standard four-year college and in 1909 from the North Central Association of Colleges. The standardizing agencies began, however, to raise their requirements. In 1910, Doctor Harker announced to the trustees that the University Senate would require \$100,000 endowment by 1913 and \$200,000 by 1916.⁸⁷ He summarized very well later on the past advantages and future difficulties of the College with respect to such academic standards:

It had been to our advantage that we were among the first to sense the coming increasing demand for the college education of women. We had also been especially fortunate to secure standard college recognition

before endowment had been made one of the requirements. So far our advance had been almost wholly in grounds, buildings, and equipment, things which attract attention, and which are much more easy to secure than the less visible but more fundamental need of endowment. In permanent stability a college may aptly be compared to an iceberg, which requires seven-eighths of its bulk underneath the water or it topples over. But I had learned that I could find ten persons to give to what they could see to one who would give to endowment.⁸⁸

Certain other difficulties in the way of getting an endowment he analyzed clearly, and set about removing one of them at least—the fact that he, as president, enjoyed one-third the income of the College. The change to a strict salary basis has been discussed above. This change was widely publicized and fully explained. In reports to the Annual Conference detailed financial statements began to appear. It helped to clear the way for the Forward Educational Movement initiated in 1911. In these years after 1907, Doctor Harker longed for some friend to offer a conditional gift that would operate as an incentive. Mrs. Buck had just offered \$200,000 to Illinois Wesleyan if it could raise twice that amount, but no such friend appeared to help the Woman's College. Thus he had to press the point that the College would lose its status if the endowment was not raised. Another thing he did to crystallize filial piety and encourage memorial donations: he established Founders' Day and initiated an Endowment Foundation.⁸⁹ In May 1909, he suggested to the Board of Trustees the organization of an Endowment Foundation. One could become a member by donating \$1,000; for each additional \$1,000 he might name another. The Board of Trustees would appoint from the Endowment Founders an advisory committee. This group in turn would organize by electing a president and secretary and drawing up by-laws, and would assist the Board in the search for further endowments. The Board approved the plan, and Doctor Harker publicized it through the *Greetings* as a sort of "Legion of Honor," by which one could be admitted to the select company of Peter Akers or Peter Cartwright or that of the "second founders of 1862." This Foundation never seems to have existed other than as

a list of names, and the term itself was soon dropped. Founders' Day, however, has continued to the present, and to Doctor Harker belongs the credit for its initiation. At the same time that he proposed the Foundation, he suggested that the second Thursday in October be observed as Founders' Day, commemorating the first meeting of the Board of Trustees, October 10, 1846. The first Founders' Day was delayed and took place on November 5, 1909.⁹⁰ Doctor Harker used the occasion to advertise the Endowment Foundation and insisted that such friends (its potential members) were living, that "like America in the fifteenth century they were only waiting to be discovered." The main address on this day was given by Doctor DeMotte, who died the next year. His subject was "Some Things in the Past and a Parable for the Future," and he, too, spoke on the need for endowment. Incidentally, he provided Doctor Harker the parable or figure of speech about the iceberg that he and conference visitors used so effectively on later occasions.⁹¹ In 1910, Hiram Buck Prentice spoke on "Our Homage to the Past." Bishop McDowell, Richard Yates, Senator Sherman, and William Jennings Bryan were among the Founders' Day speakers in the years that followed.⁹² In 1917, Bryan spoke on "Man's Relation to his Government, to Society, and to God."

In the meantime, the alumnae were slowly building up their scholarship fund, a work that owed much to Mrs. Jennie Kinman Ward, the secretary of this fund, and to Mrs. Belle Short Lambert, general secretary of the Alumnae Association and also field secretary for the College for some years.⁹³ In turning through the minutes of the Board of Trustees, of which the latter was a member for more than two decades, one discovers how frequently she was the first to speak in support of any advancement proposed or to suggest resolutions of appreciation of Doctor Harker's work. Other alumnae to whom Doctor Harker paid especial tribute for service in these years were Mrs. Lillian Woods Osborne, Mrs. Marietta Mathers Rowe, and Mrs. Alice Don Carlos Vogel.⁹⁴ As general secretary, Mrs. Lambert had encour-

aged the organization of local alumnae clubs. In 1910, she reported local organizations in Danville, Decatur, and Springfield.⁹⁵ Soon clubs appeared in St. Louis, Kansas City, Chicago, Champaign, and Los Angeles. Many of the alumnae were alert to the changes in women's colleges and the need for endowments. They were interested in the Woman's Collegiate Association (forerunner of the American Association of University Women) to which they, as earlier graduates, were not eligible, but they wished their granddaughters to be members. Mrs. Minerva Masters Vincent, '55, wrote: "Our college must not fail in this endeavor. As a college woman among collegiate alumnae I am always embarrassed and chagrined that I cannot belong to that organization."⁹⁶

One fact might be noted in passing that handicapped the College in securing aid from alumnae. It could not be claimed as unique; every such institution might make a similar report. The College from the beginning had emphasized *service* as an ideal. Many alumnae were teachers, social service workers, missionaries, and as such had found demands at their doors for any donations they could give. For example, Mrs. Amanda Harnsberger Hanbac, '74, wrote from San Cristóbal, Cuba:

We rejoice in the prosperity of the school. It has been brought about by intelligent Christian leaders. Doctor DeMotte, Doctor Short, and Doctor Harker are reaping the harvest of years of patient sowing . . . Only eternity can reveal the extent of their influence on the nations of the earth for their pupils are engaged in evangelistic, missionary, and medical work in many lands. I hope to contribute to the scholarship fund for Doctor Short and Doctor Jaquess, both of whom I cherish among my choicest friends, but just now Cuba in her poverty and suffering claims all we have to give.⁹⁷

Miss Kate Blackburn wrote from Bulgaria of her regret that she could not help: her adopted country was already involved in the Balkan wars, which terminated in World War I.⁹⁸ Such instances could be multiplied, both at home and abroad. Some were pastors' wives trying to lift debts on their churches, or college professors' wives whose husbands had to contribute to the endowment of the schools they

served. Such letters as the above were gratifying as proof of the service the College had given, but discouraging in the face of existing emergencies. In spite of difficulties, however, the alumnae were to make a large contribution in the next great endowment effort, the campaign of 1912-1913. Doubtless Mrs. Lambert reached many both within and without the group whom Doctor Harker could not have influenced. Her contributions to the College through her gracious personality and as a bridge between the generations, between the past and the future, cannot be exactly measured, but they must have been large.

In 1911, there was launched a general campaign for funds for Methodist educational institutions in the Illinois Conference and the Central Illinois Conference known as the Forward Educational Movement. This campaign was the most serious effort yet put forward by the Church in this area for its schools; and, as its executive secretary, Doctor J. C. Nate, declared, it indicated some recognition of the fact that "the modern conditions of efficiency among all schools meant that either we must build up the institutions of our Conference or give them up."⁹⁹ Doctor Harker insisted that "these years marked a turning period in the educational history of the Illinois Conference."¹⁰⁰ At any rate, the Forward Educational Movement was the most ambitious program of financial expansion the Woman's College had yet attempted even though its apportionment, \$280,000, was much less than that allotted Illinois Wesleyan (\$400,000, a sum increased to more than \$900,000 by special gifts). The history of this movement compiled by its conference secretary is found in the *Minutes of the Illinois Conference*, 1911-16. To quote Doctor Harker's summary, its program provided:

1. That a great centralized Forward Movement be entered upon to secure for all the educational institutions of the two Conferences at least \$1,250,000 in the five-year period ending 1916.
2. That the fund be raised by two methods: (a) A conference educational fund to be secured each year by collections in each church, including all gifts of less than \$100, amounting if possible to a goal of one dollar per member. This fund was to be paid to a treasurer

in each Conference, and by him distributed among the institutions on an agreed ratio. The expenses of the movement were to be met by each institution contributing in the ratio of its benefit; (b) by each institution putting on a campaign of its own to solicit gifts of \$100 or more; but planning its campaign so as to assist each other and cooperate in every way possible.¹⁰¹

The conference collections might be used for "sustentation" to make up deficiencies or deficits due to lack of endowments; the returns from the separate campaign were to be used for debts, buildings, and endowments. Since 1893, the Illinois Woman's College had received \$10,331 as the total of its share of the annual conference educational collection, but as a result of this special effort it received \$17,396 from 1912 to 1916.¹⁰²

These sums could be credited to conference efforts. To what extent the larger sum realized from its own campaign was the result of the influence or work of the Church it would be difficult to determine. Jacksonville contributed about a third in the 1912 campaign, a contribution in which Methodist interest was perhaps less than civic, and many other gifts were doubtless independent of any church influence. These facts were pointed out by the conference secretary in an effort to encourage a more general Methodist support.¹⁰³ The conference visitors to the Illinois Woman's College in their annual report of 1913 emphasized its Methodist connections and the opportunity the Church possessed to make it one of the greatest women's colleges in the United States through the fact that the Methodists were the strongest Protestant group in the extensive Mississippi Valley and possessed adequate wealth to maintain a great school.¹⁰⁴ But, in a supplementary private report to the trustees, these same conference visitors placed the main emphasis on building up the support of Jacksonville rather than that of the Church. They urged the trustees to "awaken Jacksonville to the fact that the greatest possibility of the city lies in this particular school; that the city can gain more fame as the seat of this place of learning than through factories secured . . .; that the atmosphere of the city is peculiarly that of the institution city and it can per-

manently stamp that upon itself through this institution's possible growth, so that whatever else the city may later acquire may be permeated and uplifted by this same atmosphere to the advantage of both school and shop. . . ."¹⁰⁵

The campaign of the Woman's College was divided into two periods: from the spring of 1912 to June 1, 1913 with \$180,000 as the goal; from September 1915 to January 1, 1916 with \$100,000 as the objective. Doctor Harker set up his chart with 180 squares in Chapel and the process of crossing them out began. By commencement 1913, \$50,000 had been raised and a telegram from Doctor Welch raised it to \$55,000. In the fall of 1913, Doctor J. W. Hancher, counselor of the Methodist Board of Education, came out to conduct the campaign in Jacksonville, for which a goal of \$60,000 had been set. The day before Thanksgiving, Julius Strawn offered \$10,000 if the rest of the city would give \$50,000. This gift was a great boost. The college girls serenaded Mr. Strawn and sang their new "Endowment Song."¹⁰⁶ After the holidays the students made their contribution of \$6,750. The Young Women's Christian Association gave \$1,000, the Belles Lettres and Phi Nu Societies, \$500 each, and the various college and academy classes contributed. The Indiana Club gave \$50 and the Minnesota Club, \$25.¹⁰⁷ During the commencement the first goal was reached and passed by more than \$2,000.

Just at the close of the first campaign, Mr. W. A. Rankin, of Tarkio, Missouri, offered \$10,000 toward the second campaign if the College would raise the other \$90,000 by January 1, 1916, and Doctor Welch promised \$5,000. The active campaign was not to begin, however, until the fall of 1915. Doctor Harker had agreed to accept a greatly needed vacation in the summer of 1913, which he spent in England with a week on the continent. By the fall of 1915 about 90 per cent of the pledges made in the first campaign had been collected and the debts on the College paid. The second campaign was briefer and more intensive, and Doctor Harker used a thermometer instead of a chart. Doctor Han-

cher came again to help and Bishop W. F. McDowell, president of the Board of Education, to add inspiration. Only by great effort in the last days was the goal finally reached by January 1, 1916.

"It was especially difficult," Doctor Harker declared, "to get people to understand what right the college standardizing agencies had to make these recurring arbitrary requirements."¹⁰⁸ As a matter of fact, both the Conference and the city had taken the College for granted as a "business" that could support itself. Only slowly could its public become accustomed to the idea that educational institutions in the twentieth century must spend far beyond their income to maintain adequate standards of instruction. The wisdom of the standardizing agencies in demanding larger endowments is evidenced by the fact that from 1916 the College had an increasing annual deficit in spite of all possible economies.¹⁰⁹ Doctor Harker and the trustees only slowly became accustomed to the idea that a deficit was to be expected as a normal rather than an extraordinary condition and should be regarded as something that could not be adequately handled by taking up a collection to pay it. Since 1893, Doctor Harker had proudly reported his surplus each year. But the labor market and the salary scale were so radically changed in World War I that even the most faithful employees could not be expected to remain without more adequate compensation. Other costs also increased more rapidly than the College would or could increase its charges, although there were several advances in board and tuition. This all required no less than a revolution in financial policies. Doctor Harker realized now that the endowment of about \$240,000 was a mere beginning.¹¹⁰ He began at once to establish new goals to be reached by 1921, the Diamond Jubilee—an endowment of \$500,000 and properties to the same amount. In 1916, the total endowment and property assets were about \$670,000.¹¹¹ Before 1921, Doctor Harker had enlarged his million-dollar goal.

From 1916 to 1921 there was no major campaign for

funds. Doctor Harker's persistent search for "friends" continued, however. For years he had urged people of substance to leave gifts by Will or preferably before death on an annuity basis, and a small accumulation of such gifts had already been made. He declared in his annual report in 1903, published in the *Greetings*, that he believed "exemption from death of the trustees and friends for the past ten years has been providential, and our Father is letting us all live until we get interested enough to make our wills in favor of the College or change them if they have already been made without such provision. . . . And, if any friends have so made their wills, how it would cheer the heart of the president to have a little inkling of it in strict confidence!"¹¹²

The income from the existing endowment was restricted to the degree that it consisted of scholarship funds and gifts on which annuities were to be paid. The alumnae scholarships alone in 1916 had reached the sum of \$24,218.37, more than ten per cent of the endowment.¹¹³ And there were other scholarship funds of about \$15,000. In 1918, the annuities in force and bearing interest from five to eight per cent amounted to \$37,400.¹¹⁴ Gifts by Will delayed the income from the endowment. The College borrowed endowment funds in 1917 to build the gymnasium. This debt, about \$30,000, was paid back in 1921 out of certain undesignated gifts secured in the next endowment campaign.¹¹⁵ Much of the endowment fund was also borrowed to buy up properties, only a part of which were productive. And there were the normal, perhaps more than normal, losses through unfortunate investments. The endowment expense account in some years was much larger than the revenues from it.

A few facts about the internal history of the College might be noted before advancing to the next stage of financial history. These years, 1916-1921, were significant in academic evolution and in social changes accelerated by World War I. The academy course was discontinued, and the college departments were strengthened and expanded as

far as funds made this possible. Recognition was secured from the American Association of Colleges in 1920 and the graduates were admitted to membership in the American Association of University Women in 1921. As mentioned above, the gymnasium was constructed in 1917, the Blackstocks donating the entire cost of the swimming pool. In 1918, the College celebrated with considerable demonstrations the twenty-fifth anniversary of Doctor Harker's acceptance of the presidency; and, in 1921, the seventy-fifth anniversary of the foundation of the College. The latter was observed in the fall with Conference in session in Jacksonville. A historical pageant, "The Torch Bearer," planned and directed by John Kearns, of Jacksonville, a former member of the faculty of the College of Music, was presented.

Since 1911, Doctor Harker had been trying to secure a conditional grant from the General Education Board of the Rockefeller Foundation, but his continuous requests had been rejected.¹¹⁶ He finally discovered, he declared in his memoirs, that the chief difficulty lay in the doubt of these leaders that a permanent and worthwhile woman's college could be built in Jacksonville.¹¹⁷ Although leaders in the Methodist Board of Education had supported his requests, some of them shared the doubts of the General Education Board and had suggested that the Woman's College be combined with Northwestern at Evanston. Doctor Harker insisted that the Methodist Board appoint a committee to come to Jacksonville to make a survey. Such a committee came in 1922. It found that the College filled a real need and did not recommend a change.¹¹⁸ Before this committee made its survey, however, the General Education Board had agreed in 1920 to make a grant of \$133,333 if the College would raise twice that amount, the income from the whole to be used for teachers' salaries; and it offered an annual grant of \$7,500 and \$6,000 respectively for the two years following. This offer to the Women's College was an item in a distribution of \$50,000,000 to American colleges at that time by the General Education Board. Other Illinois colleges shared in

this grant. In the final agreement between this Board and the College, the date June 30, 1923 was set for the termination of the campaign, September 30, 1926, for the payment of the pledges.¹¹⁹ The Board of Trustees, accepting the offer, resolved to seek approval of its campaign from the Conference meeting in September, "said campaign to be completed if possible by the time of the seventy-fifth anniversary (1921)." The Board added the following resolution with respect to this financial program: "That the above campaign be regarded as only the first unit toward meeting the need of the College for standard equipment and endowment as set by the Conference Educational Commission of 1919, namely a total endowment of \$1,250,000 and a total plant and equipment of \$750,000 and that plans should be authorized and made and approved to secure these larger requirements as soon as practicable."¹²⁰ A suggested removal of Illinois Wesleyan to Springfield had led to the appointment of the commission referred to above, which included representatives from the Methodist schools in the Illinois, Central Illinois, and Southern Illinois Conferences to discuss the interests of the various schools which would be affected by such a removal.¹²¹ As it turned out, the Illinois Wesleyan remained in Bloomington.

With reference to the request of the Board of Trustees, the minutes of the Illinois Conference in 1920 contain only the following statement:

Resolved, That the Illinois Conference respectfully call the attention of the Jacksonville community to the needs of the Woman's College, in view of the proposition of the General Education Board, and the necessity of doing for the College as other communities have done for their institutions, and suggest that they indicate their thought and plan in the premises as has been their custom at such times, as a matter of encouragement to the Conference at large.

Resolved, That we request Superintendent E. L. Pletcher of the Jacksonville District and Counsellor J. W. Hancher of the Board of Education to represent us in any possible negotiations with the Jacksonville community.¹²²

At this session of Conference, Doctor Merle N. English, later a trustee of the Woman's College, made an address, "Looking Forward—The Illinois Annual Conference," that

stirred the Conference to launch a ten-year program of advancement. Paying tribute to the founders of Illinois Methodism as the builders of Illinois, he declared: "It is the conviction of many that the time has come for the great Illinois Conference to lay out a program which will be in keeping with the needs of the day and the resources in men and money and strategy of a great church. . . . We are nearing the hundredth anniversary of the Conference. . . . We wish that in the next decade we might consecrate ourselves to a new ambassadorship. . . ." Among these great needs of the new day was education. "The Church never had a greater mission in the field of education than now," he declared. "In the Illinois Wesleyan, the Illinois Woman's College, and the Wesley Foundation we have the means of making a contribution for the enrichment of the world second to no other conference in Methodism. . . . The total needs of these institutions will run into millions. This Conference has the millions and must not close without making plans adequate to the needs of her institutions."¹²³ His statements remind one of the pronouncements of W. D. R. Trotter on the educational opportunities and responsibilities of Illinois Methodism in 1854.

It will be recalled that these years were the flush times, the postwar boom that preceded the Great Depression. Colleges and universities were expanding phenomenally in material and educational facilities. Before the session closed, plans were initiated to formulate such a program as English suggested.¹²⁴ In the conference minutes of 1921 there appeared in elaborate outline the ten-year program. With respect to education, it proposed a joint campaign with the Central Illinois Conference to raise \$5,000,000 for schools, \$1,000,000 of this to go to the Woman's College.¹²⁵ As a part of this same campaign, \$500,000 was to be raised for retired ministers. Doctor J. W. Hancher was brought in again to assist in the campaign. By 1922, this movement was fully organized and had come to be called the "Bi-Conference Movement." Before Conference met in September

1922, the business outlook of the farming area, depressed long before the Wall Street crash, had led to a modification of the program. "Without invalidating the askings approved at the Conference of 1921, we recommend that the plan of campaign be modified because of current conditions," the committee reported. It recommended as a present objective, \$1,250,000; of this, \$250,000 was apportioned to the Woman's College.¹²⁸

In the meantime, Doctor Harker and the Board of Trustees had already begun the search for funds to meet the conditions of the General Education Board, and by the fall of 1922 pledges of \$150,000 had been secured. Under the Bi-Conference Campaign the amount required to secure the grant of the General Education Board was completed. Jacksonville gave more than \$60,000; the faculty and students at the College more than \$20,000. Student devices for raising money were ingenious as always; some of them reflected the changing social customs. A student "hop" was given (manless, it is true), which would have been prohibited a year or so earlier. Movies had appeared, and "Uncle" Tom Buckthorpe gave the girls half the proceeds of one. They sold candy outside the theatres, standing in the snow. One girl thus realized a childhood ambition to be a "barker." The sophomores sold a cookbook, *College Crumbs*, which contained recipes of the famous cinnamon rolls and other favorite college dishes. On the train home at Christmas time some girls "warbled for endowment," giving a concert through the cars, ending with "By Stately Elms Surrounded." The *Greetings* in January reported that they "lifted" \$26.

The organization and activity of the alumnae made definite progress during this campaign. A field secretary was again employed, and Miriam McOmber, '22, was chosen for this office. Esther Davis, local secretary, and Genevieve Mount assembled a new and more complete register of alumnae and former students. *The Alumnae News and Record* was begun in August 1922. In June 1922, candle lighting

was first observed, a beautiful custom since followed on alumnae day of the commencement season and on Founders' Day. More local clubs appeared, including a Jacksonville Club. Gifts from these local clubs and the general organization were considerable, aside from individual gifts. The Chicago Club gave \$2,000, the Springfield Club, \$1,000, the Association itself, \$2,000.¹²⁷ By December 1926, the alumnae had completed their fund of \$107,000 for memorial scholarships and professorships.

Through other subscriptions that came after July 1, 1923, the final total of pledges in the campaign reached \$467,794, including the gift from the Board.¹²⁸ This gift had been increased to \$157,833 by several annual grants. According to statements of the executive committee of the Board of Trustees this campaign had been costly. A report in November 1923 gave the expenditure thus far as \$17,000; a later statement brought the payments up to April 1924 to more than \$30,000.¹²⁹ This sum represented merely the College's share of the conference effort, not the cost of its own efforts. There were complications in adjusting claims. "Bi-Conference is a thorn in the flesh," one member declared.¹³⁰ Certainly a separate campaign would have had advantages. Over and above any such minor difficulties, it was recognized that the returns from this campaign did not provide for present needs to the extent that the totals suggested. The Committee on Education itself declared "that present financial conditions made it necessary to write a great deal of long-time paper, such as annuities and estate notes, which furnish no immediate relief for our institutions in the form of available funds for maintenance."¹³¹ And it went on to declare with regard to the future that, although no further conference-wide campaign was possible at the time, the work should not end. "The results of the past year and a survey of the expanding and imperative needs of our educational program are but proof of the wisdom of the larger goal set by the Conference in 1921," it insisted. The report to the Conference from the Woman's College in 1923 stated:

The greatest problem before the Illinois Woman's College today is that of adequate endowment and current support. The Bi-Conference campaign will help, but even when this is all collected, the College has barely enough to meet present standards for the present enrollment. No additional growth of any consequence is possible without additional endowment.¹³²

The outlook in October 1924 was still more discouraging, as financial conditions in the Corn Belt became worse. The following facts reported in the executive committee of the Board of Trustees are significant: a loss of ten per cent in enrollment and, in spite of the increased endowment, an anticipated deficit of \$22,000, the latter due in part to the fact that there would be no annual grant from the General Education Board and less from the Methodist Board (both the conference collection and the Board of Education grants had furnished several thousand dollars a year for some years).¹³³ Already some of the investments were being written off the books as non-collectible.¹³⁴ To his successor Doctor Harker left a current debt of \$50,000. In his last address to the Board of Trustees in June 1925, he pointed to the fact that the assets of the College had been increased from about \$75,000 to \$1,300,000 during his administration. But there were heavy and increasing liabilities. The pace in collegiate development was making it very difficult for the College to maintain its rating. Along with problems of inadequate endowment there was pressing demand for new grounds, buildings, and equipment as well as for an increase in teachers' salaries. These problems his successor had to face on the eve of the Great Depression.

PHYSICAL EXPANSION FROM 1893 TO 1925

When William Rutledge and several other members of the first Board of Trustees bought five acres of land south of East State Street in 1846 for a college site ("It was producing a good crop of corn, and ought to produce a good crop of young ladies," Rutledge observed whimsically), they were convinced no doubt that these acres were adequate for all the needs of the College. Indeed, there was room for an orchard and a pasture as well as for a campus. In 1872,

the College, in straightened circumstances, leased the pasture land south of the present College Avenue for ninety-nine years. On it, near where Ann Rutledge Hall stands, George Rutledge lived for a time after he sold his home to help pay his contribution to the college debt. In the later history of the College, one of the chief problems has been to secure space, not only the lost acres but many more—space sufficient for campus, buildings, playing fields, and social elbow-room with respect to the encroaching business districts. Such a development is difficult and costly after a city, even a small one, has surrounded a school. On the other hand, lands and houses that have been occupied may bring with them an accumulated history and tradition that enhance their social and sentimental values.

The first effort of the new administration was to secure the lots east and west of Main Building—the Lurton and the Self (formerly Abner Yates) property. Doctor Adams had coveted these lots for his college. His conception of the real college included “ample and magnificent buildings, grounds widespread and ornamental,” and he looked to the day “when our good neighbors, Yates on the east and Lurton on the west” should donate these lands.¹⁸⁵ One is recurrently reminded of the reach of Doctor Adams’ mind into the future, a foresight not fully appreciated, perhaps, because of the poetic, rather than logical or practical, form in which he often put his recommendations. From 1894 to 1900, the minutes of the executive committee of the Board of Trustees are filled with reports of the negotiations for the Lurton property between Main Building and Clay Avenue. Every issue of the *Greetings* carried an appeal for money to buy this land. “Think of Illinois Female College as a lion couchant, pawing in the tulip beds of the old Lurton place,” the editor wrote.¹⁸⁶ It was finally secured for \$11,000 in 1900. Here Eppie had been maid to the Lurton children, Willie and Joanna, for she had to look after them, as well as their grandparents. Here Joanna had played to please her father, trustee Lurton, instead of the German professor,

Mr. Strachauer, who tried to teach her music scientifically. When the College finally secured the lots, the "For Sale" sign was dug out with procession and ceremony. Curious passers-by thought the president, faculty, and students were burying some pet.¹³⁷

On the Self property to the east the Catholic Church had had an option, but had let it expire.¹³⁸ Discovering in 1902 that it was for sale, Doctor Harker purchased it at once without waiting for the money, \$5,600, later paid out of the trustees' surplus.¹³⁹ When Music Hall arose here a little later, adjoining the Catholic college and shutting out its west view, the presiding elder of the Jacksonville District observed facetiously: "Whether this indicates a growing fraternity between Roman Catholicism and Methodism, or is interposed as a barrier to the further progress of Catholicism, I submit as an interesting question."¹⁴⁰ Only slowly did the administration find opportunity to buy back the lost patrimony south of College Avenue. In 1908, the Campbell house, apparently the first purchase, was secured; in 1913, two other lots and houses were bought.¹⁴¹ These were repaired and rented. It was left to the next administration to regain much of this beautiful plot, site of Ann Rutledge and the hockey field. Several properties were secured across East State to the north, and to the west the former home of Doctor G. V. Black was bought.

Was it perhaps the frontiersman's love of the axe that set a new president to cutting down trees and trimming shrubs as soon as he crossed the threshold, or maybe a characteristic manner of asserting proprietorship? Both Doctor DeMotte and Doctor Harker wrote with emphasis of the need of letting in more light and air as if a forest had grown up.¹⁴² Perhaps Doctor Adams had lived in the "pleasant shade" too much, and Doctor Short's girls had celebrated too many "Tree Days." After the initial clearing, however, these other presidents began planting again. In 1907, the Athletic Association bought and planted the hedge of spiraea to replace the old fence, beautify the campus,

and "furnish flowers for commencement."¹⁴³ It remained for the next administration to cut down! In 1914, the seniors held what they called the "first class tree-planting," ignorant of the many tree-plantings of the 1870s and 1880s. Doctor Harker did not approve of the apple; Mr. Frank Heintz, the florist, discouraged any exotic trees; hence, they decided to plant another elm, "which is the historical tree of Jacksonville," they said, and of the College "by stately elms surrounded."¹⁴⁴ Other arbor days succeeded, until Joyce Kilmer's poem could be made a part of the ceremonial.¹⁴⁵ Flowers had long been grown on the back campus—lilacs, roses, and others—and more were planted; but most of this area had to be used as a playground for tennis and croquet and later for hockey. There were also swings and hammocks. And it is interesting to note that the campus continued for many years to be a "fine lawn." The small court between the wings was a favorite spot for bonfires and marshmallow toasts. To the east, around the power house, there were some unlovely spots, later redeemed. Girls then, as now, named their corridors—and those on the eastern exposure changed theirs from "Tin Can Alley" to "Paradise Regained," when their outlook was improved.

During the first six years of Doctor Harker's administration there was no addition to the buildings. Painting and papering and refurnishing went on each summer as far as the small gifts of students, alumnae, and trustees, plus the savings from the income, would permit. One improvement of the first summer Doctor Harker advertised for some years in the catalogues and other notices as a major reform: a skylight in the central hall. Although the enrollment of boarding students grew slowly in these years, the College soon was crowded, since Main also contained the College of Music. Hence, the old building began "stretching her wings." In the spring of 1899 the Board of Trustees agreed to borrow \$10,000 to make an addition. This East Annex built in the following summer provided a larger Chapel. The stage and the stained glass window in the east end,

pride of an earlier day, were removed, and the old seats were replaced with opera chairs. Connected by folding doors with several classrooms added in the next annex, the seating capacity of the Chapel was considerably enlarged. The new addition contained a gymnasium and laboratories in the basement and more than twenty dormitory rooms on the floors above.¹⁴⁶ An east entrance was opened to Main in this annex. In 1900, a similar addition was made to the west at a slightly smaller cost. It provided a larger dining room, some further dormitory space, and several practice halls.

For several years before the College purchased the Lurton property, it had the use of the old Lurton home. The Art Department and the two literary societies found residence there. When the College bought this property in 1900, it was renamed the Fine Arts Building. The societies, shifted from pillar to post since their original homes burned in the fire of 1861, were very proud of their new quarters and set about furnishing them.¹⁴⁷ From each of the societies Doctor Harker secured a subscription of \$500 for the west front addition to Main in 1902.¹⁴⁸ The societies did not always agree with Doctor Harker and were more assertive of their views (the prerogative of age perhaps) than other organizations. Their minutes make interesting reading, and their debate subjects suggest lively discussions. When annoyed with Doctor Harker, they might delay their payments or refuse contributions.¹⁴⁹ School life was enlivened further by their devices for raising their pledges. The Belles Lettres gave *A Bachelor's Romance*, announcing that it had been "made famous by Sol Smith Russell and that fact is sufficient to guarantee its real merit."¹⁵⁰ Miss Frances Hook, an old Belles Lettres and owner of the trolley lines, brought out a party of forty to attend the play. This third addition to Main was an extension on the west front, which brought the old wing out to the line of the Main Building. The top of the principal tower was removed. This extension provided new homes for the art studio and the societies, and more office, dormitory, laboratory, and music space, all at a cost

of about \$35,000.¹⁵¹ Electric lights were introduced into this wing and gradually extended to the older parts of Main. This building now became really labyrinthine to the uninitiated. In 1916, with a gift from David Strawn (about \$10,000), a fourth addition was made on the west end to provide an enlargement and stack room for the library.¹⁵²

Even before the addition of 1902, Doctor Harker had reported that the boilers were not adequate to heat the enlarged building, and was asked to investigate the cost of securing a larger boiler. At the next meeting, he announced that it would cost \$1,000. "It seems quite probable," the secretary recorded, "that the present boiler will prove adequate to heat the building."¹⁵³ A new boiler was put in the next year, but the larger addition of 1902 made it inadequate. Hence, the next expansion was a power house erected in 1904. One can dream or have "visions" perhaps of new chapels or beautiful libraries or residence halls, but one must smile at Doctor Harker's "dream of a boiler house." Students, generally loyal, found it difficult, it seems, to become interested in this dream. The Phi Nus recorded that Doctor Harker came and talked of "his future boiler house" and asked for \$100 for it. They took no action. At the next meeting, however, they voted instead to pay \$100 on their hall pledge, still unpaid.¹⁵⁴ The money for the power house came largely from the Dever farm, it will be recalled. In it was put a laundry and an electric light plant. The water problem was another troublesome question. In the early years of his administration, Doctor Harker was concerned about the danger of epidemics through impure water and undertook to have the sewage system improved and a new well dug. The public had been alarmed by a typhoid epidemic at the Jacksonville Female Academy, and that school was adversely affected. Although the College escaped a similar epidemic, the shortage of the Jacksonville water supply caused periodic inconvenience.

In 1906, Music Hall was built. This five-story red brick building became the home of the College of Music, with the

art studio on the top floor and the Domestic Science Department on the first. It also contained an auditorium capable of seating about 600, a stage sufficient "for a chorus, piano, and pipe organ, which it is hoped will be supplied by some interested friend before very long," the *Greetings* announced.¹⁵⁵ Doctor Welch gave the \$5,000 organ in 1912. During the fall the students, disturbed by the noise of welding, rejoiced in the fact that practice halls would soon depart from Main. "Heard melodies are sweet, but those unheard are sweeter," they insisted. The dedication of Music Hall took place on January 29, 1907, with a concert by the fine arts faculty and speeches followed by open house in the studios. Miss Nellie Knopf, the art teacher, whose "aspirations had long been skyward," had arranged an exhibition on the top floor. Domestic science girls served refreshments. It was a big day and lasted until the unusual hour of eleven o'clock. The February issue of the *Greetings* was almost entirely devoted to the description of the building and the ceremonies. Not until 1911, it seems, was the daily chapel moved to the new auditorium. "It was with a feeling of both regret and pleasure that we met in Music Hall for our chapel services on the first day of school," a student declared.¹⁵⁶ The old Chapel with its many and varied associations had a special place in their affections; even the improvements made in it in 1899 had caused some regret at the loss of the old stage and windows. This room had been the center of college life from its beginning. Although its functions in the future were to be more restricted, it remained the center of the social life and soon was renamed the Social Room. To many, however, it was still the "old Chapel" for years to come.

The increase of enrollment made more classroom and dormitory space essential. Harker Hall, a five-story building, erected in 1909, answered both needs; and in addition, on the second floor, provided the literary societies their third home. Later they were moved from the front to the back of second floor Harker, and finally to their present home on the first

floor. In 1910, the Belles Lettres (and perhaps the Phi Nu, too) talked about erecting a house of their own and voted to raise \$6,000 for this purpose, but the project apparently did not go beyond the discussion stage.¹⁵⁷ On the three top floors of Harker Hall were dormitory rooms; on the two lower, classrooms and laboratories. The Domestic Science Department was moved to the first floor; the Expression Department replaced it in Music Hall. It seems there was a continuous moving day. For some months in the fall of 1906, the newly created Domestic Science Department had been homeless. Harker Hall was connected by corridors with Main, the whole a huge pile of rooms and maze of corridors. Elevator service installed in Harker led to frequent insistence through the *Greetings* on elevator etiquette and proper respect and precedence to upperclassmen.

Delay in the completion of this building, due to strikes, illustrates the relation of such an institution to the life around it and its dependence on that life. The weather in the summer of 1909 also retarded the work.¹⁵⁸ For about six weeks after the opening of school, girls were stacked three and four in a room. As a deserved recognition of Doctor Harker's "untiring, faithful, and efficient service," this building was named in his honor by act of the Board of Trustees.

The final addition to the physical plant made by Doctor Harker was the gymnasium built, as he facetiously observed, around the swimming pool donated by the Blackstocks. This building, erected at a cost of \$50,000, was dedicated on May 15, 1917. For two reasons it was fortunate that its construction was delayed no longer: World War I brought great increase in cost of materials and labor, and it enhanced the importance and the popularity of physical education for women. "At last, Illinois Woman's College has an adequate and beautiful gymnasium," the *Greetings* declared; and added, "With the gymnasium we hope will come the spirit of sport, in which our College has been so woefully

lacking."¹⁵⁹ This building contained on the basement floor a bowling alley in addition to the pool. On the main floor there was, besides the basketball court and other athletic equipment, a stage for dramatic productions. A fireplace added to its attractiveness as a social room.

From 1918 to the end of this administration there was increasing need for repairs and refurnishings and an increasing difficulty in meeting these demands because of higher costs. All that could be spared for the physical plant had to be used for replacement rather than expansion. Increasing wealth in the United States in the twentieth century, particularly in the war years, had brought higher standards of material well-being, demand for more bathrooms, better beds, more commodious wardrobes, more attractive parlors and dining rooms. Colleges had to meet these new standards. The cost of improvements and replacements in furnishings was almost prohibitive for the Woman's College in view of its small productive endowment. In this difficulty the MacMurrays came to the rescue. Much of their early giving was in the form of contributions to redecoration and refurnishing; and they gave counsel on these matters, as well as money. In 1918, Mr. MacMurray, noticing the great need of new paint, gave \$1,000 for this purpose and in the following year another \$1,000. In 1919, Mr. and Mrs. MacMurray secured for the College a donation from the Sebring Pottery Company of a complete new outfit of china. In this same year, Mrs. MacMurray was a member of a special refurnishing committee appointed by the Board of Trustees, with Mrs. Lillian King as chairman. It might be noted that the women on the Board proved their special value in all these questions of physical accommodations. This committee made a survey and reported that the dining rooms and dormitories needed many things—new hardwood floors, paint, plaster, redecoration, new beds, larger dressers, new lights, carpets for the halls, chairs, tables, and linens for the dining room.¹⁶⁰ The administration attacked these problems by degrees. In 1920, Doctor Harker reported that \$10,000

had been spent and that \$10,000 more should be spent. In 1922, he declared that new furniture for most of the residence rooms was needed, but that it was entirely impossible to buy it.¹⁶¹ Obviously, the cost of keeping a respectable college for young ladies had mounted to an alarming degree. In the meantime, the cost of instruction had gone up in proportion. It is time to turn from material foundations to the real business of the College, the education of young women.

THE STANDARD COLLEGE: EVOLUTION OF THE COURSE OF STUDY

Since 1851 the Illinois Conference Female College, later Illinois Female College, had been designated and esteemed a *college*. In the ante bellum period it had taken its place with the best women's colleges of that day. After the Civil War it had been advanced academically and an excellent Academy of Music had been established. When the new eastern schools with more advanced and more extensive curricula appeared in the later nineteenth century, the Illinois Female College did not claim equality with them, but it was still considered a college as distinct from a secondary school. That fact in itself counts for something, perhaps for much. Its outlook on life was more mature; its emphases were different, and the cultural content of its curriculum different and in some respects richer than those of the secondary school. To women educated in this school in its first half century it was somewhat disturbing that their Alma Mater had ceased to be rated as a first-class college. Mrs. Minerva Masters Vincent, for example, who had been a leader as teacher and lecturer at Chautauqua for years, was humiliated by the fact that she could not be admitted to the Woman's Collegiate Association. Life had tested the worth of her college education; her insistence that it was excellent was not mere sentimentalizing. Nevertheless, by the end of the century, the College had to face the fact that judged by the purely mechanical standards of units and credits it fell short of the modern college, although in the content of its curriculum it was still

considerably above the high school. It was necessary to go backward in order to go forward; to admit that it was not a real college; to discontinue the granting of degrees; to secure recognition as a standard *junior* college before it was ready to advance to the senior college level.

The advancement from the old seminary-type college to the modern four-year standard college was perhaps hastened by the fact that the president had had no previous association with the old type and was thus free from any preconceptions that its pattern might have formed with respect to educational ideals and practices or social discipline. He was thus free to follow whatever demands twentieth century conditions happened to make so far as he could secure the necessary financial backing. Nevertheless, Doctor Harker had certain preconceptions based on his English and evangelical inheritance and background and his public school experience that did influence the evolution of the curriculum. Indeed, the earlier changes made in the course of study, instead of being in the nature of a general reorganization or elevation of the course, were mainly the result of these preconceptions or experiences. Doctor Harker's religious bent caused him to give large place to the study of the Bible; his educational experience, to the study of pedagogy. Both these subjects he introduced in his first year. In his *Eventide Memories* he listed Greek, German, and physical culture as other subjects he introduced, but German had been taught for many years (it may be that no one took it the previous year) and physical culture for more than ten years. Greek had been in and out the curriculum from ante bellum days, and was not listed in the catalogue in 1892-93.

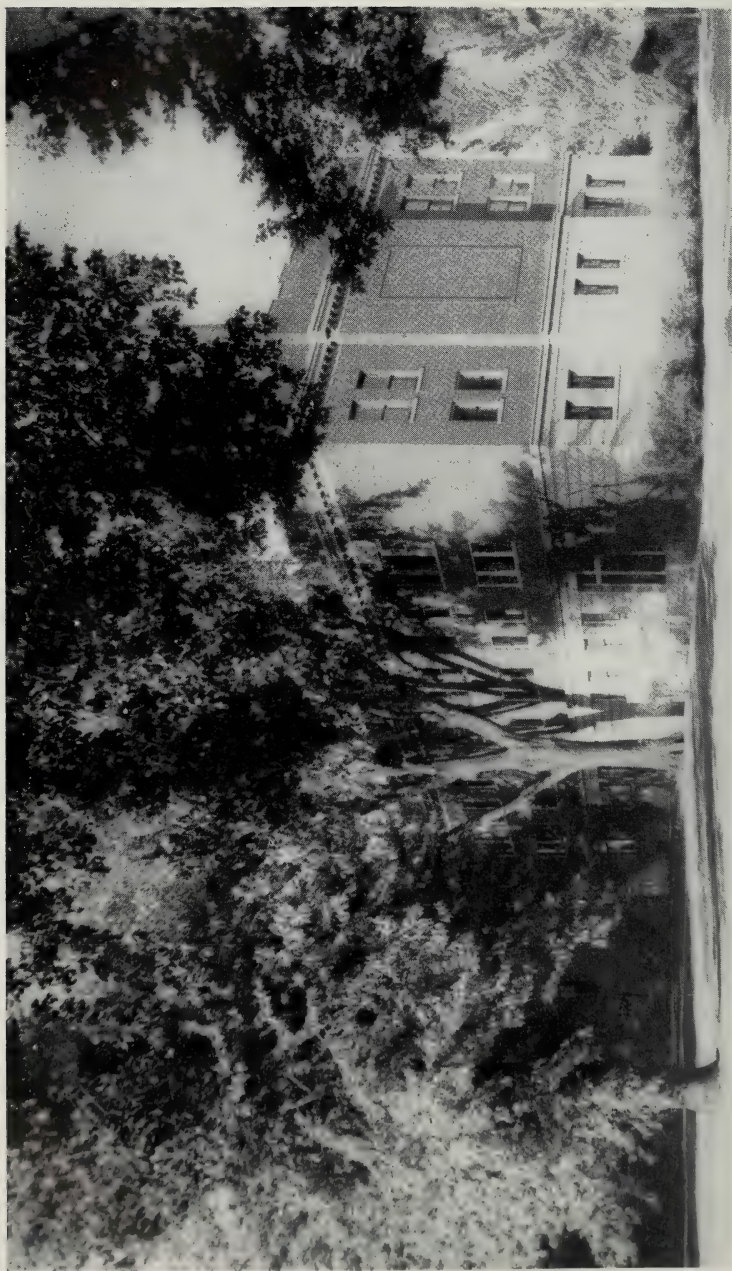
With respect to advancement in the curriculum, one finds it difficult to discover any considerable progress for ten years. During these years those who could be considered college students, even according to the old classification, were few in number, and for more than fifteen years the academy department remained much larger than the college division.

Although the advancement in the course was very slight for a decade, it is probable that more attention was paid to the exact classification of students. Doctor Harker had displayed a zest for organization and classification in public school administration, and thus was thoroughly prepared to organize his academy according to public school standards. Under Doctor Short's administration there had been four years of preparatory work beyond the elementary level and four years of college work. Doctor Harker declared that this so-called college work was really secondary.¹⁶² Nevertheless, under his administration it continued to be designated "college" and, until 1898, the total number of years required for a diploma was reduced by one year, only three years of preparatory work being listed. In 1895, Doctor Harker announced that, beginning with the year 1895-96, two years of "post-graduate" work would be offered upon the completion of which the "regular collegiate degrees of Bachelor of Arts, Bachelor of Science, or Bachelor of Philosophy would be granted."¹⁶³ Apparently, this change was not effected. No further reference was made to it. After 1895, however, the old degrees, Mistress of Liberal Arts and Mistress of English Literature, ceased to be granted; only a diploma was given for the completion of the four-year college course. This apparent step backward was really a step forward. The Belles Lettres course was discontinued in 1894.

During these years, Doctor Harker was very busy recruiting a student body. He declared that his Whipple Academy boys helped him to build up the patronage in Jacksonville in return for the promise of social opportunities at the Female College.¹⁶⁴ His acquaintance with the public schools of central Illinois was an asset. The emphasis he placed on pedagogy was probably in part an inheritance from teachers' institute days, in part a drawing card for recruits from young ladies preparing to teach. The course consisted of a review of the common school branches along with some instruction in methods of teaching and in practice teach-



MUSIC HALL



HARDTNER GYMNASIUM

ing.¹⁶⁵ He had introduced such a course at Whipple and secured the consent of the president that young women be admitted to it.¹⁶⁶ Thus, he recalled later, he had been the first to introduce co-education into Illinois College. The catalogue sought also to attract those who wished to go on to other schools. It announced (beginning in 1895) that the course of study through the junior year offered complete preparation for entrance to any college; also that the College would make any necessary adjustment in courses to enable the student to meet the special requirements of any eastern college. For some years it pointed with pride to the fact that its graduates were admitted to standard colleges without examination. The same thing might have been said in the preceding administration.

In 1902, some real advancement was made in the course of study. Since 1898 there had been three years of intermediate work and one of preparatory work between the primary and the college course. In 1902, another year of preparatory work was added and Caesar and plane geometry, freshman college subjects, were dropped back to the preparatory department. This additional year required for graduation was not put into force, however, until 1905.¹⁶⁷

It was only in 1907 that a radical change in the college course was made. How much longer this change might have been delayed if the Carnegie offer of a conditional gift of money had not come in 1906 one might wonder. When Doctor Harker returned from his second trip to New York in the spring of 1907, he read a letter from Doctor W. F. Anderson, secretary of the Methodist Board of Education, recommending that the administration "take steps at once to advance the College to full collegiate rank."¹⁶⁸ The Board instructed him to do this as soon as practicable, and the catalogue published in the following summer announced the changes. The curriculum was raised to a four-year college course, which secured the approval of the Methodist University Senate in 1908 and of the North Central Association in 1909.¹⁶⁹

Beginning in the fall of 1907, four years of preparatory work, equivalent to the modern high school course, were required for admission to college. Until 1920, the preparatory department of the College was maintained, although after 1916 it was reduced one year annually. One might regret the passing of the primary department, which had disappeared sometime earlier. It had been a pleasing picture that enlivened the campus and added to the big home atmosphere. Miss Katherine Cole, who taught the children elocution, called them Miss Patterson's "pansies." These children sometimes "made" the dignified *College Greetings* in long feature articles that relate the childhood activities of some of Jacksonville's present notables. There were Chester Hemphill and Jeannette Taylor Hemphill (perhaps the courtship began in Miss Patterson's room), Millicent Rowe Samuel and Janette Powell (who got all her undergraduate education in the Woman's College), John Mathers, "Gentleman," who always wore a stiff collar and bowed so solemnly to the teacher, and others.

To avoid sudden loss of students, no doubt, the College advertised a special course, the *Seminary* course, when it adopted the more exacting requirements for graduation from college in 1907. This course was very similar in its flexibility as to content to the old Belles Lettres course, which Doctor Harker had discontinued in his first year. It was a two-year course, in which all the work was elective except eight semester hours of Bible and twelve of English. Until 1911, Doctor Harker offered a teachers' training course, which included a review of the common school subjects with some training in psychology and methods of teaching. This course might draw students; it expressed his zeal for training teachers.

With the adoption of the new college curriculum in 1907, two degrees were offered, the Bachelor of Arts and Bachelor of Science. In 1909, the first Bachelor of Arts degrees ever conferred were granted to Elizabeth Davis and Neva Wiley. In that year the Bachelor of Science degree was discontinued.

Although no explanation was given, it is probable that the laboratory standards were not adequate to meet the requirements of the North Central Association. In 1912, the Bachelor of Science in Home Economics was offered. The work in the College of Music might lead to the Bachelor of Music degree.

In the new curriculum the student was given more choice of subjects than in the old nineteenth century prescribed course. In 1907, 88 hours out of 120 were prescribed; in 1925, 68 out of 126. This represents perhaps a larger proportion of prescribed subjects than would be found in many colleges. In 1907, the required subjects for the Bachelor of Arts degree were: twelve semester hours in English, sixteen in Bible, eight in mathematics, eight in Latin, sixteen in modern languages and Greek, six in history, two in physiology, eight in natural science (physics, chemistry, or biology), two in domestic science, eight in philosophy, and two in drawing.¹⁷⁰ The requirement in Bible was extraordinarily large. One wonders if this was due to conference influence, as well as to Doctor Harker's predilections. Perhaps not. It led to complaints, especially from students who wished to transfer credits, and was gradually reduced. It would be tedious to follow all the changes in requirements from 1907 to 1925. A few may be noted. The number of hours required for graduation was increased in 1920 to 126 by the addition of six hours in physical education. By 1925 the Bible requirement had been reduced to six hours. Instead of a Latin requirement there was by 1925 a general language requirement of sixteen hours. The others remained about the same. In 1915, the catalogue contained the first statement on the choice of a major field required from that time at least.

Aside from the fine arts, the curriculum in 1907 contained 65 courses; in 1909, 91 courses; in 1925, 175. Many of these were session courses. Some were probably never given through lack of sufficient demand. In 1909, there were only 42 college students; until 1911 there were fewer than

100; in 1925, only 259. Although figures for the distribution of enrollments by departments or subjects are not at hand for all these thirty-two years, the following figures for 1915 are probably fairly representative. In that year, 1914-15, there were 197 college students (including 51 unclassified college specials). Enrollments by departments and subjects were: Bible, 66; biology, 97; chemistry, 59; classical languages, 50; domestic science, 74; English, 207; French, 33; German, 99; geology, 19; history, 92; mathematics, 55; physics, 8; philosophy, 18.¹⁷¹

And what of the content of the curriculum and its changes? One must say something, even at the risk of being tedious. Around the question of what we shall teach academic battles are still waged. The classical tradition was not only maintained but enhanced in the new college curriculum and the instruction offered under it, although the popularity of the "dead" languages declined as in other colleges. The College was fortunate to secure the services of Miss Mary Johnston, who built this curriculum and has continued to maintain it. She has a distinguished heritage in the field of classical scholarship from her father, Professor H. W. Johnston, of Illinois College, and later, until his death, of Indiana University. He had been a friend and teacher of Doctor Harker, to whom he dedicated his edition of Cicero. In 1925, the Latin course consisted of nine two-semester courses, which included studies in literature, Roman life, criticism, and palaeography. Student translations in verse from the Latin poets, Horace, Catullus, and others, appeared from time to time in the *Greetings*, and in a special department number in 1912, a sort of *Battle of the Books*, students ably defended the study of the ancients. The laboratory method was sometimes used. Students built Roman houses, held funeral games, and served Roman "bread and wine." Greek was also included in the classical studies. Among the courses was one in the Greek Testament. After 1921, Greek ceased to be listed in the catalogue.

Instruction in the German language, a casualty of World

War I, was up to that time the most popular field in the modern languages. As preceding pages have indicated, its popularity was in line with well-established traditions in the College. One finds German history prominent also. The figures of enrollment given above show ninety-nine in German in 1915. At this time twelve courses were offered, including a course in historical German grammar. This department, too, was fortunate to have the continued instruction of one of the strong teachers of this period, Miss Grace Cowgill. Although the German courses were listed in the catalogue until 1921, with the comment that they would be offered on demand, Miss Cowgill left in 1919. In that year, Doctor Harker recommended that Spanish be introduced on the grounds that it would take the place of German in public schools and the College should prepare young ladies to teach it.¹⁷² French was a smaller department than German until the war; there were fewer courses, and the instructors did not remain long. The war, of course, changed its status. For students in German and French, and later in Spanish, there were clubs and language tables, which offered opportunity for conversation, composition, and dramatic work. Commencement essays appeared on such themes as "The Individuality of Heinrich Heine" and "The Influence of Folklore on German Literature." Students in the French classes carried on a correspondence with girls in French schools, and the *Greetings* published the letters from France. Under an early teacher, Miss Ella Ludwig, French plays were presented. The "adoption" of French orphans during the war increased the interest in France and the French language.

In the late Victorian period, English literature had secured a larger place in the curriculum, and it continued to expand. Composition still had special emphasis, however, as the required freshman subject, and there was an advanced composition course for seniors. For some years senior essay reading, revived by Doctor Harker, had a place both as a commencement event and on chapel programs. Old themes

and new appeared. Current social and political problems were popular subjects; such as, Compulsory Sanitation, Requirements for Medical Practice in Illinois, Science in Public Schools, The Prisoner and How He Lives, The Southern Mountaineer; and the Indian and Mormon problems reflected old regional and current national questions. Many essays were published in the *Greetings*. It might be noted that throughout this period the *Greetings* was more magazine than newspaper, and offered some encouragement for creative work. It seems not to have functioned satisfactorily in either capacity, however, and in 1923 a separate publication, the *Greetings Quarterly*, appeared as a literary magazine and the *College Greetings* was devoted more strictly to news. The *Quarterly* was short-lived. Other courses—a course in versification and several in journalism—encouraged writing. The meager attention given to American literature is noticeable, but perhaps not unusual for the first years of the twentieth century. In the “heart of America” one might have expected more concern perhaps for national writers. Out of more than fifteen courses in English (some of them session courses), there was up to 1925 only a single semester course in American literature. General courses in modern poetry and the novel introduced in the 1920s included some study of American works along with the English. In line with the modern trend toward directed readings courses, there was a general readings course without lectures or recitations and a journal club for the study, with college credit, of current periodical literature.

For several years after 1893 the old nineteenth century favorites, moral science and Christian Evidences, taught by the head of the school to all seniors, were continued. As stated in the catalogue, which, in 1894 and for the first time, described the courses, the former was designed to explain “the nature and right of Divine Government, Civil Government, and Parental Government,” and the latter, among other purposes, to establish “the harmony [of the Christian religion] with modern science.”¹⁷³ A student declared in

the *Greetings* of May 1899 that a young lady, after taking this course, could not "help being convinced that she, in spite of Darwinian theories, is a branch of the ancestral tree whose trunk is Adam and Eve." These courses did not satisfy Doctor Harker's enthusiasm for instruction in the Bible, however, and he immediately introduced its study. Its introduction was not unusual. About this time it began to be included generally as a part of the formal college curriculum, but the degree of emphasis he gave to it was exceptional. The course offered was of a broadly historical and literary character. Miss Ruby Neville, who taught Bible for much more than a decade, had traveled in the Near East and during several summers continued her study in Biblical literature and history under Moulton, Shailer Matthews, and others in the University of Chicago. Professor Moulton's *Literary Interpretation of the Bible* she used as a textbook in the Woman's College. Although not radical in her views, she was criticized by some Methodist leaders, it is said, who thought her teaching smacked too much of the "higher criticism" of the University of Chicago. In 1921, she was transferred to the English Department, and a man was chosen as head of a new Department of Bible and Religious Education. Several practical courses were introduced about that time, including a course in vocational guidance in church and social work.

Development in the field of history and the social studies was considerable. Owing to the middle-American location of the College perhaps, this development took place in a somewhat narrower field than one might have expected to find in the later years of this administration and especially during and just after World War I. Up to the twentieth century, the classical tradition in American colleges had emphasized Greek and Roman history, and European travel encouraged these same fields and English, French, and German history. The history of the United States, like its literature, was neglected. Social and economic history and sociology were yet in their infancy. In the Woman's College

even political economy and political science, which had been taught in the nineteenth century, were discontinued early in this administration. In 1907, the college history curriculum consisted of four courses only: Medieval and Modern Europe, England, France and Germany, and the United States. Throughout this administration English history, instead of the customary European, was the prescribed course, a result perhaps of Doctor Harker's background. From 1909, the number of courses was increased rapidly to include periods and movements in American and European history and studies in economic and social history. Special regional interest finally found expression in 1921 in courses on the Middle West and the Pacific Coast States. In the same year, Latin American history was added, but up to 1925 there were no courses on the Far East, no special courses on Eastern Europe, and none in the field of international relations.

Economics was restored in 1911 and included with history, and, in 1914, a course in the elements of sociology was added. In 1921, these fields were expanded to three courses each and, along with government, made divisions of the Department of History and Social Science. The History Club sought to promote the study of current public affairs. Incidentally, one of the most interesting innovations in the social science field was made in 1912 by Miss Jennie Anderson. This was a course in Practical Problems of Social Service. Thus applied sociology preceded the theoretical contrary to the usual order. The catalogue described it as follows: "This course is designed to give a general survey of some of the great movements organized for the betterment of social conditions. Visits will be made to the various state institutions located in the vicinity of the College."¹⁷⁴ Clearly the course merely formalized a practice of the students for years back and reflected the religious and local background. Although it disappeared upon Miss Anderson's departure two years later, a similar course in social case work was introduced in 1922. It was given by the superintendent of the Social Service League

of Jacksonville, under the supervision of the Department of History and Social Science.

Mental science disappeared after 1903 to reappear as psychology, and moral science became ethics. Doctor Harker had taught these subjects himself when he first came to the College. In 1918, Miss Annie Hinrichsen, '97, then secretary of the Welfare Commission of the State of Illinois and the first woman to hold the position, reminded him that he had taught her ethics, and she was frequently in prison; economics, and she was often in the almshouse; mental science, and she lived among those whose mental lives had been blasted!¹⁷⁵ In 1907, single courses in psychology, ethics, logic, and pedagogy constituted the Department of Philosophy. In 1911, pedagogy became a separate division as the Department of Education. In 1922, these fields were recombined as a Department of Education, Psychology, and Philosophy.

In 1907, the new mathematics curriculum included most of the courses usually offered in undergraduate instruction, and there were few additions later. Miss Mary Anderson, one of the "Old Guard," instructed students in this subject for many years. In 1923, physics, a small department, was joined with mathematics. The other natural sciences were geology, biology, and chemistry. Geology was not listed in the catalogue after 1919. In 1915, nineteen students had been enrolled. Biology and chemistry were much larger departments with ninety-seven and fifty-nine respectively in 1915. The introduction of home economics in 1906 increased the enrollment in these sciences, since general chemistry, household chemistry, bacteriology, and physiology were prerequisites for courses in home economics; and courses such as sanitation and home architecture required also some work in physics; and textiles, the study of botany.

Instruction in these fields and in domestic science also was handicapped by lack of space and equipment. When the East Annex was built in 1899, the laboratories were

placed in the basement of that wing. Later they were moved to Harker. In view of the fact that all things demanded money at the same time, the administration achieved much in the provision of laboratories, and something even under the very limited resources of the middle 1890s. In 1896, Doctor Harker secured the consent of the Board of Trustees to spend \$100 each for laboratories, the library, and for maps and charts.¹⁷⁶ During this decade the alumnae gave a microscope. No longer would Doctor Prince or others of the famous Microscopical Society have to bring theirs up for demonstration. Pictures in the old catalogues reveal laboratories rather bare, however, although the one microscope occupies a place of distinction quite to the front of the picture. Certain courses might be taught with relatively little equipment, as botany had once been taught through field trips. One was the "bird course," ornithology; and the geology class "made expeditions to Morgan Lake, following the Mauvaisterre back to civilization and noting the meanders and flood plains." One interesting event of the earlier years (1909) was a "science spread," or luncheon, in honor of the Darwin centennial. The instructors and students in the sciences with a number of guests had a luncheon program, with Doctor Harker as toastmaster. There were papers on Darwin's Life, Darwin as Biologist, Darwin as Geographer, and the Limitations of Darwin. "At a late hour in the afternoon, the party separated, feeling that this new course in science was well worth repetition."¹⁷⁷

Domestic science taught from Miss Beecher's famous text had been a study in the ante bellum college and was continued for some time after the Civil War. Although one discovers no references to laboratory work, the young ladies often made their own dresses while in school, or knitted socks and embroidered scarfs for Christmas gifts. One did not go to college to learn these things, and they never expressed any particular interest in the textbook study of the subject. Restored to the curriculum in 1906 (Doctor

Harker considered the restoration one of the outstanding events of that significant year), it has continued to the present as an important feature of the curriculum. In this respect MacMurray is more "feminine" than some of the modern women's colleges. The objectives Doctor Harker had in mind in creating the Home Economics Department were to give practical experience for homemaking and training for teachers of the subject. Until 1912 the course covered two years' work, upon the completion of which a diploma was granted. In 1912, a four-year course leading to the Bachelor of Science degree was established. Students seeking the Bachelor of Arts degree could elect courses in home economics or might take a major in this field.

The Home Economics Department was first placed in the basement of Music Hall. In 1909, it was moved to first floor Harker. During the later years of this administration among the many other physical needs of the College was a home management house. Miss Eleanor Thompson, the librarian, loaned hers for a time.¹⁷⁸ The department must have been very cramped in laboratory space, for it was a popular course. Eighty were sometimes enrolled, and the number was usually above fifty. Like the College of Music, home economics produced a surplus of income over expense. The *Greetings* through the years contain many interesting bits of news from this department. And the early catalogue descriptions are intriguing: girls were taught the care and curling of ostrich plumes, the making of lined and unlined elaborate gowns; Tam O'Shanter crowns, and so forth. Seniors made tailored and fancy shirtwaists. There was a special course of six lessons in chafing-dish cooking for six dollars, and the *Greetings* featured chafing-dish recipes. One learns from the *Greetings* also of Mr. Crabtree's lectures to the domestic science classes on banking, Mr. Frank Heinl's on planning gardens and planting trees, of visits of the home economics classes to the Capps Woolen Mills—all in line with the traditional town and gown relationship.

The work in physical education and the fine arts is dis-

cussed below. A word might be included here about the secretarial work introduced in 1919. These courses resulted from the enlarged opportunities opened to women in this field during World War I and their consequent demand for instruction. In addition to the secretarial work, the department included commercial law, business psychology, and other courses, in which college credit was given. When the first instructor left, Doctor Harker persuaded Miss Annabel Crum, of an "old settler's" family and trained in the historic Brown's Business College, to "come for a year." She stayed on, and is today a member of the administrative secretarial staff.

It was necessary to enlarge the library, as well as the laboratories, to secure and maintain the rank of a standard college in the twentieth century. The library of the Female College had met very well the standards of that day, or at least the prevailing conditions, for there were then no arbitrary standards. Pictures of the old library located on first floor Main reveal a small room much like "the private library of a book-loving gentleman."¹⁷⁹ "Tall bookcases with glass doors, one of them surmounted by a large stuffed eagle, gave the atmosphere of study," a later librarian observed. In 1902, the library was moved to the west front addition, but even the small increase of books soon outgrew the space given it, and there was little room for reading. Later Miss Eleanor Thompson, the first librarian, had to keep some books stored in the basement to give reading room and frequently had to send out for extra chairs.¹⁸⁰ The Strawn addition of 1916 gave a fairly adequate physical basis for the library for a little while, but by the end of this administration, it was again cramped for space.

The minutes of the Board of Trustees and the issues of the *Greetings* reveal the continuous, even though small, growth of the library after 1893. The Board sanctioned the purchase of the *New Standard Dictionary* in 1895 and an appropriation of \$100 for the library in 1896.¹⁸¹ Issues of the *Greetings* in the 1890s record various gifts. The

Methodist Book Concern, of Cincinnati, gave 150 volumes "well-adapted to our purposes"; Doctor J. T. McFarland, of Grace Church, gave a parting gift of thirty-five volumes; Judge Whitlock, a new atlas and a subscription to the *Literary Digest*.¹⁸² "A great many books in our library bear Judge Whitlock's name," the editor observed. Another trustee, Alexander Platt, brickmason, took a special interest in the library and gave a new Globe-Wernicke case and a donation of books.¹⁸³ The collection thus was growing by the old nineteenth century methods. Girls accustomed to "drives" for their society libraries set about raising a fund for Warner's *Library* and the *Encyclopedia Britannica*.¹⁸⁴ "The Library is entirely out of proportion to the size and dignity of the school," the *Greetings* declared. By 1910, however, the collection of books had grown to about 3,000 volumes.¹⁸⁵

The new standards set for colleges made necessary further advancement with respect to both the size and the administration of the library. Teachers were requiring more work outside textbooks. Often the books assigned were not in the library or were buried in the basement. "It is enough to dampen the spirits of the most enthusiastic and ambitious student to spend half her allotted time for study searching for a volume that we never possessed," one girl declared.¹⁸⁶ In 1911, a real "drive" for books and money was initiated, and April 12 was set aside as Library Day. "A walk through the corridors might make you imagine that an experiment in co-operative housekeeping was on foot," the *Greetings* reporter concluded from the "coffee and wafers," "mending and darning," and other signs on the doors.¹⁸⁷ Commercial art classes were beginning to specialize in posters; girls welcomed any such occasion to display their talents. As a result of this special effort, \$1,246 was raised for the library.¹⁸⁸

The College needed a librarian as much as it needed books. Overworked teachers had had to give such assistance as they could in listing and shelving the books and directing their use. Perhaps the trained librarians of the city library

gave much help in this work. From 1908, the College offered a course in library science, which was taught by one of the officials in the Jacksonville Public Library (Miss Lorena Webber from 1909 to 1915). Students used the city library, and enjoyed the opportunity this privilege offered them to roam further away perhaps more than they enjoyed the reading. In 1911, the College secured as its first librarian, Miss Eleanor Thompson, from the city library. "One of the pleasantest changes of the year is the improved condition of the library under Miss Thompson's supervision," the *Greetings* declared the next year.¹⁸⁹ In 1914, she reported an addition of 800 volumes during the year, largely by gift, which made the total accessions 6,000 volumes. Gifts had come from the Illinois Woman's College Guild, Centenary Sunday School, Mrs. D. W. Hyde, of Pittsfield, who gave eighty-four volumes of *Harpers*, dating back to the Civil War, and Mrs. Elizabeth DeMotte Carter, donor of nearly a hundred volumes.¹⁹⁰ The Guild, a local organization of alumnae, former students, and friends had given \$258 by 1915.¹⁹¹ The *College Greetings* made the library the beneficiary of its surplus and in 1915 gave \$100. The Strawn gift of the annex came opportunely in 1916 to provide more room and stacks. In the same year the College secured through the Strawns 1,000 books from the library of Judge Thomas Dent, of Chicago.¹⁹² Also in 1916, Doctor Edmund James made the library the beneficiary of an endowment fund in honor of his father, Colin Dew James. The catalogue of 1924-25 stated that the library had an endowment of \$8,800. The records contain no library reports except that of 1914. According to Doctor Harker's statement in his *Eventide Memories*, there were 13,000 volumes in 1925.¹⁹³ Financial statements gave the value of the library in May 1924 as more than \$16,000.¹⁹⁴ A library built to such a considerable extent through gifts possessed both real and sentimental values, but it also suffered limitations. There was need for a larger proportion of carefully selected books.

The College of Music was an inheritance from the past,

and its prominence as a division of the College, although not its existence, was more in line with the late nineteenth century seminary type of school than with the modern woman's college. It had maintained its patronage as that of the academic departments declined, and in the early 1890s, at least, the school had become largely a preparatory school and a conservatory. Although Doctor Harker's main interest was in the academic departments, the College of Music received the full support of the administration. In 1899, Professor E. F. Bullard, head of the Jacksonville Female Academy and superintendent of the Illinois Conservatory of Music, proposed to the Board of Trustees a consolidation of the two schools of music as a separate school independent of both College and Academy. The Board rejected his proposition, declaring that it regarded the College of Music a very important part of the institution and did not look with favor upon its abandonment or its incorporation with any other musical institution.¹⁹⁵

That a College of Music too much out of proportion to the academic departments might become a liability with standardizing agencies and endowment foundations is suggested by Mr. Bertram's reply to Doctor Harker's request for money for a music building. But the College of Music as an economic asset could not well be sacrificed. Even in later years, when the academic departments showed a considerable deficit, the College of Music produced a satisfactory surplus. In 1912, for example, the profit was more than \$2,000; in 1924, more than \$4,000.¹⁹⁶ In addition, it possessed considerable advertising value; and, as academic requirements were established for students in the College of Music, it brought an increase of revenue from literary tuition.

Whether the change of administration in 1893 contributed to a decline in the enrollment of the College of Music in the middle 1890s one cannot say. Probably not. Professor Wallace Day, director of the School of Music, and most of the same faculty remained. More likely the economic con-

ditions of those years caused the decline. In 1893-94, 63 were enrolled as compared to 114 in the last year of Doctor Short's administration.¹⁹⁷ In 1895-96, 82 were enrolled, but by 1905 there were 185 and in 1910, 256. There was some decline from that figure later; in 1917, the enrollment was 174 and in 1925, 269. The College was opened to both men and women, but the number of men enrolled was small.

In 1903, the music course was reorganized and advanced, and it was announced that, beginning in 1904, all candidates for graduation must have a literary education equivalent to that required for entrance to the Junior Class (actually for graduation from high school). After 1909, to enter the advanced course (last two years of music), one had to have the equivalent of a high school education. The catalogue of 1915 announced the requirements for the Bachelor of Music degree to be offered from that date. With some modifications later, these requirements by 1924-25 were: 126 hours—thirty-six in academic subjects, six in physical education, the rest in music. In 1907, a teachers' training course was offered, and in 1912 a normal course in public school music.

Most of the directors of the College of Music were able men, and they remained long enough to give the College stability in spite of a considerable turnover in the faculty of ten or more instructors. The director needed to be a good businessman and administrator as well as instructor and musician, for competition was still keen in Jacksonville. The new Music Hall (1906) and the new organ (1912) were great assets. Up to 1912 the College had a business arrangement with Centenary Church for the use of its organ. Students in the College of Music had opportunity for special training in the Jacksonville Choral Club (later the Mendelssohn Club), in the College Glee Club, the orchestra (1901), and the Madrigal Club (1914).¹⁹⁸ Pictures of the Glee Club about 1898 found in the college catalogues present the "shirt-waist girl" of that decade. Members wore mortar boards, and were probably the first group in the College to use them.

After 1912, the College maintained a Lecture and Concert Series. Although the artists as a whole hardly ranked with those who had appeared at the Opera House in the 1870s and 1880s, the course was a valuable addition to musical instruction. Students of the 1890s were able to enjoy the twilight of old Opera House and hear the Seidl Orchestra with Madame Rive-King, Modjeska in *Macbeth*, a lecture by Booker T. Washington, and a little later (1913) Madame Schumann-Heink; and some went to Springfield to hear Paderewski in 1905 and 1924, and Fritz Kreisler in 1915.¹⁹⁹ In their own concert series, they enjoyed the New York and Minneapolis Symphony Orchestras; Joseph Bonnet on the organ; Maude Powell, violinist; and Maurice Dumesmil, pianist; and many others.

The College of Music contributed much to Jacksonville, even though the periodic student programs and numerous graduating recitals might try the patience of the faithful. Many of the faculty were able performers who could give pleasure to music lovers. Some of the ambitious programs of the Mendelssohn Club were very fine. For some years it gave a May Festival of Music with guest artists that furnished the big event of the musical year for the city.²⁰⁰ In 1914 and 1915, students in the College of Music furnished the chorus for the Greek plays, *Electra* and *Antigone*, presented by the Classical Club of Jacksonville, the first on the Illinois College campus, the second on that of the Woman's College.

In the 1890s the School of Elocution was combined with physical culture under the same instructor, and the once famous Delsarte system was followed. There were few special students in elocution, but class lessons were given to the entire school. For excellence in declamation Judge Whitlock gave prizes for several years.²⁰¹ The catalogues of the 1890s are intriguing both in the descriptions of courses in elocution and in the pictures of the "exhibitions." Deportment was one field of instruction included under elocution. "Pupils are taught the various forms of salutation in use in the

drawing room and on the street; how to enter and leave a room; besides many valuable hints on social and professional etiquette," the catalogue announced.²⁰² Dramatic posing was emphasized and exhibitions given. The participants, dressed in flowing Greek robes, presented "The Battle of the Amazons," "The Death of Virginia," and other pantomimes. Bible reading and hymn reading were a part of the course. Perhaps these Victorian customs held too long. The department had little standing with the academic faculty. When Mrs. Theodora C. B. Dean arrived in 1904, however, she sought to win respect for this field of instruction, and no one dared disparage it in her presence, tradition says. She changed the title to School of Expression in 1905. In 1908, the Wesley Mathers declamation prizes were offered to sophomores and juniors. The general prize open to both classes provoked a lively competition that reminds one of the oratorical contests of the young men's literary societies of that day. In later years a part of the Wesley Mathers prize fund was given to the winner of the essay contest. In 1912, the course was reorganized and advanced, with provision for four years of work in expression in combination with a course leading to the Bachelor of Arts degree with a diploma in expression. In 1922, the School of Expression became the Department of Public Speaking, in which one might major as in any other field. Private lessons were continued, but no diploma was granted. For some years oratory, debating, and parliamentary usage had equal place in the curriculum with interpretation of literature and dramatics. The Dramatic Club (1914) helped to turn the interest toward the latter field. Up to this time the presentation of the major plays of the year had been the privilege of the literary societies. The Dramatic Club plays soon became an outstanding event on the college calendar. *Sherwood*, *Quality Street*, *Much Ado About Nothing*, *The Cricket on the Hearth*, and Irish plays of Synge and Lady Gregory were some of the selections. In May 1919, Rostand's *Romancers* was given outdoors. Although the college Artists Series was

rather heavily weighted in favor of the College of Music, there were attractions also for the students of literature and speech. The Devereux Players gave Russian comedies and tragedies and French and Italian plays, Edwin Markham pleased the girls with his poetry, and so did Vachel Lindsay, of Springfield.

The School of Expression suffered as other departments from physical limitations. For several years in the 1890s it had a place in the Lurton house. Later it was moved to Main. After the Home Economics Department was moved to Harker in 1909, it found a home in Music Hall. The erection of the gymnasium in 1917 provided a much better stage. Financially, the department had always been a liability, and its deficits tended to increase, a natural result of the emphasis on class work in public speaking rather than private lessons in later years. In 1912, there was a deficit of less than fifty dollars; in 1924, the loss was almost \$1,400, even though the expense charged to it was less than in 1912.²⁰³

There was art before Miss Knopf. In the 1870s and 1880s there had been good instructors and sometimes more than fifty enrolled. The enrollment had declined by 1893, and dropped still lower in 1893. Only fourteen studied art in that year. In the later 1890s the number increased. The course consisted of drawing, painting in water color and oil, art history, and china painting. Studies from life were made; a sketch class worked from the "costumed model."²⁰⁴ A studio club met "fortnightly for the purpose of discussing, informally, current art topics, the prominent artists of our own country and time, exhibitions, or the latest fad in paint, or clay."²⁰⁵ The studio secured the popular art journals, *The Amateur* and *Interchange*. Students attended the Jacksonville Art Club exhibits, and some went to see the exhibitions in St. Louis.²⁰⁶ In 1897, the studio was moved to the Lurton house, which was then renamed the Fine Arts Building. After the 1902 addition it was moved back to Main.

In 1900, Miss Nellie Knopf came, young, enthusiastic,

just out of the Chicago Art Institute. In the years that followed for almost half a century (1900-1943) the Art Department was Miss Knopf. Changes and advancement soon began. By 1904 a pupil of hers, Doctor Harker's daughter, Elizabeth, had won a scholarship to the Art Students' League of New York and other students won honors later. In summers, Miss Knopf continued her own studies and sketched and painted on the New England coast and in the mountains of Colorado. Soon the new studio on the top floor of Music Hall was filled with her pictures. The *Greetings* through the years carried news often of the exhibition of some picture of hers in Chicago, Washington, and other cities. Her classes frequently attended exhibitions in Chicago; and Miss Knopf brought to the College, sometimes as a feature of the Artists Course, exhibitions of note. To one of these, an exhibition of contemporary American artists, the *Greetings* reported that 2,887 visitors had come in the course of two weeks.²⁰⁷ Lorado Taft came to lecture on American sculpture and sculptors. The *Illinois State Register* declared in 1916 that Miss Knopf, "like many other women of fine training and high ideals, is adding her quota to the training in public taste in the small cities and towns of our great country, whose people have so far not been noted for their appreciation of true art."²⁰⁸

As the years passed, Miss Knopf enlarged her course. Classes in composition, in design, in applied art—leather and metal work—and in commercial art, scientific art (for the students in scientific courses), and mural painting appeared. In the latter, girls did scenes from Hiawatha and Maeterlinck's "Sightless," that showed "very real spiritual insight." Elizabeth Harker came back to teach applied art for a while. The enrollment in art was fifty-seven in 1907; in 1915, it was seventy-seven. Top floor Music Hall became a busy place. During World War I it was described as "filled with statues, art students, war posters, and paintings. On all sides, smocked and paint-bedaubed, the girls stand, working hard on posters, urging the world to buy Liberty Bonds, War Savings Stamps,

or to give to the Red Cross."²⁰⁹ A limited number of hours of art in certain courses could be counted as credit for the Bachelor of Arts degree. A diploma might be secured by the completion of a prescribed three-year course. Art, like expression, showed a deficit on the financial statement.

In addition to the honors won by students in art—scholarships to the Art Students' League by Elizabeth Harker and Lillian Ransom—similar ones were achieved in other fields: a fellowship in Juilliard (Christine Cotner, '25); a scholarship to the Eastman School of Music (Laila Skinner, '21); an AAUW fellowship for graduate study in Latin America (Ruth Esparza, '24); a scholarship in the International Institute of Teachers' College, Columbia University (Sarita Jones, '24); and graduate scholarships each year to the University of Illinois. In 1924, an honor society, the Cap and Gown Society, was founded. Three juniors of that year were elected to membership: Hazel Moore, Irene Fruit, and Beatrice Hasenstab.

THE FACULTY OF THREE DECADES

For this expansion and advancement in the course of study outlined above, as well as for the generally excellent instruction given under it, credit must be given to a faculty of women inadequately paid, heavily burdened with curricular and extra-curricular duties, and insufficiently supplied with libraries, laboratories, and other equipment. Certain general facts about this faculty might be noted first. For several years there was little growth in size over the nineteenth century average of about fifteen. By 1906, however, the number was twenty-five; in 1916, thirty-seven. There was little further growth; in 1925, the faculty numbered thirty-eight. Of these thirty-eight only seventeen, including the teachers of public speaking, were in the liberal arts faculty as distinguished from the "fine" and "applied" arts; fourteen were in music, one in art; two, home economics; three, physical education, and one, secretarial training. Accrediting authorities probably still found the emphasis on the special fields too great in proportion, although more the-

oretical and general cultural courses had been included in those fields. The administrative organization had grown in about the same proportion. In 1894, it consisted of the president and Mrs. Harker (in charge of the college home), the lady principal, and the matron. In 1898, an office assistant was added; in 1903, a nurse; in 1909, a registrar, an alumnae field secretary, and a bookkeeper; in 1911, a librarian. During the 1920s, a housekeeper and more staff assistants were added. In 1919, a vice president was named, but after a year the office was discontinued.

The percentage of women on the faculty was larger than it had been even in the nineteenth century. Until 1921, there were no men in the literary faculty; and after that date only one, the head of the Bible Department. The director of the School of Music and one instructor, sometimes two, in that school were men. The conference visitors recommended in 1919 that the faculty "be strengthened by the election of a few high grade men as heads of departments," and they were outspoken in praise of the reorganization in the Bible Department with a man as head.²¹⁰ The matter of salary was perhaps a main reason for choosing women; they were cheaper. As long as the burden of discipline fell entirely on the faculty it was an advantage also to have a considerable number of women to live in the dormitory.

As to degrees, there were none who held the doctorate until Doctor Wallace Stearns came as head of the Bible Department in 1924, with the exception of Doctor Mary Steele, teacher of biology and physics, 1906-08. An increasing number of the faculty had secured the Master's degree, however, and had work beyond it toward the Doctor's degree. With respect to schools attended one discovers some interesting facts. When Doctor Harker came in 1893, he retained Miss Ella Trout, graduate of Ohio Wesleyan. Whether she encouraged the introduction of more graduates from that school, or Miss Olive Austin, who came in 1896, the fact remains that eighteen teachers during this admin-

istration held degrees from Ohio Wesleyan (and probably more). No other school seems to have been so largely represented except the Illinois Woman's College itself. About thirty alumnae were teachers at some time during this administration, the larger number in the College of Music. About 1915, graduates from the University of Michigan began to come, particularly as teachers in the natural sciences, among them Miss Alida Alexander of the present faculty. A large number who held degrees from other schools did graduate study in the University of Chicago. The midwestern state universities and normal schools were all well represented, with the University of Illinois in the lead. There were fewer from Northwestern than one might have expected. As to the eastern girls' schools, there were four from Wellesley, four from Smith, and one each from Vassar, Mount Holyoke, and Bryn Mawr. Simmons and Pratt Institute supplied a number in home economics, and Sargent several in physical education. Few came from southern schools, only four or five in thirty-two years. There were teachers from the Universities of Washington and California, from Boston University, Cornell, and Harvard, and from a large number of schools between these. Nevertheless, one can safely say that the overwhelming majority of the faculty received their higher education in midwestern schools. Even in the School of Music, although several directors were graduates of the New England Conservatory and many teachers had studied in New York or abroad, a number came from the American Conservatory and other music schools in Chicago. Several were students of Emil Liebling and Mademoiselle Bloomfield-Zeigler, or other famous Chicago teachers, or of E. R. Kroeger, of Saint Louis. And in art, Miss Knopf's school, the Chicago Art Institute, furnished several other teachers. Although the writer cannot make so conclusive a statement with respect to birthplace as to training, it is a safe guess that a large majority were natives of the Midwest. One might say that both the northeastern and the southern influences of an earlier day, while still

present to some degree, were entirely subordinate to the midwestern. A few teachers were foreign-born like Doctor Harker himself. A great many more had received training abroad, especially teachers in the College of Music, but also a number in the liberal arts. There were teachers who had attended the Universities of Edinburgh, Heidelberg, Berlin, Göttingen, Grenoble, and the Sorbonne.

Although there was an "Old Guard" who remained year after year, and others who stayed long enough to make a name, the turnover in the faculty was considerable. Doctor Harker, it is said, sought to retain a few experienced teachers to maintain the reputation of the school. For other positions he secured often young girls just out of college who came for a year or so at a very small salary. This practice was no doubt the best adjustment possible to a limited budget. As to salaries, there are no complete records for the early years. In 1899, the committee on faculty in the Board of Trustees recommended an increase of \$30 a year for several teachers and \$50 for the lady principal.²¹¹ After considerable discussion and a motion to leave the salaries as they were, the Board voted to grant the increase. From a later discussion of salaries in 1901, one discovers that these salaries after the increase ranged from \$465 to \$500 a year.²¹² Since the teachers named were the principal instructors, one can guess that some salaries were much lower. In comparison, at Mount Holyoke, a full professor received \$1,000 and home in 1900 and an assistant professor, \$800; and that college, recognizing its salary scale as low, soon advanced it.²¹³ In spite of the advance in the cost of living during World War I, the average salary of a teacher in Illinois Woman's College in 1919 was \$1,088; the highest was \$1,375; the lowest, \$600. At that time recent graduates of the College were earning \$2,500 as high school teachers.²¹⁴ In 1920, a salary scale was recommended (and apparently adopted) which established \$1,600 as the maximum for heads of departments, \$1,400 as the minimum; \$1,400 as the maximum for assistant professors; \$1,100 for instructors.²¹⁵ These

salaries did not include living. If the teacher lived in the College, she paid \$350 for the nine months. The College recognized these salaries as too low. They were advanced \$100 a year at least twice before the end of this administration.²¹⁶

Upon the advancement to a four-year college course in 1907, the title *lady principal* was changed to *dean*. With his customary appreciation of dramatic suspense, Doctor Harker, after announcing in chapel the fact that the institution was a full-fledged college, followed this announcement with the statement that Miss Weaver's position had been abolished, that a college, of course, could not retain a "lady principal." In the shocked silence of students and faculty, he introduced Miss Weaver as the new dean. In 1909, the Board of Trustees approved the titles *professor* and *associate professor* and classified the existing faculty accordingly. These titles probably had little significance at the time; they did not appear in the catalogues, and salaries were not scaled according to rank until 1920. After that date the titles *professor*, *assistant professor*, and *instructor* appear, but not *associate professor*. In 1917, the first definition of the duties of the dean, the director of the College of Music, the registrar, and the faculty appear in the records of the Board.²¹⁷ The office of dean combined the functions of a dean of instruction and a dean of women; that of registrar, which included that of assistant to the president (the office was defined in terms of Mr. Metcalf), combined the offices of registrar, business manager, supervisor of field service, and secretary to the faculty and the Board of Trustees. The faculty members were expected to perform faithfully all duties curricular and extra-curricular, to be active members of some evangelical church, to engage in community service, and to keep growing in teaching ability, scholarship, and Christian character. In lighter vein, one member of the faculty, recalling the daily meetings of the famous "Radiator Club" of resident teachers in the front hall and their occasional sigh for a holiday, declared that Doctor

Harker could not see why able-bodied women needed holidays. It must have been difficult to maintain the pace of one who so seldom played.

There are no faculty minutes earlier than 1909; no doubt there were meetings. Doctor Harker stated in his *Even-tide Memories* that Miss Weaver and other members of the faculty helped him to prepare the first course of study for the catalogue. In most questions of curricular changes, the decisions were probably left largely to the professor in charge or to the faculty. Doctor Harker, it is said, was less concerned with training girls for the higher reaches of scholarship than for training them for active service. His special interests in the curriculum—Bible, pedagogy, and home economics—have been mentioned above.

The faculty minutes were often quite brief, disappointingly so. At one meeting there was no business, and Doctor Harker read articles from a magazine. Incidentally, a faculty "literary society" existed for a while. Miss Knopf read a paper on "What is Art?" and Miss Tanner one on "The Short Story." Apparently, this organization soon died. Occasionally the faculty retired to the Social Room to take tea. A custom of the resident faculty for some years was the Monday morning hike with picnic lunch to Nichols Park or elsewhere—the flight of the chaperones, one might call it, and they must have relished this brief escape. Sometimes the members discussed faculty parties for the students or for the purpose of raising money for endowment. But more serious questions were brought into faculty meetings at times. The faculty as a whole admired Doctor Harker's devotion to the school and his remarkable achievements in its behalf; doubtless they did not always agree with his decisions. But the battles of wits were not recorded in the minutes, even if they took place in the meetings. As to subjects introduced and sometimes discussed, a few observations might be interesting and suggestive of the life and problems of the day. At a meeting in October 1909, Doctor Harker spoke of the need that lights be out

at ten o'clock and stated that this applied to the faculty, as well as to the students. For some years no question received as much attention as the problem of the literary societies. Later student government and class privileges pushed the literary societies into the background. Scholastic standards received much attention. At one meeting in 1910 the faculty were asked to notice carefully the visits of town girls to students' rooms, which shows that the "sheltered life" notions of the Victorian age had not disappeared. The table manners of the girls were discussed, specific cases of discipline, the improvement of the library, the use of the gymnasium, and church attendance. The faculty members were frequently reminded to attend evening prayers and to uphold the religious traditions of the school. Doctor Harker urged contributions to endowment and informed the faculty that professors in other colleges contributed from \$500 to \$1,000, and he insisted on the urgent necessity of economy in all departments. Frequently he was absent, and the dean took charge.

One would like to know more and record more about the life of these teachers of three decades, even of those who remained only a year or so, for they became a part of the human stream that is the College. As the *Greetings* took note of their activities while they were on the faculty, the *Alumnae News and Record* has often followed them into other lands and other duties, whether they were alumnae or not. Among them the large group of alumnae, some of whom were also daughters of alumnae, helped to preserve the traditions and the "personality" of the school. Of the faculty as a whole a student of 1910 declared in the October *Greetings*: "When we returned to school this fall we were glad to be welcomed by so many familiar faculty members, for it is they who give the real home atmosphere to the College. Most of them have been growing still wiser these months that we have been forgetting the little we struggled to learn."

Doctor Harker himself was designated in the catalogue

as teacher of mental and moral philosophy, pedagogy, and Bible and taught those subjects at least a part of the time. Other members of the faculty often taught in more than one field, and, as long as the Academy was continued, in both College and Academy. In the summer of 1893 all the literary faculty except Miss Ella Trout, teacher of Latin and French, resigned. Miss Martha Weaver, a graduate of McKendree, became the new lady principal and teacher of literature and history. Miss Weaver worked tirelessly to live up to her conception of the varied privileges and responsibilities of a lady principal and, it seems, succeeded remarkably well. Her Thanksgiving toasts, published in the *Greetings*, show preparation and a relish for such occasions. Prospective teachers she passed upon as to social fitness, as well as upon the manners and morals of young ladies. She left in 1897 to become dean in Upper Iowa University, but returned and was lady principal and then dean from 1903 to 1913. From 1897 to 1901 Miss Maude Gilchrist, graduate of Wellesley and student in Harvard and in Göttingen, was lady principal.²¹⁸ Excellently qualified by education and experience for duties of social direction, she preferred, nevertheless, the more scholarly pursuits and soon left for a professorship in Michigan. Miss Olive Austin, graduate of Ohio Wesleyan, had come to the College in 1898 as teacher of mathematics and rhetoric, and in 1900 she took mental and moral science. She served as lady principal until Miss Weaver returned in 1903. Then Miss Austin left to go to Pomona College in California, but returned as dean of women in 1918 to remain until 1931. During the later years of Doctor Harker's administration, and especially during his year's leave of absence, she shared with Mr. Metcalf the responsibilities of the college administration. Capable, conscientious, friendly, she endeared herself to hundreds of girls, who in later years perhaps remembered with nostalgia even her Wednesday evening talks on conduct and manners. From 1913 to 1917, Miss Amy Morris Mothershead had served as dean. Miss Mothershead was

a graduate of Wellesley and had studied in Heidelberg, Chicago, and Columbia. From all that has been said of her, she had the authentic virtues and graces that are associated with the genteel tradition at its best. As professor of philosophy, she reorganized the work in that department and maintained a high standard of scholarship. During the difficult years of World War I and the Educational Forward Movement, she wore herself out in the interest of the College and died during the Christmas recess of 1917. To the College her sister donated Miss Mothershead's library of several hundred books and in her memory a school friend has established a scholarship.

Teachers who served on the faculty for many years, built their departments, and established the scholastic standards of the twentieth century college—Miss Mary Johnston, Miss Mary Anderson, Miss Ruby Neville, and Miss Grace Cowgill—have been introduced into this history in connection with the evolution of the course of study. These teachers were also perennial favorites as class officers and gave many hours to the extra-curricular life of the students. The columns of the *Greetings* record the teas and parties they provided for the diversion of countless college girls. Along with them Miss Nellie Knopf, with her studio parties, should be remembered; and Miss Jennie Anderson, although her years at the College were fewer. Another teacher not so widely known, but well remembered by those who were fortunate enough to know her, was Miss Laura Tanner, who came first in 1898 to teach English and Bible. Miss Tanner, daughter of President E. A. Tanner of Illinois College, had attended the Illinois Female College under Doctor Short. Then she went on to Wellesley. To Miriam Akers, great-granddaughter of Peter, Miss Tanner was a favorite teacher; and to Louise Gates Eddy, granddaughter of Doctor DeMotte.²¹⁹

Around the turn of the century came teachers from the East whom some may still remember after fifty years. Miss Carrie Elizabeth Line, of Western College, taught science

and did spade work in the building of a laboratory. She went east in summers to study at Harvard or with Princeton professors at Wood's Hole and brought back enthusiasm and ideas for a laboratory and zoological specimens as well. Miss Vila Breene, of Springfield, Massachusetts, seems to have created more interest in historical research. Girls recorded her dearest wish as "unlimited stores of hitherto unknown historical documents." Always interested in what took place in other colleges, they declared that she "told us about her college, Smith—the things we most want to know, the real life of the student, their organizations, their playtimes, and many other things dear to the heart of a schoolgirl." Then there was Miss Amanda Kidder (expression), who gave new meaning to Browning and much pleasure through her presentation of the popular favorites of that decade, such as *The Passing of the Third Floor Back* and *The Servant in the House*; Miss Esther Ludwig (Latin and Greek), who married soon, went out to Japan, and sent back letters that kept active the missionary interest (along with the letters of Lois Coultas, Laura Shaw, and Harriet Whitmer from China); Miss Alida Alexander (biology), who helped to start graduates of Michigan University in this direction and built up the natural sciences along with Laura McLaughlin (chemistry); Frances Wakely, who helped Miss Johnston in the Latin Department; Fidelia Abbott, still a member of the English faculty; Janette Powell, who taught English and expression and who has contributed much to the making of this history; and Miss Beatrice Teague, who came near the end of that era to take over the teaching of French.

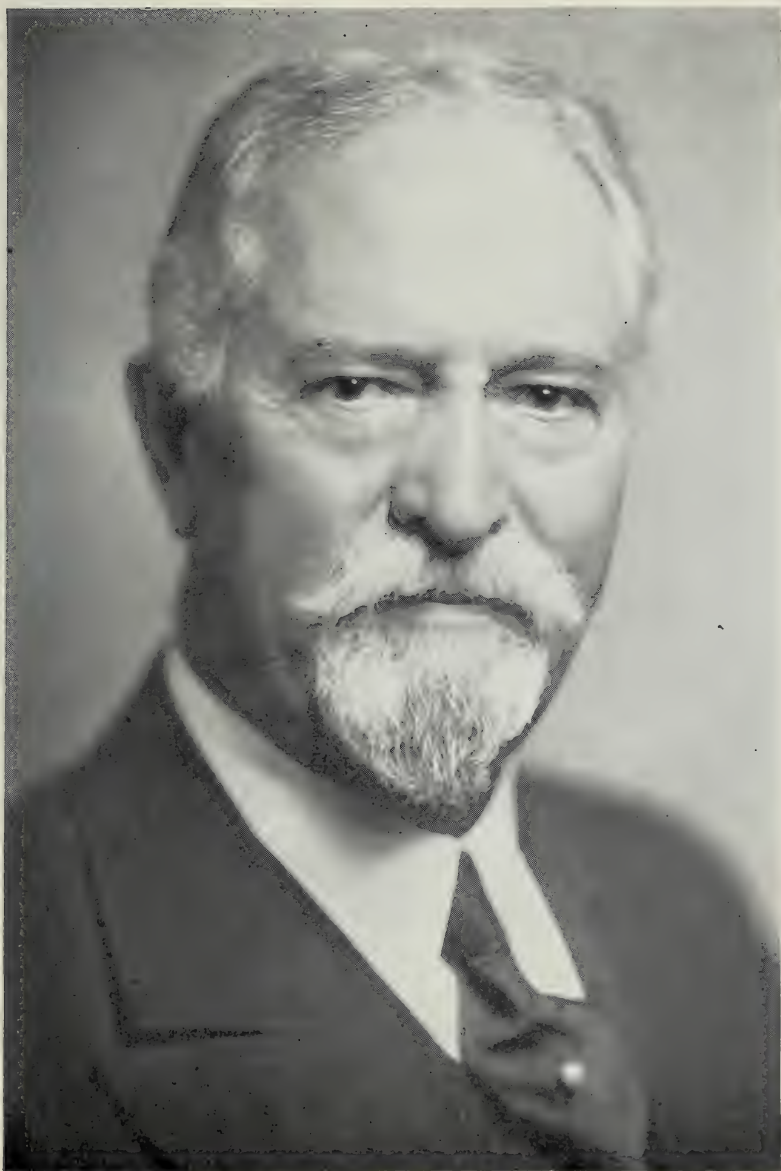
In the College of Music and in the fine arts, Doctor Harker retained the excellent faculty that Doctor Short left, including the director, Professor Wallace Day, who died in 1898; Miss Phoebe Kreider, an alumna and author of the beautiful college song "By Stately Elms Surrounded"; Miss Mary Dickson; and in art, Miss Gertrude Stiles, who left in 1898. Among the elocution teachers of these years was Miss Katherine Cole, granddaughter of James Dickens, who had

had had some part in the founding of the College, and daughter of an early alumna. She taught ably the old system of Delsarte, soon to be replaced by a new method of expression. In 1897, Professor Otto Soldan came to teach violin and was at once recognized as "the greatest artist on the violin that Jacksonville has had for many a year."²²⁰ Years later the following comment in the *Greetings* showed how far out into the world was the reach of the Woman's College through her former teachers. This notice read:

A simple and dignified letter of appeal read to us in chapel the other morning is a cause for thought. When one who was a member of our college faculty is in need of the fundamentals of life—bread, meat, shoes—with an income of 5,000 marks from his estate worth seven loaves of bread because of the colossal wreck of his country, the trouble of Europe seems near. Something that the eye cannot see goes with the more substantial message from Jacksonville, Illinois, to Professor Otto Soldan.²²¹

Among other foreign teachers in later years who gave the interest of the new and strange along with capable instruction was Mrs. Florence Pierron Hartman, teacher of voice from 1909 to 1920, and director of the Glee Club. Many stories center about Mrs. Hartman, her early concert career, and her friends among the great artists, including Fritz Kreisler. In the 1920s came Miss Beatrice Horsburgh, English-born teacher of violin, and Miss Olga Sapio, piano. Miss Sapio, born in the United States, had been educated in Europe, and had traveled the world with her mother, an opera singer. These two soon became inseparable companions. The *Greetings* made much of their interesting background, and all recognized them as capable musicians. The *Alumnae News and Record* continued to furnish news of these interesting personalities. Incidentally, the few teachers from the South were objects of curious interest, as if they were from another land; their accent was noted, and their impressions of the Prairie State recorded. One of these, Miss Ethel Black, of Virginia, found Jacksonville less hurried than she expected, rich in historical interest, and pleasantly self-satisfied.²²²

Professor Frank Stead, graduate of the New England Conservatory, student later with teachers in Chicago and Paris, became the director of the College of Music in 1898 and for a dozen years contributed to the development of it. Among those who assisted him were his talented wife, Mabel Riggs Stead; Mrs. Helen Brown Read, daughter of Professor G. W. Brown, head of Brown's Business College and teacher of bookkeeping at the Female College under Doctors DeMotte and Short, and Mr. W. P. Phillips, grandson of the noted head of the School for the Blind, Doctor F. W. Phillips, and an alumnus of the College of Music. After Miss Kreider left, he took over the direction of the early Glee Club out of which grew the Madrigal Club. In 1908, came Miss Lula Hay, of Jacksonville, educated in Bavaria, New York, and Chicago, who remained as a capable and beloved teacher of piano for more than three decades; and, a little earlier, Mrs. Mathilda Colean, pupil of E. R. Kroeger, of St. Louis, and Mrs. Lucy Dimmitt Kolp, an alumna of the College of Music. In 1911, the Swarthouts, Max and Don, cousins of Gladys and educated in Chicago and Leipzig, took over the direction of the College of Music. The former was handsome as a matinee idol, it is said, and the latter looked like a poet. They created quite a breeze, and were successful directors until they left in 1914. Professor Henry V. Stearns, graduate of the American Conservatory of Chicago and student for three years in Berlin, was director until he was succeeded by Professor Henry Ward Pearson in 1921. Professor Stearns took special interest in the development of the orchestra; and one of his assistants, Miss Rena Lazelle did beautiful work with the Madrigal Club.²²³ He fell heir to the somewhat lean years of the war, when enrollment in special subjects declined, and may have lacked something in business ability, but maintained well the standards of instruction. Miss Louise Miller, piano and voice, and Miss Clara Moore, violin, were two of a considerable number of alumnae in the College of Music in the later years of this administration.



JAMES E. MacMURRAY

One has to stop somewhere in this review of the long roll of the faculty, and one should perhaps offer apologies for its omissions and limitations. Although not a member of the faculty, one other member of the college family should be included with this group—Mr. A. C. Metcalf, business manager, registrar, secretary of the Board of Trustees and of the faculty, assistant to the president (and son-in-law)—his duties were varied and manifold. He was the students' faithful friend from arrival (or before) to departure in matters of travel, tickets, schedules, checks, and in the physical arrangements and properties for all their activities.

THE STUDENT BODY: ENROLLMENT, RATES, SESSIONS,
AND HOLIDAYS

When Doctor Harker accepted the presidency in 1893, the enrollment in the literary departments of the College was fast disappearing. To build this enrollment was necessarily his first problem. Through the alumnae, the Illinois Conference and neighboring conferences, from which he solicited students and official visitors, through his public school contacts and his Whipple Academy boys, and by persistent appeals through personal visits, he sought students. Numbers he insisted would bring numbers. Most of the students were below the level of the existing collegiate classes. In 1896, out of a total enrollment of 144 in the literary department, 62 were collegiate; in 1904, 91 out of 204 were above the preparatory level as the school was then organized. With the establishment of the four-year college course in 1907, the college enrollment declined for several years. In 1906, it was 65; in 1909, 42; in 1910, 64; in 1911, 117. It reached its peak during this administration in the earlier 1920s—290 in 1923-24, but in the following year it dropped to 259.

Although the geographical distribution of students was broadened considerably, a large percentage still came from Illinois. Most of the rest were from surrounding midwestern states. On the whole the school was regional rather than national in patronage. Enough students came from

other sections and even from foreign countries, however, to add interest and variety. In 1924, for example, out of 259, forty-eight came from sixteen other states. Indiana led all other states usually by a considerable margin. In 1914, there were twenty-four from Indiana. Missouri came next as a rule, but the number from Missouri was much less, usually no more than eight or ten. The only other southern state that had any considerable representation was Kentucky. In view of the early trek through Kentucky, one might discover some family ties at the basis of this patronage if all the facts were known. Arkansas sent several students in certain years (four in 1924). Some of the Larimores, who had moved west from Kentucky in the early days, had settled in Searcy, Arkansas, and they patronized the school. Luretta Best, a student in the Woman's College in 1894, went down to teach music in Galloway College in Searcy. It would be interesting to know the history of the patronage from the various states. That from states other than Indiana was small and rather variable. Most of the midwestern states had a few representatives each year. One might have expected more from Ohio in view of the large number of Ohio Wesleyan graduates on the faculty. Usually there were students, one or two, from three or four far western states each year. Few girls came from the East.

For a decade or more state clubs flourished; or rather the Indiana Club flourished and Missouri, Iowa, and Minnesota Clubs appeared briefly. In 1913, the Iowa Club had nine members; the Missouri, thirteen; the Minnesota, four, and the Indiana, thirty. The latter challenged the world to a basketball game.²²⁴ In 1914, these clubs, except the Minnesota, had pages in the *Illiwoco*, and the Indiana Club continued to appear there. This organization, which had Miss Mary Johnston as an active member, celebrated James Whitcomb Riley's birthday on October 7 with special tables in the dining room, Indiana decorations and songs, and sometimes with a chapel program on Riley. In 1918, his picture appeared in the *Illiwoco*. During the year there were picnics

at Nichols Park or a waffle breakfast at the Peacock. Sometimes the Club held a reunion in Indiana during the summer.²²⁵

One hears nothing of sectional divisions in the student body, such as existed in ante bellum days, although there may have been such. Perhaps the 1918 *Illiwoco* comment that there were varying opinions of "The Birth of a Nation" suggests sectional differences. The Civil War had made Illinois national, and it is this spirit, along with a growing interest in Illinois history and politics, that one observes in student expressions and their topics for papers. Nevertheless, an Egyptian Club (Little Egypt), founded in 1914, perhaps reflected some division still among Illinois folk.²²⁶ Comments in the *Greetings* on the few southern teachers showed merely a curious outsider's interest in southern accent or ways. Graduates who went south to teach wrote articles for the *Greetings* in which they showed the same curiosity about the Southerners. Incidentally, some of these articles give excellent descriptions of some southern towns (Searcy, Arkansas; Morristown, Tennessee), of travel, education (Tougaloo University), homes, etc., as they existed a half century ago.²²⁷ Laura Heimlich, '99, found southern girls more frank! "They have a naïve way of treating all sorts of dangerous subjects that is truly refreshing."²²⁸ Other articles and sometimes short stories on Old and New Mexico, California, the Indians, perhaps had some connection with students from the Far West.

In the nature of a geographical group were the day students, or town girls, who eventually formed a club, perhaps in defense of their interests. Day students in boarding school are generally stepdaughters. In the Woman's College for years they were suspected of carrying notes from the Hill or elsewhere to the boarding students, and the faculty were instructed to watch their visits. The woes of the town girl were expressed from time to time in the *Greetings* or *Illiwoco*—her long cold trips down West State Street to an eight o'clock class, her late trips home after hours in the

library "doing parallel" or papers. At the College she had small accommodation—only a cloakroom for her hat and coat. In 1897, the day students acknowledged with gratitude the donation of a "looking glass" to their cloakroom. Through the efforts of the College Council a town girls' room was granted in 1914, which they had the "privilege" of furnishing. Here they soon entertained students and faculty at a "cocoa drinking." With the movement to end the Academy, there came a decided drop in enrollment from Jacksonville, which Doctor Harker sought to correct. The day students co-operated by entertaining the high school seniors.

Whether or not sectional controversies disturbed the student body, party battles did, and these included the faculty, too. Although the Southerners were no longer outspoken, the Democrats were, and the controversial possibilities were increased by the division of Republicans into Taft and "Teddy" Roosevelt followers. The *Greetings* of November 1908 described the "racket" in the halls on the night of the election as "the like of which had not been heard since that night last fall when we were told that Jacksonville had gone dry." Describing the summer activities of the faculty in 1912, the October *Greetings* concluded: "Politically our faculty is a house divided against itself. Miss Jennie Anderson was an enthusiastic Bull Moose supporter at the Progressive convention in Chicago. She did not outdo Miss Tanner, however, who attended the Republican convention and later cooled off in Michigan." Miss Johnston's strong Democratic proclivities were advertised. The question of woman suffrage had become an issue in national politics. A straw vote, taken after much debating and discussion in the College and a breakfast of the "militant suffragettes" at the Peacock Inn, resulted in a majority of twenty-nine in favor of the woman's vote, the *Greetings* of April 1912 announced. One girl recalled that she went with some faculty members to the local option election in 1907, in which the women of the city first voted.

"At the hedge we were greeted by a group of eager photographers, who wished to have a picture of the first I.W.C. voters." In 1916, the straw vote on the presidential election was 134 to 120 in favor of Hughes.²²⁹ Harding and Cox Clubs in 1920 had table parties, stunts, and snake dances.

Foreign students began to appear—from China, Mexico, Colombia, Chile, and France. There were two students from France in 1918-19, and two others in the following year. Outstanding among the foreign students was Sarita Jones, of Santiago, Chile, who came upon the recommendation of Doctor W. F. Oldham, Methodist bishop of South America. Sarita stayed four years and received a degree (1924). She taught a course in Spanish conversation. The presence of these Latin-Americans gave zest no doubt to the study of Spanish recently introduced. Sarita was very active in student organizations, especially in the religious life, was a member of the executive council of student government, and in her senior year was chosen May Queen. Very loyal to her Alma Mater, she still keeps in touch after more than twenty years back home in Chile. Ruth Esparza, from Guadalajara, Mexico, received a degree also in 1924 and was awarded a fellowship by the American Association of University Women.

The founders' families and other early patrons were represented in the student body—Akers, Mathers, Rutledge, Capps, Keplinger, Blackburn, Yates, Morrison, Kinman, Gilham, Willard, Palmer, McElroy, Layton, and others. Governor and Mrs. Yates, both of whom had attended the school, sent their daughters, Katherine and Dorothy. A number of the students went to Springfield to his inauguration in 1900; and in 1901, he visited the College, talked in chapel, and "all the young ladies had the pleasure of meeting the Governor."²³⁰ Another item in the *Greetings* recorded the visit of William Jennings Bryan to see his cousin, Ann Marshall.²³¹ Ever loyal and generous, Mrs. Rachel Harris Philippi, '71, sent her two daughters. Mrs. Annie Hobbs Woodcock wrote, "Since daughter Grace is living in the old Col-

lege halls, I feel that I am in a measure re-living my school-girl days."²³² In 1915, thirty-two descendants or relatives of alumnae were enrolled.²³³ One of these, Mae Blackburn, had had twenty-two relatives to attend. Although there was talk of a Kinship Club, it does not seem to have been formed. A former student who was a member of the college family for several years was Mrs. Caroline A. Wilson, housekeeper, a granddaughter of Peter Cartwright and daughter of W. D. R. Trotter. A page of the 1917 *Illiwoco* was dedicated to her memory. "We listen for her merry laugh and her word of cheer," the *Greetings* declared.

For some years after 1893, the rates remained unchanged—\$275 a year for board and literary tuition. Ministers' daughters did not pay tuition, but were charged a twenty-dollar incidental fee. In 1904, the rates were raised five dollars a year; in 1905 to \$300; 1908, \$325; 1911, \$340; 1916, \$400; 1918, \$450; 1919, \$500; 1920, \$525. The increase of \$125 between 1916 and 1920 was overdue. Rates had risen much higher in eastern colleges. Mount Holyoke, a rather conservative school with respect to charges, had raised rates to \$750 in 1920 and to \$900 by 1926.²³⁴ The College might expect to lose on the tuition charges, as it was compelled to advance teachers' salaries. As early as 1912, the liberal arts department showed a loss of \$9,303. The boarding department in the same year, however, produced a profit of \$15,748.²³⁵ By 1920, the boarding department was showing a deficit of several thousand dollars a year.²³⁶

Until 1916 the only recess granted was two weeks at Christmas. Seniors continued to enjoy a vacation in late spring to get ready for commencement. There was an occasional special holiday when an endowment campaign was ended or a library day declared, and a half-holiday on February 22 to get ready for the "ball." The literary societies, weathervane of student opinion in the day when there was no college press, debated the question of a spring recess in the early 1900s.²³⁷ After 1912 a short Easter recess was granted.

The period immediately after the Christmas recess was the Great Depression anticipatory of semester examinations. Perhaps by the next centennial these inquisitions will be banished. The dean gave January talks to build the morale, the faculty planned "examination teas" to relieve the strain, but the weary student still lamented that "for a few days college is a very real 'Black Hole'."²³⁸ But examinations over, the beautiful Illinois spring was just around the corner.

THE COLLEGE AND WORLD WAR I

Five wars the United States has fought since the Illinois Conference Female Academy was founded in 1846, including the Mexican War then in progress. The difficulties the College faced in the Civil War have been related. The brief Spanish-American War had slight effect on the routine of college life. A few Illinois College boys enlisted, and there were patriotic demonstrations. The *Greetings*, then an alumnae and administration publication, recorded the fact that Mrs. E. C. Lambert made an address of welcome at the Opera House to Company I of the Fifth Illinois Volunteer Infantry.²³⁹ Again the minutes of the literary societies supply information not discovered in other college records. A year before the war began they were discussing the Cuban issue.²⁴⁰ If decisions in the several debates are an indication of opinion, the students were anti-war and anti-imperialist.²⁴¹ Once war was declared, however, the attitude was very loyal. At an open meeting of the Belles Lettres Society with the Illinois College boys, a patriotic address on Uncle Sam was given and a speech on Sampson. Comments on the latter implied that it might apply to the Biblical character, the campus character, or the commander of the West Indian Squadron.²⁴² They discussed the question of an isthmian canal, closely related to the issues of this war, and, broadening out, the conflict between the Greeks and the Turks, between the European powers and China, and between Russia and Japan; and finally they questioned the merits of war as a method of settling international disputes. In view of the general sympathy with Japan in the war with

Russia, it is interesting that a debate, "Resolved, That the United States should have sympathized with Russia instead of Japan," was decided for the affirmative.²⁴³ And in view of present-day discussions, it is of interest that the Phi Nus debated the question that a large standing army was a menace to the Republic and decided for the affirmative.²⁴⁴

The first World War affected the entire program of higher education in the United States in its material, financial, educational, and social aspects. By opening many new fields to women it had profound results for women's education. It is impossible to discuss here the full scope and significance of these changes. Certain concrete results they had for the Illinois Woman's College may be noted, however, and the temporary effect of the participation of the United States in the war on the life and thought of the school. The effect of the war on financial and employment policies of the administration have been discussed above and the difficulties of operation in the face of rising costs of labor and supplies pointed out; also the indirect effect through the fact that the war hastened advancements in American education which the College found it difficult to meet.

With respect to the issues of the war up to the entrance of the United States, one discovers little expression of opinion or evidence of discussion. During the first decade of the century the literary societies had continued to give much attention to national and international politics. The early Russian Revolution (1905), the relations of France and Germany, of England and Germany, increasing armaments in Europe, the Near Eastern problem (Miss Neville's talk on it was pronounced "most enjoyable"), and others were discussed. Before World War I began, however, these societies were evolving into clubs more social than literary. It is true the Belles Lettres devoted one program in the fall of 1914 to the causes and the course of the war. In the meantime, the *Greetings* had become a student publication, and from its monthly issues one gets an occasional reference to the war—a review of Usher's *Pan-Germanism* and

an *Atlantic* article on the causes of the war. In 1914, one of the essays entered in competition for the Wesley Mathers prize considered "The Historical Antecedents of the War in Europe" and another "The Reasonableness of the Demand for Universal Peace."²⁴⁵ The essay that won the prize in 1913 had as a subject "The United States in the Council of Nations." In 1915, H. W. Laidler gave two lectures at the College on socialism, emphasizing the efforts for peace of the Second International at the meeting of its bureau in Brussels in the summer of 1914. There appears to have been no editorial or other discussion of the war in the *Greetings*, however, until 1916. In October of that year the editor sought to provoke interest and action. She wrote:

Just before vacation began [in June] several of us became interested in war relief and regretted we had not become interested in time to do something. . . . It has been well and frequently said that "There is a tremendous struggle going on across the water," but how many of us ever read a week's summary of the news in the war zone in the current magazines in our library. Let's not be provincial and out of touch with everything but our college life; let's keep open to new ideas outside the classroom as well as inside.²⁴⁶

Other issues pointed to what other colleges were doing in war relief, and protested: "If we were nearer the war zone, without a doubt a few trips to Ehnie's would not balance the life of a starving French baby or a convalescent soldier."²⁴⁷

Of course, these college girls were not alone in their relative isolation from the course of the war. It was a fault common to the American people. Perhaps on the whole, both in the classroom and out, there was as much discussion of public affairs as in colleges generally and more than in some; for it does appear that throughout the history of the College, students had shown intelligent interest in the political and social problems of their day. Some have attributed this interest to association and competition with Illinois College boys. To what extent it was due to that cause, the writer would not venture to say. It would be natural if the location of the College in the interior should have delayed the response to international issues. And perhaps the

concentration in putting over the final drive in the Educational Forward Movement may have diverted attention from the war.

With the entrance of the United States into the war in April 1917, both students and faculty contributed generously to the various demands and accepted cheerfully the limitations that the war brought. A Red Cross room was set up at the College, bandages were rolled and packed, and comfort kits were prepared as Christmas gifts for soldiers. Some girls made scrapbooks, "hoping that they would cheer the lonely hours of men at the front," and they probably did.²⁴⁸ Girls knitted, and "not on bright colored yarn." Students and faculty subscribed more than \$700 to the Red Cross, \$274 to the War Camp Recreation Fund, and \$2,124 to the United War Work Program.²⁴⁹ The Young Women's Christian Association raised \$1,068 for the Student Friendship War Fund.²⁵⁰ There were self-denying meals, wheatless days (and incidentally bathless and heatless days, for there were coal and water shortages), parties, and even commencement, without flowers. When the maids at the College left, the girls took their places until they could be replaced. (Even Woodson left in 1918 to go to Chicago to work, but he soon returned to live "where there are educated folks.")²⁵¹ The Home Economics Department studied conservation of food, prepared wheatless menus, and featured remade dresses in its spring style show.²⁵² The public speaking classes trained four-minute speakers to serve in the various war drives, and the art classes made posters. The French Club adopted a war orphan, and the College itself gave free tuition and board to the four French students who came in 1918 and 1919.²⁵³ Miss Knopf sent some of her paintings to make the rounds of the soldiers' and sailors' camps.

The war gave a new emphasis to physical education and sports. The editor of the *Greetings*, commenting on the earlier lack of interest, insisted: "Perhaps we have needed to see sports as a means to an end. Chicago University has

drawn up a pledge for national service, which pledges people to make themselves physically fit. Here is another way besides knitting to be patriotic. With our new gymnasium and far increased opportunity for physical development we can take part in all sports as a means to national service. Vassar and Wellesley have mobilized and pledged themselves to this campaign. Let's not be behind."²⁵⁴ It would be difficult to say how much the new interest owed to the spirit of patriotism, how much to the provision of the new gymnasium. Even the faculty contributed to the sports program by a faculty game under the direction of Mr. Metcalf and Professor Stearns. Of it a *Greetings* reporter wrote that "while peculiar and unscientific from the standpoint of a basketball expert," it was successful as an entertainment and a source of money for a banner to be awarded to class winners in gymnasium exhibitions.²⁵⁵ At the spring demonstration of 1918 "a group of young Amazons exhibited their military ability in a brilliant display of complicated marching tactics, which might have made Napoleon sit up and take notice."²⁵⁶

Changes in the curriculum, effected by the war, have been listed above: the introduction of Spanish, secretarial studies, and certain new courses in history, and the omission of German through lack of demand. The French Department grew in popularity; the French Club sang the "Marseillaise" with vigor and took up again correspondence with French students. Professor Stearns gave an organ recital of "Allied music." The Wesley Mathers prize essay in 1918 was "The War and Modern Surgical Science," written by Esther Hetherlin. The various literary societies gave attention to war themes, the review of books on the war, and the study of war poetry. The May Day pageant of 1918 featured costumes, dances, and songs of the Allied nations. Two hundred fifty girls with colored umbrellas were grouped to form the American flag. War was less grim then than in this present, but it had brought a new seriousness. A History Club for the study of cur-

rent problems was formed soon after the war, and juniors and sophomores debated the question of the League of Nations. A miniature Disarmament Conference was staged, and a telegram sent to Hughes, chairman of the Conference in Washington. Doctor E. A. Steiner came to lecture on "The Mind of Europe." *Greetings* articles and editorials called attention to the racial conflicts in the United States, to the intolerance of the white race toward the Negroes, and to the responsibility of this nation for the success of the League and for the peace of the world.²⁵⁷ The form of the world, it declared, will be determined by us. "As America goes, so goes the world. America is yours."²⁵⁸ All of which problems and responsibilities are still ours, even though we may lack something of their confidence in the power of the United States to control the future.

In the meantime, graduates of the College had entered various war or war-related activities. Incidentally, this war recalled to mind the services of the early graduates in the Civil War, especially that of Louisa Vance, who had served several years with Mother Bickerdyke. When delegates from the College went to a Student Volunteer Convention in Galesburg in 1918, they decorated Mother Bickerdyke's grave, but perhaps held Louisa in mind.²⁵⁹ Issues of the *Greetings* and the *Alumnae News* record the war service of alumnae and former students. Perhaps it was less in proportion than that of alumnae of some eastern schools nearer the war, but it was considerable. Alumnae entered canteen work, YWCA work in war industries, nurses' training, the training school at Vassar for war work, the United War Work Campaign, work with the War Industries Board of the Council of National Defense, and other activities closely related to the war. The Armistice came before some had passed the period of training. The most notable contributions came in postwar relief and rehabilitation work. Mrs. Maie Short Wadsworth, '76, went with her husband to take charge of the Methodist Memorial Mission in the

war-devastated area at Chateau-Thierry, where for nearly two decades they did a notable work of social and educational reconstruction. Mary Wadsworth and Vera Wardner, '21, assisted them for a time. Cornelia Young, former student, worked with the American Friends Service Committee, affiliated with the American Relief Administration in Southern Russia. Fjeril Hess, '15, was a YWCA secretary in charge of a girls' camp in Czechoslovakia. She paid tribute to Miss Cowgill's instruction in the "maligned tongue," German, upon which she had to rely when her knowledge of the Czech language ran out, and to Miss Neville's class in architecture, which gave her appreciation for the cathedral in Prague.²⁶⁰ Her work with the War Industries Board finished and a later employment with the National Industrial Conference Board in Boston, Margaret Goldsmith went on to Germany for work with the trade division of the American embassy. Incidentally, she has published several useful books on Germany, including a life of Frederick the Great. In World War II she worked with the British Broadcasting Service. Bessie Morgan, '07, did interesting work both in the war and in postwar rehabilitation. As a physiotherapist she went with the Army to France and remained with it for four years after the war. In 1922, she began work with the Veterans Bureau in Indianapolis. In this city, after graduate study in Europe, she established a private practice, and came to be known as the "dean of physiotherapy." In college she was a music major! The work of alumnae and former teachers in the Far East was in a sense related to World War I. They fell heir to upheavals there which attended and followed it and which are yet unquieted. Among these women were Esther Ludwig Martin, Harriet Whitmer, Lois Coultas, '13, and Laura Shaw. The work of some of these women here and in Europe continued until World War II resulted from the failure to end the first and demanded another crop of women from the College.

HEALTH AND PHYSICAL EDUCATION IN THE
TWENTIETH CENTURY COLLEGE

According to all the records that have been discovered, the Illinois Female College had been fortunate throughout its history with respect to health. There had been a case of smallpox in the 'sixties and of typhoid later, but an epidemic such as threatened the existence of some boarding schools had been avoided. And, in spite of heating and water problems, the general health apparently had been good. Regular habits, plenty of sleep, wholesome food, and freedom from the strains of modern society helped to bring this result in the absence of any positive constructive program of health education or physical development or any tests or measurements. The curriculum had included courses in physiology, and there had been lectures by the lady principals or other teachers and by local physicians on health. Catalogues had insisted that students come provided with rubber shoes, umbrellas, and waterproof coats and for a time recommended flannels. Unlike many colleges which discouraged or prohibited boxes from home, nothing was said about this delight of the schoolgirl. There was no college nurse and no infirmary. In the later years of the nineteenth century, when most of the girls were local, the problem of care for the sick was simplified.

Along with a general change in standards of comfort and convenience in the twentieth century came new ideas about sanitation, foods, and exercise. Colleges had to meet these new standards. Public opinion had been aroused and informed by crusades against the methods of the meat-packing industries, the handling of dairy products, and the use of contaminated water supply. Pure food laws and other sanitary regulations followed. The individualistic methods of the past had to give way to social control. These requirements added to the physical and financial problems of the administration. Doctor Harker's immediate concern about the water supply has been mentioned, but problems of heat and water continued to trouble the administration. New

paper and paint and the gradual provision of more bath-rooms made the dormitories more healthful, as well as more comfortable. For some years little change was made with respect to a health program or for care of the sick. Doctor Harker's reports to the Board contain little information as to health problems; but he made frequent mention of the general good health and freedom from accidents and attributed these blessings to "the good hand of our God." Catalogues continued to advertise the general good health resulting from regular habits and wholesome food, and began to insist that parents not send boxes other than fruit. "Cakes, pastry, etc., are a prolific source of sickness," they declared. Fudge-making over gas jets, cocoa-drinking, and chafing dish parties, however, seem not to have been restricted.

A "sick room" was first mentioned in the catalogue of 1902, although one may have been provided earlier. Some of the "pin and tack" money was spent to buy furnishings for this room.²⁶¹ The catalogue of 1902 stated that the lady principal and physical director looked after the health of the students. In the fall of 1903 a resident nurse was employed. Until Miss Helen Miner came in 1912, these nurses changed frequently. She evolved into an "institution" along with her little pills and her sick room and was the subject of frequent comment, sometimes in verse, in the *Greetings*. She had a cheerful but firm manner of dispelling schoolgirl ills. Her initials, signed to orders, were interpreted "Her Majesty." With the director of the Home Economics Department, Miss Lucy Gillett, of Pratt Institute, she revised the plans for the course in practical nursing, which had been offered in that department for some years previously, although the prerequisites for it had never been established.²⁶² The "sick room," with two beds, was for some years on the top floor of Main; later the infirmary was moved to first floor Main. In the later years of this administration there was considerable discussion of the problem of isolation of contagious cases, for which no satisfactory solution was

found.²⁸³ But, fortunately, "by the good hand of our God" perhaps, serious epidemics were few. There was a difficult time during the influenza epidemic of 1918-19. The school was closed early in December 1918 for this cause.

From the beginning of this administration the catalogue stated that a physical examination was made of each student upon entrance and a prescription of exercises given to fit the individual need. How thoroughgoing these examinations were or what use was made of the results one could not say, but there was probably progressive improvement in thoroughness and use. As to theoretical instruction in health and physical education, nothing was done until 1906 aside from the course in physiology, a preparatory subject. In 1906, a college course in physiology was offered in the Science Department. In 1911, a Department of Physical Science was outlined with courses in gymnastic pedagogy, anatomy, and in the theory and systems of physical training. The Department of Physical Training (practical courses) was a separate division. In 1913, these two departments were combined. In the following year the catalogue announced that twenty semester hours of physical training were required for the Bachelor's degree, a requirement listed until 1919, when the six-hour requirement was announced. In the meantime, some additions had been made to the curriculum, among them courses in "rhythm," or folk dancing. No doubt the introduction of such courses had to be managed skillfully in view of the prejudice in church circles against dancing. There was little change in the theoretical courses until 1920, when normal training in physical education was expanded beyond the course in gymnastic pedagogy and a major in physical education with a certificate was offered.

As to the practical side, gymnastics and sports, the evolution toward a larger program was slow and uncertain until the first World War. One criticism of the nineteenth century boarding schools for young ladies had been based on their neglect of physical development. Dio Lewis had tried to correct this lack with his system of gymnastics.

Doctor Adams had made a gesture at least toward the introduction of this famous system into the Illinois Female College, but his experiment was short-lived. Calisthenics of a milder sort was advertised in the 1870s and the popular Delsartian system of the late Victorian age was taught in the later years of Doctor Short's administration, with public demonstrations of proficiency in wand-waving and Indian club exercises. Hence, the statement in the catalogue of 1893-94 that physical culture was being introduced for the first time is incorrect. It is safe to say that neither under Doctor Short nor for some years under Doctor Harker was there any enthusiasm for the program of gymnastics or sports. The day of the sportswoman had not quite arrived. Conventions in dress did not encourage vigorous exercise. Girls might play a mild game of tennis or of genteel croquet. They preferred the swings and the hammocks (!) listed with the athletic equipment. And their tennis rackets were used for wall decorations. Physical culture was still a sort of handmaiden of elocution, and was taught according to the system of Delsarte (Americanized version), even though Doctor Harker introduced a special teacher. Some young ladies might be interested in its catalogue guarantee to "reduce corpulency." Pictures in the catalogues of the later 1890s show the gymnasium with some equipment in rings and bars and girls in bloomers ("divided skirts") and high-necked, long-sleeved shirtwaists. Bloomers, which came discreetly below the knees, were never worn outside the gymnasium.

The gymnasium shown in these pictures was the "new gymnasium" just then provided in the East Annex of Main. It was an improvement over the old one, but far from commodious. Few spectators could be admitted to exhibitions, and even then they became mixed with the players. Thus, one of the main incentives to excellence for these young ladies not interested in play for its own sake was removed. The playing grounds for outdoor sports on the back campus were somewhat better, but far from ideal.

It required the work of some years to get an improved tennis court.²⁶⁴ "Walking in line" continued to be a main form of exercise. The *Greetings* calendar in 1912 recorded under the date of September 26: "This morning a time-honored custom of the Illinois Woman's College was begun—the short walk after breakfast." And there were longer walks in the afternoons "all in the same direction." Incidentally, the young ladies continued to go "in procession" to church and concerts for some years. A "philosophical old gentleman," seeing such a line on its way to hear Emil Liebling play, observed: "What a perfect stream of humanity migrating they know not whither and most of them *women*, too."²⁶⁵ Although he doubtless had profounder thoughts of lack of spiritual direction in mind, his observation might have been applied to lack of direction or adequate motivation in sports.

Toward the end of the decade, however, more attention was given to outdoor games, especially to basketball. Whether the literary societies led or followed the administration and faculty in the discussion of more sports, at any rate their programs contained many speeches and debates on athletics on such subjects as: The Place of the Athletic Association in College, The Question of Intercollegiate Games, Music Hall Versus Gymnasium (1906), That It Is Just As Well for Girls To Wear Bloomers As Any Other Dress, and If I Were Physical Director.²⁶⁶ Since the texts of these discussions are not extant, one cannot tell to what degree they expressed a serious interest in athletics. The beginnings of competitive sports in Illinois College shortly before the end of the century no doubt turned the interest of the young ladies in that direction. As their mothers had taken up oratory in imitation of the boys on the Hill, they would take up sports, which were tending to replace oratory as a collegiate interest. Moreover, they were informed on developments in the eastern colleges for women along this line. In the fall of 1897, the *Greetings* announced that basketball had become a favorite sport. Organized sports,

largely a product of urbanization, came much sooner in the East. Even as late as 1922, girls spoke with respect of the "real New Jersey methods" in the tennis-playing of a new student. In June 1900, the *Greetings* reported the first field day held at the College, "which was attended by a large group from the Hill and the city." After the games (tennis and basketball) "the contesting teams with their class officers went to Vickery's and Merrigan's."

In 1902, the catalogue contained a new division, Physical Training and Health, entirely distinct from elocution and physical culture. It announced that the physical director would be the "guardian of the health," she would make a chart of each student giving "a statement of the actual numerical size of the parts of the individual," etc. Four courses in gymnastics were offered, including corrective gymnastics. During this year six class basketball teams had appeared: the Yale, Harvard, Princeton, Cornell, Midgets, and Brownies. Some years earlier three loyal ladies had donated a banner of heliotrope satin with dumbbells on it as an award to encourage inter-class contests.²⁶⁷ In 1901, an Athletic Association was formed.²⁶⁸ This organization had a continuous existence, although interest in it declined lamentably at times. From a limited organization it changed to an inclusive one in 1905, and all members paid a fee of fifty cents to buy apparatus.²⁶⁹ Although membership in it returned to a voluntary basis later, before the end of this administration it again included all students. With the YWCA it helped to unite the student body before the Student Government Association appeared.

The agitation of the gymnasium question encouraged sports and the Athletic Association for several years. The new interest owed much, too, to Miss Eleanor Holmwood, the physical director from 1903-06, who had received training under Sargent at the Harvard Summer School. Incidentally, the College secured a number of good physical directors, trained in Chicago University, Columbia, Iowa State Teachers College, the Harvard Summer School, and

in later years several from Sargent, but these women only stayed a year or so. The story of Miss Holmwood's battle for the gymnasium has been related. She was followed by another good director, Miss Julia Piersol (1906-1909), who instituted the May Day Festival, described below. She prevented an immediate slump of interest in sports that might have followed the failure to build the gymnasium in 1907. In her gymnastics she sought general development, not stunts, the *Greetings* declared, and used both the Swedish and German systems. One well-remembered incident of the athletic history of 1908 was the presence of "Billy" Sunday, popular evangelist, at the field day games, which included a baseball game. To quote the *Greetings*: "The crowning feature of the latter was the umpire, Mr. Sunday. . . . The game was a hotly contested one between the Ancients and Moderns, the Moderns being victorious. Mr. Sunday's remarks, 'The girls played like everything, and one side beat the other', was philosophical, as well as conciliatory."²⁷⁰

From 1909 to 1912, sports seem to have reached a low ebb. A *Greetings* editorial in May 1913 declared: "In many schools athletics is a big interest; that is, athletics aside from gymnastics. Here at Illinois Woman's College the students have been almost indifferent to this form of activity. Indifferent, however, as we may have seemed on the surface, the lack of sufficient outlet for the right kind of enthusiasm has been felt and deplored."²⁷¹ During this period the question of the status and privileges of the old literary societies was being disputed. There was especial need for a unifying factor. The *Greetings* article went on to state: "This spring marks what we feel confident is the auspicious beginning of a vital interest in this important part of the college spirit and loyalty. The Athletic Association, for the past three years a purely nominal organization, has, under its efficient president, Feril [Fjeril] Hess, become aroused to its possibilities." The faculty encouraged the new interest by giving a cup as a tennis tournament trophy. New

sports were added: hiking, archery, and, the next year, track. Hiking Clubs, including a Faculty Club, totaled many hundreds of miles in cross-country hikes.²⁷² In the following fall a new constitution was adopted by the Athletic Association. This constitution, as amended in 1914, provided for direction of sports by a staff to consist of the executive committee (athletic director, one other faculty member, and four officers elected by the Association) and representatives from each class.²⁷³ Although Fjeril Hess had aroused some new interest in sports to which the efficient work of Miss Louise Robinson, physical director from 1914 to 1916, contributed, the physical handicaps—lack of both gymnasium and adequate playing grounds—were still discouraging factors. The new gymnasium helped to remove the physical obstacles. World War I added a new incentive, but it took several years to get a new and larger program into operation.

In June 1916, the first athletic banquet was held in the old gymnasium as a farewell to it (but it had to be used all the next year). The new gymnasium was dedicated in May 1917 and was ready for use in the fall. Other new sports appeared: swimming and bowling in the gymnasium, hockey and volleyball outdoors. Golf was played on the course at Nichols Park. Hockey and swimming began to outdo tennis and basketball as major interests. In 1917, it was announced that all girls were to be members of the Athletic Association. In the same year the point system was adopted for rating and the awarding of honors. In this year the Thanksgiving hockey game became the main "highlight in the realm of sport." The new gymnasium provided more space for public demonstrations. The swimming meet became a big spring event, and in 1925 it was made the central feature of the program for Dad's Day, instituted in that year. The Athletic Association picnic at Nichols Park was one of the "mixers" at the opening in September.

The crowning spectacle of the year in the Department

of Physical Education, however, was the May Day pageant. A bit of its history and its evolution might be recorded. The first mention of a May Day party and Maypole (not pageant) was in 1899. The Senior Preparatory Class crowned their class officer, Miss Carrie Elizabeth Line, queen of May and wound their class colors around the pole.²⁷⁴ There were other such parties, and pictures of them appear in the catalogues. On May 16, 1906, there was a somewhat more elaborate performance, with "stunts" by the various classes, among which the "fine pantomimes of Lady Clare, Robin Hood and his men, and Lochinvar by the seniors received many compliments." Miss Weaver, the lady principal, was crowned queen! The various classes planted trees, shrubs, and vines; the seniors wound the Maypole; and, to cap it all, "an elegant luncheon was served on the lawn."²⁷⁵ In 1908, the first May Festival with a student queen, (Helen Colean), was presented. The *Greetings* described the day: . . . Nothing prettier ever happened. We found out for the first time the real beauties of our campus and the genuine delight of a party out under our trees; and in the elaborate drill with about two hundred girls in line, in the crowning of the May Queen under a lovely iris canopy with green streamers and attended by a bevy of flower girls and pretty maids-in-waiting, in the winding of the flower-crowned May Pole, we came into our own.

The prettiest of paper hats in class colors had been made or a-making for weeks. This touch of color and mode of class distinction was particularly enjoyed. Eschewing hats, the specials carried pretty little purple parasols, and each class had been responsible for some special item in the day's scheme. The most hotly contested election in the history of the school had called to her rightful throne and scepter the prettiest of May Queens, Miss Colean, and the crowning was a notable feature of this best and probably most typical of college days. Miss Piersol was the particular genius of the day's festivities and well deserved all the hearty words of congratulation that were showered upon her.²⁷⁶

In the years that followed, the May Day pageant continued to be observed with various themes (often English in character, sometimes Grecian, and Allied Nations in 1918) or with no particular theme. What it may have lacked in artistry it made up in color and enthusiasm. It drew crowds of spectators. In 1913, the Congress of Mothers were guests.²⁷⁷ May Day became the occasion to honor

mothers before Dad's Day was instituted for the fathers. In 1916, the seventieth anniversary, "A Pageant of the Growth of the School" was presented. Like Milton's Satan, the Fire Dance captured the spectacle. The most English of the pageants was perhaps that of 1921, "The Enchanted Thorn," in which a motley throng on the London Highway, including lords and ladies, shepherds and milkmaids, and—surprising touch of realism—a real cow and a drove of geese made up the procession. One point of discussion in these years was the method of choosing the queen. Popular vote must have proved too exciting. For several years there existed a rather complicated method of popular nominations followed by choice by lot (in one year a few minutes before coronation).²⁷⁸ But the pageant remained the high point in the year's activities in physical education.

In conclusion, one might say that most of the Illinois Woman's College girls had come to enjoy sports, although they still might object to compulsory "gym." The pattern of the Victorian lady with its restraints, physical and social, had passed.

RELIGIOUS LIFE IN THE COLLEGE: ITS ORGANIZATION AND EXPRESSION

Founded by the Illinois Conference of the Methodist Church, the College had, nevertheless, always advertised in its catalogue and followed in practice a non-sectarian policy. Young women of other denominations attended from the beginning. Although required to attend church, they might go to whatever church they selected. Methodist ministers had been prominent as visitors, official and unofficial, and as chapel speakers, however, and the school was commonly called the *Methodist College*. Ministers of other denominations were not excluded, although how frequently they were invited to speak in earlier times one could not say. W. H. Milburn, who left the Methodist Church for a long period, was always a welcome speaker. In the later years of Doctor Short's administration, when the Conference had become cool towards its "favorite child," the administration under-

lined its non-sectarian policy. Doctor Short's own liberalism toward other denominations (his friendship with his neighbor, the Catholic priest, has been frequently mentioned) accounts in part for the emphasis on non-sectarianism, but the appeal to a wider patronage, especially to a wider local patronage, was probably also a cause. Among the local intelligentsia who delivered annual series of lectures at the College was W. W. Harsha, an outstanding Presbyterian pastor of the city, and Presbyterians were prominent among the other lecturers chosen.²⁷⁹ In 1888, the statement on religious policy in the catalogue was revised to emphasize its non-sectarian character. To quote (*italics as found in the catalogue*):

While the College is under the general supervision of a great church, nevertheless the broadest liberality and tolerance are constantly exercised. *Nothing offensively sectarian is taught or allowed.* We have had for years past students from Methodist, Presbyterian, Baptist, Congregational, Christian, Protestant, Episcopal, Hebrew, and Roman Catholic, and other families. We understand that their parents send them to us *primarily* for intellectual education with the expectation and desire that their peculiar religious beliefs will not be purposely meddled with. *In this just desire we keep faith with our patrons.* . . . ²⁸⁰

Under the new administration the general policy as to sectarianism did not change, but the religious emphasis became more pronounced. Evangelization was stressed; religion was not to be subordinate to intellectual education as stated in 1888. The catalogue now read:

The College was established and is controlled by the Methodist Episcopal Church, but there is nothing sectarian in its management. It is our constant prayer and our earnest desire that every young lady in attendance may feel the importance of a religious life, and may enter upon one. . . . We aim to make every student familiar with the Word of God, its books, its history, its literature, its doctrines.²⁸¹

In 1912, the word *doctrines* was replaced by *teachings*. Doctor Harker's zeal for evangelization was real but not obtrusive. Students not responsive to emotional appeals found the insistence of some in the college family objectionable and embarrassing, however, especially in seasons of revival or during the Day (or Week) of Prayer. "Billy" Sunday, who met a rather cold reception from Illinois Col-

lege, had "heartfelt commendation" for the religious life in the Woman's College.²⁸²

The religious life within the College found its center in the daily morning chapel, which all students attended. Here Doctor Harker gave short inspirational talks and read, or more often quoted, the Bible. He insisted that students memorize designated chapters and verses, the repetition of which formed a prominent part of the chapel service. Later *Brown Books* specified the chapters to be thus used. Some students, perhaps many, wearied of these exercises. One who came, perhaps a dozen years, said she never learned to say the Apostles' Creed alone. The literary societies debated the question of compulsory chapel and "resolved that chapel seats be cushioned."²⁸³ Nevertheless, after they left, many students looked back to the chapel services as their most precious memory of college life. Doctor Harker's faith was simple and sincere. He loved the Bible and read it with devotion. On the hills of Athens one student recalled with particular delight a favorite passage of his: "There is no speech nor language where thy voice is not heard."²⁸⁴ Equally well-remembered with his prayers and his quotations of the Bible were his chapel talks and his baccalaureate sermons, admonitions to positive, useful Christian living. Chapel services were occasionally varied. Senior essays were read for a season; members of the faculty spoke (Miss Austin, Miss Neville, Miss Cowgill, and others) and missionaries and other visitors. In early days, Mr. S. W. Nichols came frequently to tell of his travels in and outside the country, and even W. H. Milburn, who lingered on for a year or so. But the student body as a whole preferred Doctor Harker and welcomed him home from his "trips."

For the boarding students and the faculty there were also evening prayers. The "busyness" of collegiate life finally restricted these to one evening a week. Church attendance was required of all students until 1919. Under student government regulations they were allowed a certain number of cuts; then, in 1919, the *Brown Book* stated merely

that students were on their honor to go. Apparently there was no check on attendance and no penalty for non-attendance. According to the report of the dean to the president in 1925, the large majority of the students attended Sunday school or church regularly.²⁸⁵ There are no statistics of church affiliation until 1920. In that year, of the 246 students enrolled, there were 131 Methodists, 23 Presbyterians, 13 Christians, 9 Congregationalists, 6 Baptists, 4 Lutherans, 2 Catholics, and the rest were from a number of other groups.²⁸⁶

The most notable development in the religious life of the College during this period was the active participation of the students in their own voluntary organization, the Young Women's Christian Association. It was the first organization of those still existing that sought to include all students. Organized in 1899, it antedated the Athletic Association by two years. Together with the Athletic Association, it formed the background and furnished the training for student government. Aside from its religious functions it sought to unify the students as a social group. Through participation in state and regional, and finally, national, conferences, it provided the first intercollegiate contacts; and through its World Fellowship Service it broadened the horizon of the student to include the world. Although some have found the predecessor of the Association in the Epworth League organized early in this administration, its spiritual connections seem closer to the old missionary society, which had existed since the 1870s. From its beginning the Association emphasized the missionary phase of its work by aid in both the home and foreign fields. Both its general program and its special missionary interest found examples and encouragement in the life and work of faculty and alumnae. Miss Weaver was a member of the state board and very active in the work; Miss Cole left the College in 1904 to go into YWCA work; Susan Reham, Fjeril Hess, and other graduates did outstanding work in the YWCA, and to it Louise Gates Eddy has devoted her

life. Letters to the *Greetings* from these former associates gave zest to the work of the Association.

To incite to home and foreign mission work there was a goodly heritage of alumnae work and a distinguished company. There was Kate Blackburn, '83, who gave her life to the education of Bulgarian girls and was signally honored by the community which she served by a memorial building, dedicated in 1922 by Doctor Julian Wadsworth, and by the Kate Blackburn Fund for the education of poor girls.²⁸⁷ She had built a great school. Asked to write an essay or poem for the *Greetings*, she replied that she had no talent or time for literary efforts, but the relation of her experiences in war, earthquake, and plague made a heroic story. Mary Melton, '91, went out to Japan soon after her graduation. Her "letters from Japan" filled a large space in the early *Greetings*. She wrote of how vague her notions had been of this country and its great cities—Tokyo, Yokohama, or Nagasaki. In the latter she worked and in 1916 died and was buried, a city since made fateful by atomic bomb action. The first exchange publication received in the *Greetings* office, *The Kwassui Quarterly*, came from her school, which bore the romantic name "The Fountain of Living Waters." The YWCA helped to educate a child in this school.²⁸⁸ Both Miss Melton and Miss Blackburn visited the Woman's College and spoke in chapel. In 1903, these two, with Mary Ferreira, '90, who had gone to teach in Hawaii, where she did a notable work for crippled children, and Bertha Rush, teacher in the Philippines, met at a missionary conference in historic Ebenezer.²⁸⁹ Their exchange of experiences must have been interesting. To Hawaii, Della Mae Larimore, '23, went later to teach. In the Far East, Mary Melton met Emma Mitchell, '82, who had done a heroic work as teacher in Northern China during the Boxer revolt.²⁹⁰ In later years, other teachers and alumnae went to the Far East—Harriet Whitmer to China, where she was entangled in the civil struggle and war with

Japan; Esther Ludwig Martin to Japan, where she was joined later by Lois Coultas and Laura Shaw. In Cuba, there was Amanda Harnsberger Hanbac, '74, and Ellen Burke in the Congo. And there were others on the Mexican border, among the Indians, and elsewhere. On the home field were Emma Graves Perkins, '75, who did distinguished work among the oriental peoples in California; Sophia Naylor Grubb, '52, with immigrants in New York; Mary Thompson, '03, in settlement work in Chicago; Edith Weber, '04, in Tougaloo University, Mississippi, a Methodist mission school for Negroes; Myra Kirkpatrick, '19, in a mission school in the mountains of Tennessee, and a host of others.²⁹¹

Among the objects to which the YWCA contributed regularly were the education of a child in Miss Melton's school in Japan, the salary of a secretary in China and sometimes Christmas boxes to China, the education of a southern mountain child, and aid to the sister college in Madras, India.²⁹² The interest in India had begun through Mrs. R. G. Hobbs, sister-in-law of Hattie and Annie, who had gone to that country, or perhaps even earlier through the distinguished brother of Mrs. Julia Palmer Stevens (and of General Palmer), Doctor Henry Palmer, who was a medical missionary in India. The YWCA adopted an orphan from the famine-stricken district and named her Martha Weaver.²⁹³ Upon her death shortly afterwards they adopted another. For some years they dressed several hundred dolls, gave an elaborate Doll Show and Dolls' Tea Party at the College, and then sent them to the Christopher House Settlement in Chicago.²⁹⁴ They also dressed dolls for one of Miss Annie Hinrichsen's "institutions," the Illinois Charitable Infirmary for Eye and Ear Trouble.²⁹⁵ The work of the YWCA during World War I has been related above. Its international interests, especially in students of other lands, were emphasized through its World Fellowship Service and it contributed to the Student Friendship Fund.²⁹⁶ In the first year of its existence the YWCA sent delegates to the state conference of students. Regularly delegates went to the annual

summer conferences at Winona or Lake Geneva. In 1914, a Student Volunteer Band was formed, and delegates were sent to these conferences. In 1924, the Woman's College YWCA sent the one woman delegate allotted to Illinois to the Fifth National Council of Student Volunteers in Yonkers, New York.²⁹⁷ Incidentally, three student representatives from the College attended the Conference of Northern and Southern Methodist Students held in Louisville, Kentucky, in 1924, in the interest of bringing together the northern and southern branches of the Methodist Church.²⁹⁸

Although the early activities of the YWCA were largely for non-local objects, it became interested through its Social Service Circle in various sorts of work in the city—programs for the Old Peoples' Home, the School for the Blind, Thanksgiving baskets to the needy, boots and mittens for children in the Open Air School, Thanksgiving and Easter parties for the Free Kindergarten children, and night classes for the college maids.²⁹⁹ An interesting project of later years was an annual exchange of visits and ideas with a group of working girls in the Springfield YWCA. Inside the College its first social effort and always its main responsibility was to welcome the new girls. This function was very important before the day of student government and freshman orientation. Representatives of the YWCA met the trains, helped the girls to find their way around in the labyrinth, Main Building, and gave a big party on the first Saturday night. There were Christmas and Easter services and celebrations, the Christmas Bazaar, and the May Breakfast for its members. The YWCA raised a \$1,000 scholarship fund as a donation to the College. Its mission study and Bible study classes were an important activity in its earlier years. When the girls were shut in by the quarantine in 1918 so that they could not go to Ehnie's or Batz's, the YWCA opened a Blue Triangle Tea Room at the College. Although there are no exact statistics of membership, general statements declared that it usually included a large part of the students. As a group effort in practical

Christian living it made a valuable contribution to education in the College. For its success much credit was due Miss Austin, Miss Cowgill, Miss Neville, and other members of the faculty.

OTHER STUDENT ORGANIZATIONS: LITERARY SOCIETIES,
CLASSES, CLUBS, AND STUDENT PUBLICATIONS

Of clubs there were many, perhaps too many. From a condition of simple, unorganized student life in the nineteenth century, the young ladies were inclined to go to the other extreme of overorganization. They were critical of their own inclination. The Phi Nus discussed in 1902 the tendency among women to over-organize. The genial "Spectator" (Janette Powell), a *Greetings* observer of campus life, declared on a return to the College in 1916 that she found the girls club-mad and sighed for the day when she could enjoy the masterpieces of literature in solitude.³⁰⁰ And from time to time other criticisms of the multiplication of clubs appeared. These organizations were of two types: those that sought to include all girls—the YWCA, the Athletic Association, and the Student Government Association; those based on some special tie or affinity—classes, literary societies, state and town girls clubs and the departmental organizations. Many of these have been discussed above. Although the literary societies have been frequently mentioned, the "problem of the literary societies" deserves some further discussion.

The programs, open meetings, entertainments to new girls, candy sales, plays, and other activities of the Belles Lettres and Phi Nus continued for a time after 1893 to occupy the main place in student extra-curricular life. Indeed, the prominence of these societies was enhanced for a season. The fiftieth and sixtieth anniversaries of the College brought back many former members (thirteen ex-presidents of Belles Lettres were present in 1907) and the reunions, the "retrospects" and "prospects" of the societies integrated the groups. The catalogues around 1900 carried full-page histories of each and pictures of their officers.

The college colors, blue and gold, first mentioned in 1897, were a combination of the colors of the two societies.³⁰¹ The effort to secure money from old members for their halls was sometimes more successful than the College's campaign for its improvement fund. (Mrs. Julia Palmer Stevens, for example, left \$600 to the Belles Lettres by Will.) Devotion to these societies was a prominent factor in the "old school tie." There was even a movement to form a Phi Nu Alumnae Association in Danville.³⁰² Society halls gave new enthusiasm to the local groups. At their first meeting in the hall in West Main in 1902, the Phi Nus declared it a memorable occasion. "The sunlight streamed in through the windows, we were all in the best of spirits and as happy as we could be, enjoying the hall that the Phi Nu Society had dreamed of for years."³⁰³ Incidentally, the societies became more interested in the decoration of their halls than in the building of their libraries. Some members at least received good training in household management. Matters of stoves, coal, cleaning, etc., have a large place in their minutes. One society sold its old chairs to Doctor Harker to replace them with better ones. Rugs, pianos, lamps, easy chairs, velour drapes, pictures, pillows with the society emblem, and potted plants soon gave an air of luxury to their apartments. The Belles Lettres had inherited that picture of Guido Reni, "The Aurora," favorite of the Victorian age, which they had reframed. "We hope soon," the Phi Nus declared, "to have one of the most elegantly furnished society halls found in the State of Illinois." They went on to more ambitious plans. The Belles Lettres talked of building a \$6,000 house.³⁰⁴

Enough has been said before to indicate that these societies had made an important contribution, educational as well as social. Their programs on American history, past and current, and on American literature filled gaps in the curriculum; and in other fields—English literature, world history, and the fine arts—they had an opportunity to emphasize what they had received from classroom work. Be-

yond all this they were a forum for student opinion on collegiate life. Mention has been made of their discussion of athletics and compulsory chapel. Other subjects discussed between 1893 and 1909 included: the merits of college secret societies, the adoption of a uniform, the introduction of home economics, the abolition of examinations, the semester plan as compared with the term plan, cooking in college rooms, the system of distributing the mail, the college lecture course, the fine arts curriculum, chaperones, and, finally, student government. It is unlikely that there was a serious dissent from administrative and faculty rulings. Nevertheless, there were recorded protests and perhaps more unrecorded. The Belles Lettres, refused a candy sale, suggested that their town members talk to Doctor Harker about "his treatment of the society," and a motion was made (but lost) not to do anything about raising money.³⁰⁵ And the Phi Nus objected to faculty suggestions on the division of members into academy and college groups and both societies to the suggestion that they have joint open meetings. There was difficulty over the failure of the societies to post programs in advance. The early faculty minutes (1909 and later) contained frequent discussion of the problem of society plays. The presentation of plays was their most productive source for funds to buy their halls, and the societies were given almost a monopoly of this business until 1914. But the faculty felt that they spent too much time on their plays, and thus established scholarship standards for participation and limited rehearsals.

Doctor Harker appreciated the value of the societies to the College. Aside from their educational uses, they encouraged patronage by furnishing a vital student interest. And the discussion of college issues in these groups no doubt was useful as a safety valve if for no more constructive purpose. Nevertheless, he was disturbed by their increasing exclusiveness and the hurt feelings of girls not admitted. And there may have been other reasons for change that do not appear in the records. In 1912, with the aid

of Miss Weaver, two new societies were formed, Theta Sigma and Lambda Alpha Mu, the old societies agreeing that year to elect no new members other than sisters of the existing members. These societies for a time probably took most of the eligible girls (an average grade of eighty was required) not taken by the other societies, and delayed the search for a more radical solution of the problem. A committee on intersociety relations consisting of society presidents and the dean was formed to promote "sisterhood."

In the meantime, both the character and the place of the literary societies were undergoing significant changes. The YWCA, the Athletic Association, and, finally, Student Government became inclusive groups for student opinion and action (so far as they were allowed to go). The departmental clubs had assumed the educational function. Although the two new societies began with the apparent intention of being real study clubs and the World War stirred the interest of all four in solid programs, the social function became progressively more prominent. Their banquets at the Colonial Inn or Peacock's, their breakfasts and teas, filled the social calendar of the College. Although they had never been affiliated with national groups and did not call themselves sororities, they had essentially the character of such groups. As early as 1913, Miss Mothershead had tried to get them to give up "rushing" and meet all the girls on terms of friendship, but the societies did not agree to this.³⁰⁶ The rules established by the faculty in 1916 placed the earliest date for the admission of new members in March.³⁰⁷ The societies sought and finally secured a new ruling that rushing open in early October, continue for six weeks, and that new members be admitted in November.³⁰⁸ The rushing period was changed later to two weeks and only one major party was allowed.

At a faculty meeting on November 23, 1920, Doctor Harker called attention to the "impossible situation caused by the societies." He had once looked to the societies to maintain morale and school spirit, and to build the patronage.

He was now convinced that they did the exact opposite. A faculty committee was appointed to consult other women's colleges as to their experience with and their solution of this problem. To an alumna who was disturbed by reports she had heard that the societies were either to be abolished or opened to all and who considered them the best means of binding students to the College, Doctor Harker wrote:

We are now up against a stone wall with regard to growth. Half of our students feel so humiliated by being excluded without any apparent reason and yet having to live in the same house with those who have excluded them that they of course refuse to come back after their first year; all the society girls say they would do the same thing if they were the ones left out. It so happens that of those elected to the societies quite a large number do not care to come back; they have secured all they wanted in securing membership and they are ready after the first year either to drop college altogether or to go to some other institution. The growth of the College in the last two or three years has been in spite of this handicap, but we are feeling it more and more keenly every year.

The colleges that have made the reorganization all insist that it has been better in every way, and that even the society members have liked it better after it was once done. I think it can be done without in any way injuring the present societies; indeed, I think it would be to their advantage. I suppose you know that the present societies are not at all representative of the societies as they were twenty years ago or more. When these societies were organized and until twenty or even fifteen years ago, or even less than that they were literary societies and not social clubs. They prided themselves on their literary work; their main interest was in their annual public exhibitions. The spirit of these societies has changed altogether, particularly in the last ten years; they are not now literary societies, but wholly social, and they are becoming more and more definitely exclusive. . . . ³⁰⁹

Whether Doctor Harker was correct in attributing the too slow growth of the college enrollment to the influence of the literary societies one might question. Nevertheless, he had seized upon this as the major cause and was determined to do something about it. Reports from other women's colleges, six of which had had sororities and had abolished them, confirmed him in his views of the harmfulness of the existing organizations. A special committee of society and non-society girls, working with the student relations committee (faculty and student members), recommended the following solution, which was adopted: membership was to

be limited to eligible upperclassmen, there was to be no pledging or rushing, membership in each society was restricted to thirty per cent of the total eligibles, and a new society was to be formed, open to all freshmen.³¹⁰ This new society, the Alpha Pi Delta, was founded in 1921. The societies were not satisfied with the new plan. The *Greetings* of 1923 contained opinions pro and con as to whether societies were a failure. In 1924, Dean Austin reported to the Board of Trustees that the plan adopted to remove some of the objectionable features of society organizations had not proved successful and that certain changes were being made.³¹¹ The next year she made the following statement on the problem:

The social life of our College centers largely in the societies. This year we have again permitted rushing and perfect freedom in the number of invitations given by each society to those students above the freshman class, eligible according to scholarship requirements. It has resulted in better feeling among the members, but in some heart-ache to those who did not receive invitations. However, I know of no student who is not returning because of this. . . . The wisdom of having a separate society for the freshman has again been demonstrated and the officers of the class, with their adviser, Miss Alexander, have been very successful in the management of it.³¹²

Thus, the societies of the 1850s lived on, considerably changed in character and purpose, it is true, but with pride in their history and traditions and in their grandmothers.

In the meantime, college classes had come to fill a large place in both the social and the ceremonial life of the campus. Even before 1893, junior-senior teas and parties had begun. In 1898, the president's dinner for the Senior Class was initiated. Later senior-sophomore and junior-freshmen sisterhoods developed. Interclass games gave the zest of competition to sports. The junior-sophomore essay and declamation contest was a big event on the spring calendar, and in the 1920s interclass debates were instituted. Classes entertained each other with trolley rides with refreshments at Vickery's, sleigh-rides, picnics in the East Woods, or nutting parties. "Class officers" (faculty advisers) were often hostesses at parties for their groups. In the spring of

1902 the juniors, dressed as men (popular substitute for real men), entertained the freshmen at an old-time box supper, some of the freshmen appearing for the first time "in long trains."³¹³ In the same year, in February, occurred the first senior-junior banquet at the College. Even as late as 1917 the senior-junior reception with real men was able to occasion excitement. A *Greetings* reporter thus described the scene:

To the underclassmen all is a mystery. Bits of information float about, but these are far too intangible to be satisfying. There will be men in profusion—men simply over-running the lower floor! Oh, delight! The uninvited can at least lean over the banisters and gaze. But, no! On Wednesday night preceding the date set for the reception the girls are called together and very decidedly impressed with the unladylike qualities of such procedure. . . . Finally the day comes. Palms and ferns arrive and speedily transform the front hall. Only the splash of an invisible fountain is needed to complete the idea of a sub-tropical scene. Chairs are arranged into interesting rows. Rooms are transformed. Weary seniors disappear. In a little while they are to reappear all glorious in gorgeous gowns "a la train" . . . And after the fashion show, the party.³¹⁴

Back in October 1901 one declared: "The only fault to be found was that the whole chapel wasn't made into corners, for the soft ruddy glow from lights and lanterns revealed in every nook the gleam of a white dress with the inevitable black coat somewhere near." Frappé—it sounds more interesting than punch—was always served. Sometimes the neglected underclassmen went off to Music Hall and had a "wedding" all their own or to the gymnasium for a game of basketball. In 1918, the senior-junior reception was given up for patriotic reasons. In 1919, it was transferred to the Colonial Inn "far from prying eyes."

Commencements, with old and some new features, were held at Centenary, Grace, and once the Opera House, until Music Hall was built in 1906. Essay-reading, revived for a season, disappeared again in a few years. Class days followed no exact pattern. Usually ivy was planted; once an elm tree. Juniors in 1905 formed lines with ivy chains through which the seniors passed, later the freshmen formed the chain. In 1899, the class presented a Pageant of the Trees,

in which the campus trees told the secrets of campus life. At one early class day the juniors let four pigeons tied with junior colors into chapel during the senior class day exercises. In 1903, the seniors appeared in white dresses with sweet peas in their belts, but it rained, and they had to plant the ivy in a box. In the following year, the class instituted step-singing, using college songs and old favorites such as "Annie Laurie." (The list used in 1905 included the Lorelei, Illinois, Estudiantina (senior song), Juanita, the Drum Major of Schneider's Band, The Spanish Cavalier, the Soldier's Farewell, Clementina, Solomon Levi, Jingle Bells, Sweet and Low, and Old Kentucky Home.) In some years the seniors gave commencement plays—*The Lady of Lyons*, *Midsummer's Night Dream*, *As You Like It*, *Much Ado About Nothing*, and *Every Girl at Commencement Time*. Just when the cap and gown appeared to replace the sweet girl graduate's white dress, the writer has not discovered. The report of commencement in 1898 stated that the juniors, who replaced the Illinois College boys as ushers, wore caps and gowns, but there was no reference to the senior dress, and later descriptions of commencement mention the senior white dresses.³¹⁵ It seems that the mortar board appeared first as a senior distinction before the gown was used. The following notice appeared in the *Greetings* of November 1903: "Not long ago the seniors got their mortar boards and to celebrate had a trolley party and refreshments at Vickery's. The juniors had not even dreamed that the seniors might get caps and were consequently surprised when they started on their afternoon walk to see the seniors in their new caps just getting on the cars."³¹⁶ The new preparatory student in 1905 wondered where the girls got "those cute caps with tassels," and decided to buy one to wear on morning walks. In 1909, and perhaps before, the seniors had both caps and gowns. The earliest reference (1901) to class recognition the writer has discovered declared it already an established custom. The *Greetings* reporter stated that on October 29, the seniors made their formal entrance into chapel but

that it occasioned no surprise as it was a college institution of all the classes. They sang their class song; conducted chapel, the chief feature of the service being an address by the class president on the place of classes in college life. The reporter added the following interesting note: "The members of the class looked serious indeed in their plain black skirts, white waists, and black ties, the somber effect relieved only by a red carnation, the class flower. Much surprise was occasioned, however, when the town members were seen departing at noon wearing mortar-board caps."³¹⁷

In 1909, the seniors appeared for the recognition service wearing caps and gowns for the first time. "In honor of the occasion, the faculty wore theirs also." After this date the seniors wore caps and gowns to chapel two days a week. In 1913 and after, they were escorted by sophomores on recognition day. Recognition services for other classes, even the senior specials (1914) were observed. In 1910, it seems, the Freshman Day was instituted. "The freshmen came in two by two with green and white their colors new." The inheritance of class colors dates from 1915. The Junior Class in 1914 had the privilege of unveiling the college seal in Music Hall and had made a banner in their colors, blue and white, for the cover. They retained these colors and the banner as seniors and then handed them down. The other classes followed the same custom. Up to this time each class chose its own colors.³¹⁸

The student publications, *College Greetings* and the year-book, *Illiwoco* (Illinois Woman's College), have been mentioned in these pages, but deserve a more conclusive statement. The origin of the *Greetings* as the *Jubilee Greetings*, begun in January 1897 to prepare the alumnae for the Jubilee in June, has been related. The first editor, Mrs. Martha Capps Oliver, '62, was a writer of some ability, especially in verse. The name *Greetings* accorded well with its initial purpose; and since the paper continued to promote administration policies, financial and academic, among alumnae, former students, and friends as a primary objec-

tive, it was not inappropriate even in later years. In July 1897, the name was changed to *College Greetings*, and Doctor Harker assumed the management with student and alumnae assistance. In 1898, an alumnae editor was again selected, Miss Della Dimmitt, '86, who also had received some recognition as a writer. For six years articles by and news of the alumnae along with the statement of plans and interests of the administration filled the pages of the *College Greetings*. As a literary magazine it was evidence of the breadth of interest, the intelligence, and the culture of the older generation of alumnae. Articles and poems by Mrs. Belle Paxson Drury, Mrs. Julia Palmer Stevens, Mrs. Alice Don Carlos Vogel, Mrs. Rachel Harris Phillippi, Mrs. Ella Yates Orr, and others appeared on a wide range of subjects. Some senior essays appeared along with news of the faculty and the various departments of instruction, but it was in no sense a student organ. In 1903, the responsibility for the publication passed to the Senior Class assisted by a faculty committee; and in 1909, a staff representing the several classes was set up. Student productions—articles, short stories, poems—replaced the alumnae contributions, and school activities occupied a larger place. In 1914, with the establishment of student government, a constitution for the *Greetings* was drawn up.³¹⁹ In 1912, the staff had secured a small office in Harker. Its surplus, set aside as a college library fund, was \$782 in 1924.³²⁰ From time to time, it offered prizes to encourage student writing.

As to its character, *The College Greetings*, a monthly, remained more magazine than newspaper. Its merit as a magazine of student production was uneven from year to year, but as a rule was worthy of note. As an organ of opinion it had some value, but one must admit that expressions of student views appear restrained. In its editorials students were admonished to take more interest in athletics, to support the new student government organization, to uphold the scholarship standards, and support the endowment program. The publication sought to discour-

age complaining, inculcate school spirit, and get students to return to college. Although there was only occasional reference to public issues until World War I, the paper showed a progressive liberal spirit. In 1913, for example, there appeared an appeal to support the Consumers' League by buying only goods made on a fair basis. At the same time, it insisted: "We at the Woman's College might take our pledge with Bryn Mawr and Wellesley to shop early (at Christmas) and do all we can to aid the cause of the working man."³²¹ Jacob Riis, who lectured in November 1913 at the College, was discussed at some length and praised highly for "turning our thoughts to the 'other half'."³²² The issue of May 1916 (seventieth anniversary of the College) contained much historical material as did the early alumnae and certain other issues.

In 1917, a weekly news sheet, the *Greetings Extra*, appeared and continued somewhat irregularly for two years as an attempt at a college newspaper. But war prices defeated it. In 1924, the *Greetings* became a bi-monthly publication, larger in size and with the features of a newspaper more in evidence. At the same time the *Greetings Quarterly* took over the literary function. The *Greetings* became somewhat more representative of student interests and of student opinion at least on world questions. Its articles and editorials favored international co-operation, racial tolerance, religious unity, student fellowship. It published much on activities and opinions in other colleges and news of students in other lands. It favored inter-class and intercollegiate debates. In 1925, it was admitted to the Illinois Collegiate Press Association.³²³ In 1924, a Scribblers' Club was founded to encourage writing.

The first annual, *The 1905 Book*, published by the Senior Class of that year, contained the record of commencement (the sermon, addresses, class prophecy, etc.) with some attention to college organizations. It had no successors until 1914. In that year the Junior Class published the first *Illiwoco* (Illinois Woman's College), a full-fledged and attrac-

tive college annual. In 1915, the heads of departments discouraged its publication because of the expense and time required, but it reappeared in 1916. Again in 1919 occurred a gap, when World War I interrupted it along with some other regular collegiate activities. The pictures and snapshots in the *Illiwoco*, as well as some accounts of events, furnish an historical record of considerable value.

THE ORIGIN AND HISTORY OF STUDENT GOVERNMENT

In his *Eventide Memories*, Doctor Harker declared that he was not in sympathy with the old system of discipline in girls' boarding schools under which the lives of the students were subjected to a rigid conventual routine and a strict surveillance by faculty and administration.³²⁴ The fact that he had had no experience in such institutions and hence had no prejudices or preconceptions in favor of their methods would make it easier for him to create a new system. Nevertheless, his deans and his teachers had taught in such schools, some of his patrons favored the old system of discipline, and he himself admitted that as long as most of the students were of academy rank changes could only be made slowly. And, although he may have been free from prejudice for particular Victorian conventions, his own tendency was paternal, if not even paternalistic. Any freedom granted must be strictly controlled.

It is difficult to discover any considerable change of rules and regulations before the four-year college course was established in 1907, nor any radical changes even after that day. The routine of dormitory life, lights, study hours, meals, exercise, chapel, evening prayers, Sunday quiet hour, no Sunday callers, etc., were unchanged and still subject to faculty enforcement. Corridor teachers kept watch during study hours and saw that "all young ladies were horizontal beneath the sheets" at 9:30. The *Greetings* of September 1900 announced that never before had so many teachers "lived in" and it issued a note of lamentation for "lovers of midnight feasts." The faculty front hall Radiator Club passed judgment on the procession of freshmen, and "Gym"

Evans inspected the line for morning walks to see that they were properly dressed. Correspondence, except with persons approved by parents, was inspected; shopping was chaperoned. Girls went "in procession" to church, concerts, and on long walks "all in the same direction and never past interesting places." In the first annual, *The 1905 Book*, a writer interpreted thus the philosophy and practice of the lady principal:

Now we come to the ruling power, our lady principal, Miss Weaver. She consents and she does not consent, to our thousands of requests, with great thought and care. Listen to what she says about the girls. "That we may not spare the rod and thus invite sorrow, we oppose your every heart's desire. When you would go, we make you stay. When you would stay, we make you go, and walk and walk and walk with companions that we thrust upon you. . . . We make you lie in darkness when you would sit in light. We urge you to feast three times each day, and remonstrate when you make it three times three each night. We compel you to sit in chapel, in solemn silence, and listen to discourses upon manners and morals, subjects most distressing to your tender minds. . . . We shadow you, reprove you, report you, because—we love you."

She is most interested in our spring hats and gowns, and gives advice when it is most needed; likes to meet our friends; guides us in the straight and narrow path of etiquette by the Monday morning talks, and selects our callers as our parents would do. How attentive she is when she regards our housekeeping. Does she not show us our weak points, and, in short, sees to almost everything and seems to be thinking of everything? How we must try her marvelous patience! Without Miss Weaver to look after us our parents would see, instead of improvement, the very opposite.

And what would or could we do without our most respected faculty at the Woman's Club meet? How would we know what time to go to bed? We would miss the gentle tap reminding us that it is time for "lights out." And then so many of us need a guiding hand when we venture out of the building and college grounds. A little advice as to the reasonable price for a hat, and whether it is becoming, and someone who knows where we can get the desired articles, and someone to take the place of mother and father serving at the table. . . . ³²⁵

One could hardly desire a more complete picture of the "sheltered life."

The main change that came in the years that followed was the gradual extension of more privileges to upperclassmen, especially seniors, but this was a change in scope, not in direction, because senior privileges, such as walking unchaperoned, had been granted by Doctor Short. By 1902,

at least, juniors and seniors were making trips to the Public Library "to study, you know," and Doctor Harker used seniors as chaperones for underclassmen on walks. Seniors had special recognition in a week's spring vacation, senior tables in the dining room, the front seats in chapel, the "Senior Perch" on the front steps; and juniors and seniors, with a few favored sophomores as senior "flunkies," had the rare and delightful privilege of a fall weekend under faculty chaperones at Lake Matanzas. All juniors and seniors looked forward to this outing on which seniors occupied a cottage with the romantic name "Sans Souci," while the juniors lived at "Elsinore." "There is no fun like Matanzas fun," they declared. But there were sandburs! For all students during these early years there were apparently more picnics and parties but, except on rare occasions, all without men.

On March 5, 1913, the first step was made toward student government. Although the institution of such a system had been debated by the literary societies ten years earlier, there is nothing to suggest that it came in 1913 as a result of student action. It was apparently handed down from above; as a student expressed it, "the student association existed first in the mind of Doctor Harker."³²⁶ He was probably already disturbed by the "problem of the literary societies." For some years there had been little interest in the Athletic Association. Doctor Harker was deeply concerned to improve morale and school spirit and increase the college enrollment. No doubt, too, he believed that it would be valuable training for students. The constitution of the College Council, the predecessor of student government, states its origin and purpose as follows:

This College Council is organized so that the students may co-operate in all possible general ways in the upbuilding of the College. The president hopes that it will greatly aid in the development of true college spirit and loyalty. As experience may show changes to be necessary or desirable, he reserves the right to modify this plan in any way at any time.

ARTICLE I—OBJECTS

The College Council stands for the following definite objects: For the promotion of college spirit; for the conserving of college loyalty and enthusiasm; for the continuance of college students to graduation; for the honor of high scholarship, and securing the highest ideals of honor and true womanliness among students; for advancing interest in the literary, scientific, musical and other general societies, and in athletics and out-door sports; for the unifying of all college interests; and for suggesting, organizing, and directing all general student activities.³²⁷

The Council consisted of "the class officers" (faculty advisers) of the five college classes, class presidents, the presidents of the four literary societies, the YWCA, the Athletic Association and the Glee Club, the editor-in-chief of the *Greetings*, the class officer and president of the Senior Academy Class, and the president of the Academy Literary Society. The president, vice president, and secretary, to be chosen from its membership by the Council, were to be students. Each member had one vote. The Council was to take no action on a motion not supported by two-thirds of the student vote and two-thirds of the faculty members. An amendment passed October 1, 1913, provided for an executive committee of nine members: the president, the dean, two faculty members, three student officers, and two other student members. This committee was empowered to suggest matters for consideration and to carry out decisions. At the first meeting of the College Council held in February the limitation of the Council's power was discussed; "it was to advise the faculty, but in no way to dictate to them." It was foreseen that academy students (84 enrolled with three members) might object to under-representation in proportion to college students (144 with eighteen members). Discontent over this was to be quieted as quickly as possible.³²⁸ After all, the object was primarily to co-ordinate college interests. The student body had no direct part in the work of this Council. At mass meetings the president of the Council reported its decisions, and students might request that matters be brought before it.

The minutes of the Council during its year and a half of existence are interesting.³²⁹ At its first meeting two ques-

tions were presented—a spring vacation and a “May Day less wearing on the girls.” The spring vacation of one day, Saturday before Easter, was granted by faculty action. This decision involved the matter of the customary Easter reception given by the Harkers. The Council decided to ask that it be cancelled “owing to the holiday, the ungrateful reception of invitations by Jacksonville men, and the already crowded social calendar of the College.” A committee named to see Miss Weaver about May Day reported that she “expressed the hope that the exercises this year might be made even prettier than usual owing to the meeting of the Mothers’ Congress in Jacksonville at that time, and the general inference was that simplicity was not going to be the key-note of May Day.” The Council undertook the management of the election of May Queen, however, which had been a somewhat disturbing procedure. It planned a college luncheon for the “lady faculty members and senior girls from high schools interested in the track meet held in May, the purpose being to advertise the College.” It agreed to support the Athletic Association for a larger sports program. In May, it discussed some plans that might be worked out the next year. A system providing for a certain number of legitimate chapel cuts was proposed (one cut a week suggested). “It was thought unwise,” the minutes read, “to dispense with evening chapel entirely, although it should not be compulsory; it was proposed that prayers be held in the dining room before dinner to save time.” And the question of larger social privileges was discussed. During the next year the Council supported the juniors in their plans for the first *Illiwoco* and the town girls in their efforts to secure a room; it worked out further regulations for May Day and rules for the use of the elevator (to judge by the discussion that had appeared from time to time in the *Greetings* this was a major traffic problem); and, most important of all, it worked on a constitution for a Student Government Association. The two presidents of the Council, Lois Coultas and Fjeril Hess, were outstanding student lead-

ers. The Council had done constructive work, no doubt with considerable faculty guidance, in preparing the way for a larger student participation. Incidentally, the minutes of this Council are far more detailed and informative than those of the later Students Association, which existed only for 1923-24 of this administration.

In the fall of 1913, after a series of mass meetings, the student body voted in favor of adopting a plan of student government, with three votes in the negative. In February 1914, a temporary house government under a board of proctors was instituted to take the place of the former resident faculty in administering dormitory regulations. Sophomores lamented that, free from their former duties, "the faculty will study hard and assign harder lessons, and we'll have a worse time than ever."³³⁰ After a month's trial, members of the faculty stated in their meeting that the experiment had not proved a complete success, that the proctors were trying to enforce the rules, but the students were not giving complete support and up to that time had not shown themselves qualified for self-government. It was decided, nevertheless, to grant the student petition that the plan continue.³³¹ In the fall of 1914 the new constitution, drawn up by a committee of the Council and approved by the faculty with some amendments, was adopted by the students, and the first student government officers selected under it were installed on November 28, 1914. This government was instituted under a charter granted by the faculty and trustees, which defined its general scope and limits. Fjeril Hess was chosen president. The legislative power resided in the student body as a whole, the executive power in the executive committee consisting of the major officers; the board of proctors was an executive body for house government. Judicial power rested in the executive board as a court of first instance, from which appeals might be taken to the Association as a whole. There was an advisory council composed of certain faculty members and the main student officers of the Association and other student groups to unify the interest of the

various student activities. A joint committee of conference (three faculty members, three students, with the dean as chairman) was established to decide whether a question in consideration came within the scope of the privileges of the Association as set forth in the charter.

The rules and regulations of student government were published in *The Brown Book*. With regard to privileges, they indicate considerable evolution from the restrictive regime still existing at the turn of the century. Church attendance was still required and quiet hour on Sunday, but some cuts from church and chapel were permitted. Lights were allowed until 10:00 (later 10:30), and there were light permissions beyond this. There was considerable freedom of movement without chaperonage, although this ancient institution was not abolished by any means, and its uses were extensive for academy students. Certain features of the earlier *Brown Books* probably reflect Miss Mothershead's influence. Her notions of decorum in dress were more conservative than those of some Midwesterners. The *Brown Book* insisted that hats and gloves must be worn downtown. This rule was soon amended to permit one to go in warm weather as far as the Square or the Public Library without hat and gloves. Middy blouses must not be worn to dinner or downtown. Students were expected to dress for dinner. Serenades were a venerable institution that required special regulation. The *Brown Book* read: "During serenades lights are turned off, shades are drawn down, and deepest appreciation is signified by absolute silence."

Although early *Brown Books* had nothing to say on such subjects as dancing, card playing, or smoking, these troublesome questions presented themselves. Later *Brown Books* stated that the "use of tobacco in any form is prohibited." Minutes of the Association in the 1920s indicate that there was some smoking *sub rosa*. Students were "requested to refrain from card-playing." Dancing was soon given a limited and, on the part of some in authority, a reluctant recognition. In January 1917, the Students Association asked

that students be allowed to include the Virginia reel among their amusements. The faculty members of the student relations committee, who presented this question to the faculty, did not recommend it. They had talked to Doctor Harker, who discouraged any such change in the historic policy of the school. Some members of the faculty favored it, others feared that it would soon lead to demands for other forms of dancing. Thus the matter rested.³³² In June 1919, Doctor Harker presented to the Board of Trustees a petition from the Senior Class for permission to dance within the College and without men. This petition stated that "during the past year, because of unusual war conditions, and especially because of considerable sickness resulting from the "flu," and because of the quarantine for so many weeks, the students felt that it would greatly help to relieve the strain and the monotony of the quarantine if they could be permitted to dance among themselves in an informal and recreational way."³³³ Incidentally, this petition reveals another of the many results on college life that came from World War I. The class, which requested this privilege for all students, insisted that other Methodist colleges allowed dancing, that they had the backing of the entire student body, and that this privilege would contribute to the happiness of the girls in the school and "the good will and enthusiasm of prospective students whom we might influence to make this their college home." After considerable discussion the Board referred the question to the executive committee and a faculty committee for decision. In the fall of 1919 intramural dancing among the girls was permitted. The *Brown Book* published a negative statement only: that dancing outside the College was regarded as a serious offense. Whether certain editorials on the dancing of the "jazz age" that appeared in the *Greetings* were faculty-inspired, they expressed no doubt the sentiments of the administration and teachers. Its vulgarity and cheapness were deplored. "Can dancing be made beautiful and kept from the bestial? There is no doubt about the art in general, but what about social dancing in

public halls, at parties, at the Illinois Woman's College?"³³⁴ The rather gloomy conclusion was that censorship would do little good, and "we probably do not know how to dance any other way." One of Ring Lardner's imitators wrote thus to "Friend Al" on the dean's attitude:

Speaking of dancin', Al, you know the Dean give us girls a talk one nite about how it should be did and she seemed to think as most every-one does that it should be reformed. She said as how she thought when some of we girls were dancin' together we used our imagination and thought we had some other sort of partner. Now, Al, what do you suppose she meant by that? I can't imagine what she meant besides being able to imagine that Florence Weber is another sort of partner, say one like Hazel Logan, for instance. I think I'd better take a correspondence course in imagination, Al.³³⁵

In 1924, the students asked for "mixed" dancing privileges. The Board of Trustees voted that seniors and juniors be allowed to have not more than two dances with men during the college year.³³⁶ In the following June, Miss Austin reported that the privilege, she thought, had done the College no harm and that it had done much to remove the dissatisfaction of students over refusal of mixed dancing.³³⁷ The MacMurray gift of a new hardwood floor in the refurnished Social Room provided a beautiful setting, and the Junior and Senior Proms became the big events of 1924-25. Doctor Harker, who attended the first formal dance in the College in his last year, wished that he might have been spared that innovation.

In 1922, the honor system was adopted to replace the "policing" of the board of proctors, which was abolished. House chairmen in Main and Harker continued to have general supervision, but students were obligated to report themselves if they violated regulations and to report others who might fail to report their own infringements. In 1924, Miss Austin stated that, although the system had not worked perfectly, she thought students were developing more personal responsibility for the use of their "large liberty." In the following year her report announced that the executive committee of the Student Government planned to try to "safeguard the evening study hour of freshmen more care-

fully.³³⁸ Apparently they had not used their "large liberty" with complete satisfaction. Comments of the students on their own experiment in self-government reflect a wholesome amount of self-criticism. The main weakness, one common to all efforts at democratic government, was the lack of sufficient "civic consciousness" on the part of the student body as a whole, the tendency to leave too much to the officers.³³⁹ It seems safe to say that this institution, introduced at an early stage of its history among college students, had proved reasonably satisfactory.

FROM THE GAY NINETIES TO THE JAZZ AGE: LIFE IN
THE COLLEGE

Changes in American society in dress, manners, morals, sports, amusements, and ideas were reflected in the life of the college girl, for college was a part of life, even though a specialized part and, until World War I, a somewhat isolated part. The student evolved from the young lady of pompadours, shirtwaists, long skirts, and generous curves into the slim, boyish, short-skirted, bobbed-hair type of the jazz age. Girls changed from cloistered peripatetics to cross-country hikers; swimming and hockey replaced hammocks and croquet. Ukeleles, victrolas, and jazz tunes superseded mandolins, guitars, and the old sentimental airs; and instead of open society meetings, sewing circles, and fudge parties one finds movies, dancing, hamburgers at Ehnie's, and jam sessions to discuss eugenics. Tennyson, Ruskin, and William Morris gave way to modern poetry and Russian novels. Aspects of this transition have been treated above; a few additions may be added here, although this picture attempts only to be suggestive of the scene.

A part of American life, the young ladies recognized, nevertheless, that their life was "peculiar," that it possessed a flavor all its own. A student of the 'nineties declared that "all gains a halo of romance when taking place within college walls."³⁴⁰ Another declared that the Phi Nus sang their society song "with the feeling peculiar to college students." In 1922, a girl wrote: "Parties—hilarious middy-and-bloom-

er or costume affairs in the gym; even the more formal college functions—the banquets and receptions—have a certain fresh spirit. Slumber parties, a bit rowdy; “feeds,” with the cake from home, and one’s roommate perched on the bed discussing eugenics and gesticulating with a dill pickle; college parties—the perfection of the species.”³⁴¹ It is gratifying that in a troubled and disillusioned world they could keep something of that halo of romance, that certain fresh spirit.

Girls’ rooms received considerable attention, perhaps much more before there were so many outside attractions. Opening week was a time of great excitement, during which the “fixing” of rooms was a major indoor sport. Old girls made a tour of the building to inspect improvements or new “wings.” Sometimes additions had not been completed, and students deplored the conflicts of capital and labor that delayed progress and praised Teddy Roosevelt for his vigorous efforts to end the strife. Three or four had to be crowded into a single room. “If this state of things were to continue indefinitely, there would undoubtedly not be the atmosphere of hearty good will and cheerfulness that pervades the school,” one wrote.³⁴² Under the title “Our Penates,” a student of 1898 discussed girls’ rooms. “All girls, she wrote, “have ideas as to how a room should be decorated, and the idea of quantity seems to prevail among college girls.”³⁴³ The pictures of rooms published in the catalogues and annuals prove the correctness of her observation. The collegiate paraphernalia was profuse—pennants, college pillows, tennis rackets, megaphones, posters, etc. “Though of course inmates of the Illinois Woman’s College are strictly temperate yet many dark bottles and charred pipes are seen,” she added. “The pipes bear the names of the present owners carved in bowls from which no doubt thoughts of the fair one have gone up in smoke.” The craze for posters as keepsakes made the auctioning of these a profitable device for raising funds. Dorothy Yates paid \$2.05 for the “Billy” Sunday poster. Literary societies auctioned the posters made

for their plays. Students kept their own rooms, subject to inspection. One of the privileges of seniors was freedom from this surveillance.

Girls were awakened at 6:20 by a "cow bell" rung by William or Tom or Woodson, who passed through the corridors. An electric bell rang a little earlier, but they never heard it, they said. Meals were still served in the old basement dining room in Main, enlarged and redecorated. Here teachers and students became better acquainted. At the evening meal, there were guessing games and later table-singing, and innumerable special table parties—Valentine, Christmas, birthday, and "unbirthday" parties. In time dinner replaced supper. Maids—Irish girls and others—waited on the tables, and lived over in the Maids' Cottage, where they had night classes conducted by the YWCA. Doctor and Mrs. Harker kept William Patterson, the colored man-of-all-work, and the Coffee girls, who had served under Doctor Short. Of William a girl wrote: "All college girls, past and present, have a warm spot in their hearts for William, that humble individual whose sphere is so important that, when trunks are to be taken up to the third floor or the northwest rooms are at freezing point, it quite overshadows that of the president himself."³⁴⁴ In a special chapel service at Christmas-time in 1901, they gave him a gold watch and received a fine speech in return. Servants were an integral part of the college family. The legends surrounding Woodson later rivaled the traditions of William. Of Woodson's departure and return during World War I mention has been made. He was janitor and master of ceremonies in Music Hall, and at formal receptions in Main "bowed in and out" the guests with great dignity. His airedale, his Sunday regalia, complete with badge "won perhaps in the Cuban war," his desire to be a musician, all were topics of comment. Among other "college characters" was Mr. Starkweather, friend of juniors and seniors at Lake Matanzas. After breakfast, the morning constitutional, early classes, and chapel, girls rushed to their rooms for letters, which had been "inspected" if they were

not on the approved list. A rare privilege of seniors was the right to walk up to the office and claim letters just as the faculty did.

The "gay nineties" brought more parties. In the entertainment of the girls, Mrs. Harker endeared herself to the hundreds who passed their college years here. "Mother" Harker she was to them. The loyal lady principals and resident teachers were also generous in time and money spent in this way. The *Greetings* reported chafing dish parties, studio teas, sewing bees, cocoa-drinkings, and progressive corridor parties, at which Miss Austin served "Ohio jelly" and played the guitar. Favorite parties within the faculty circle seem to have been "spinster teas" and onion parties. Sometimes there was an all-school party in the Chapel, which had been turned by screens and lamps into many cozy corners padded with cushions. Outside in East Court there were marshmallow toasts and Japanese teas with lanterns or umbrellas, according to the hour. On one memorable occasion, Judge Whitlock entertained the entire school at a watermelon feast on the back campus. Writing on "The Merrier Side of College Life," a girl of the "gay nineties" recorded:

One great pleasure of the college girls is the period granted for candy and fudge-making in which art she grows wonderfully proficient. On Saturday evenings . . . excited girls are seen rushing up and down the halls flourishing tin pans, carrying crocks of milk, and bags of sugar and returning an hour later carefully bearing the stock of provisions they have laid up for the lengthy period of besiegement during the quiet hour period.³⁴⁵

And she recalled the event of the annual reception to Illinois College brothers, in preparation for which girls disappeared into the furnace room to curl their hair and receive an involuntary Turkish bath.

Trolley rides on Miss Frances Hook's street cars, which ran up East State Street past the College, were a favorite diversion of this decade and a popular method of entertaining a class or society. Cars were decorated with class colors, girls rode over the "Athens of the West," singing college and class

songs and even giving the class yells. Sometimes they paused at Vickery's and Merrigan's for a cup of chocolate. At Morgan Lake, where they went for picnics, the young ladies took rides in the "naphtha launch" (prose form, motor boat). On excursions to Havana, they ate barrels of ice cream and drank "soda pop" bought by Judge Whitlock. There was a famous class party "rich in college lore" at Congressman W. H. Hinrichsen's, whose daughter, Annie, was the youngest member of the Class of '97. The big event of the year outside the College, however, was the annual picnic at the Pitners' beautiful home, Fairview. Year after year in the fall the entire school feasted there on the lawn and rambled through the house. The Pitner picnic became an institution.

Hallowe'en, Thanksgiving, and Washington's Birthday, were other gala days in the college calendar, although their observance did not originate with this administration. The Hallowe'en Party and the costumed "ball" of February 22 were unchanged except in details. The observance of Thanksgiving went through a considerable evolution, however, and acquired a special ritual still treasured as a favorite college custom. For some years after 1893 there was the usual big Thanksgiving dinner, at which Judge Whitlock presided as toastmaster as long as his health permitted. About 1900, the YWCA took over all the housework, so that the maids could have the day free, the seniors waited on the tables at breakfast, and girls helped prepare the dinner before they went to church.³⁴⁶ In 1906, the breakfast was served on the corridors, the girls no longer did the morning chores, but the Sophomore Class decorated the tables; and in the following year the procedure was the same, except that the freshmen took over the function of decorating the tables, a practice still continued. By 1910, at least, the resident faculty had assumed the duty of serving the corridor breakfast. Just when the celebrated cinnamon rolls appeared as the main item on the breakfast menu the writer is not certain; they were there in 1921 and likely much before. The dinner was a formal one where girls appeared in "trains,"

satin slippers, and feather fans. Some regretted to miss a football game on that day. "What fun it would be to sit on the bleachers and yell at a football game," a girl of 1907 exclaimed. "But out of deference to the powers that be who have the development of our Puritan virtues in mind and us in hand, we are here and cheerfully submissive. We have learned that there is no other way."³⁴⁷ But students came to love their college home Thanksgiving, and old girls returned for it. In 1917, it seems, the first Thanksgiving hockey game took place. Thanksgiving evening programs evolved from a taffy pull in the gymnasium or a magic lantern and phonograph entertainment in chapel (Mr. S. W. Nichols once showed his pictures of Mammoth Cave), a faculty recital, or a minstrel by the Mallory Brothers, into a dance in the gymnasium by 1920.

The Christmas celebration never accumulated the wealth of ritual that Thanksgiving did, since it was spent away from the College. But anticipation of it—counting days, painting china, and doing doilies—filled many weeks. And on the eve there were talks by the lady principal or dean on the "do's and don'ts" of travel. The academy classes, it seems, initiated the custom of Christmas trees, first in their classrooms, then a tree for the entire school. After the tree, girls sang carols to "shut-ins" in Jacksonville and were regaled on their return by hot chocolate in the home economics room. The YWCA added other Christmas activities—the Christmas Bazaar, the party for the Free Kindergarten children, the doll shows.

Although they missed football on Thanksgiving, the young ladies attended games occasionally and brought home trophies. Memories of these years will include also an assortment of Schneider's Band, gramophone parties, kodaks, Saratoga chips, olives (stuffed and unstuffed), frappé, flashlight pictures, tally-ho rides, street fairs, visits of the venerable W. H. Milburn and his famous stories of persons and places, Mrs. Lambert's persimmon tree, and Miss Patterson's "pansy bed" of primary children, who romped on the lawn or played

"insane asylum" in the basement. Of the picturesque street fairs, one writer declared that at them the girls "no doubt gathered material for future society debates . . . that will go a great way toward proving that the much maligned street fair was not half so black as it was painted."³⁴⁸ And, of course, there were serenades. Sometimes girls ventured to instruct the boys from the Hill through the press as to what and how and when they should sing. They were asked to sing more than one verse of "Old Kentucky Home" and all of "Lorelei," but not to the tune of "Du Bist wie eine Blume." "And," the writer added, "would it be any hardship for the young gentlemen to come sometime between ten and eleven rather than later?"³⁴⁹

As the twentieth century wore on, outside attractions began to gain favor over fudge parties and sewing circles. Banquets with Mr. Heinel's Marechal Niel roses, place cards, candles, and party frocks, waffle breakfasts, dinners at the Grand Hotel or Peacock's were frequent events, always strictly chaperoned. Some girls said they were better than *ten o'clock* midnight feasts. Automobiles replaced the tally-ho and trolley car. Movies entered with Mary Pickford, Charlie Chaplin, Coleen Moore (*The Perfect Flapper*), and best of all, Rudolph Valentino. Sad was the day when a girl received a "campus" slip on the day that the latter appeared at "Uncle Tom" Buckthorpe's theatre.

The change of seasons always had a special fascination for the schoolgirl. Snow fights and sleigh-rides in winter, and an occasional escape from Sunday church service; nutting parties and leaf-rakings at the Pitners', the Gates', or on their own lawn in fall. But best of all was spring. They watched for its earliest intimations—the first robin, Woodson washing windows, dandelions, spring fever, and the study of the spring fashion books. Even in the jazz age they were still romantic, and in 1924, hailed spring's coming:

When the front steps are crowded with a strictly feminine population that seems content to sit there and yet wishes to be walking, that makes occasional references to the moon or the beauty of the night and does not feel foolish, then you may be sure that spring is at least on the way. Spring

makes anything possible. It accomplishes the task of making the worst pessimist see a bit of the good in everything, even in examinations and such. It exhilarates the optimist past all doubt. We become a nation of Pippas even as early as March. And especially here in Jacksonville at the Illinois Woman's College.

Spring works wonders here. The trees that gave some of the inspiration for our college song leaf out into a sort of canopy made of green breezes. The good old serenaders who have been hibernating all winter appear in Harker Court and strive among themselves for individual stardom as well as for our entertainment.³⁵⁰

Always changing, ever the same. The jazz-age girl, free of some Victorian fashions and inhibitions, was under the surface much the same. These were the daughters of Rachel Harris, Mary Rutledge, Belle Lambert, Jennie Kinman, or the granddaughters of Alice McElroy or Margaret Morrison. Their mothers and grandmothers were still in the background. Sometimes they appeared in the foreground. Sophia Naylor Grubb came to chapel to give "sprightly talks on 'From '52 to '97'." Mrs. Lambert, as trustee and alumnae secretary, as hostess to girls in her home or under her persimmon tree, was a fairy godmother, as were "Daddy" and "Mother" Gates at their famous Sunday night suppers. To Mrs. Alice McElroy Griffith, often at "Fairview" and a visitor in the College, the following tribute was paid upon her death by a member of the Class of '23, a tribute that might be paid to many others:

She used to come to us on festive days—
That college girl of years ago—and speak
Of all the trial and glory of the past,
And say our College was a growing thing,
And that the future, if we also worked,
Would be more glorious. She loved it so.
It was her life; she watched its every change.
And now that she has gone, we promise her
That we will keep the faith its makers had—
That her devotion, like a spreading fire
Shall burn up what is selfish in our hearts,
Shall heat them for new service and new faith
To make our College beautiful and great.³⁵¹

If many of the little things, the small round of activities, the persons and places that filled the lives of the students, their joys and sorrow seem of small consequence

in the general scheme of things, one might be reminded that to them these things were important and that they themselves were significant as a slice of America.

DOCTOR HARKER RETIRES: PRESIDENT EMERITUS

In the spring of 1923 the Board of Trustees granted a year's leave of absence to Doctor and Mrs. Harker. After spending some months on the Pacific Coast with children and alumnae, they returned to the College in January to leave again in March for Europe. Three months they spent in France, Switzerland, and England. At Chateau-Thierry they visited the Julian Wadsworths and married Vera Wardner, '21, to Ronald Dougan. Their daughter, Patricia Dougan, is now a student in MacMurray. In England, Doctor and Mrs. Harker visited his old home in Durham. Mrs. Harker's sudden illness hastened their return home.

On October 10, 1924, Doctor Harker announced to the executive committee his intention to retire in June 1925. "I have counted it the greatest honor of my life that I was called to the presidency of the College nearly thirty-two years ago," he declared, "and I have enjoyed the work beyond expression. I have always regarded it as a divine call."¹³² "But," he added, "as the years go by we become increasingly aware of the limitations of age. The College is constantly enlarging, and we cannot much longer face increasing responsibilities with decreasing strength. The time has now fully come when the interests of the College will be best served if I step aside for a younger and more vigorous man." His decision was another example of his excellent sense of timing. In July 1925, Doctor McClelland was chosen as president.

Doctor Harker was made president emeritus and continued to serve as vice president of the Board of Trustees. Upon his request, he was granted a home across East State in front of the College. His deep concern for the College might have made his continued participation in its affairs embarrassing for the new administration, which showed patience, respect, and consideration for him on all occasions. For thirteen

years Doctor Harker was a familiar figure on the campus he loved so well. On Founders' Days and other special occasions and in chapel services he loved to relate the history and traditions of the College. He spent much time compiling it and writing his *Eventide Memories*. After a very brief illness he died on July 8, 1938, and was laid to rest in Diamond Grove Cemetery.

Doctor Harker had had a spectacular career as a man and as an educator. His personal success has sometimes been compared to a Horatio Alger romance. For the College he had achieved a monumental work against great odds. But one must agree with the appreciation of him expressed by President McClelland in his funeral message. Doctor Harker's achievements should not be evaluated on a quantitative basis, he declared, but in terms of the personality he developed and the quality of the education he provided.⁵⁸³ It is for this character he built and the hundreds of lives he helped in and through the building of it that he might be called the "Little Giant," a name sometimes applied to him. These lives are his finest monument.

CHAPTER V

MACMURRAY COLLEGE FACES THE FUTURE

PRESIDENT CLARENCE P. MCCLELLAND, 1925—

As ONE looks at the beautiful campus of MacMurray College in the month of April, Centennial Year of 1946 — at Old Main with the Japanese magnolia ("Maggie") in full bloom in the foreground, the forsythia, daffodils, red bud, tulips, and Lilac Court in the background, at the lovely expanse of ground extending on down to the Brook, at the dignified Georgian architecture of the newer buildings—McClelland Hall, Ann Rutledge, Jane, the Pfeiffer Library, and MacMurray Science Hall—one wishes that William Rutledge could see the cornfield that he bought for \$500 in 1846. And, when one sees the seven hundred and more women who annually receive here their education, one is convinced that he was correct in his faith and judgment that this same ground would produce a good crop of young ladies.

During the administration of Doctor Clarence P. McClelland the expansion of MacMurray College — physical, financial, and academic — has been remarkable. It weathered an economic depression of alarming proportions and a second world war. Its promise for the future encouraged a self-made "captain of industry" to give a large proportion of his fortune to its buildings and endowment. It has become what Peter Akers and Peter Cartwright intended — the leading institution for the education of young women in the Middle West. Located in the heart of America, it is perhaps more

typically American, less sectional in character, than the schools of the East. It has grown with the Middle West, endured and survived the hardships of pioneer life and frontier finance, and preserved the democratic spirit of the people from which it sprang. Today, through continuous criticism and reform of its program of education, the administration and faculty seek to prepare young women for life in the "Atomic Age."

THE EDUCATION OF CLARENCE P. MCCLELLAND

This eighth president of MacMurray introduced another national and regional element into the cultural composition and tradition of the College. Born in Dobbs Ferry, New York, in 1883, he is the son of a Scotsman, Charles P. McClelland, who arrived in the United States at the age of seventeen, in 1871, and Janette Meta Babcock McClelland, school teacher and native of Massachusetts. Charles P. McClelland, graduate in law from New York University, soon achieved distinction in political and legal circles, served in both houses of the New York State Legislature and in 1903 was named judge of the United States Customs Court at New York by President Theodore Roosevelt, a position he held until his retirement in 1939. In 1934, he was made presiding judge in this court by the appointment of President Franklin D. Roosevelt. Indicative of his reputation in politics, ex-President Cleveland wrote of him: "He is a Scotchman and the stubbornness of his race runs toward honesty. And so far as he is a politician he has not been accustomed to follow party leaders unless his notions of right lead him in the same direction."¹ From Grover Cleveland this was the height of praise. From his retirement in 1939 until his death in 1944, Judge McClelland was a familiar and beloved figure on the MacMurray campus. He donated the beautiful Charles P. McClelland Bowling Green and introduced the game of English lawn bowling, which he loved. In 1941, the Board of Trustees conferred upon him the honorary degree of Doctor of Laws. President McClelland was very proud of his father. The father in turn was proud of the two educator-

sons with whom he had endowed American higher education, the elder son, Doctor George W. McClelland, being president of the University of Pennsylvania.

Son of educated parents, who lived in comfortable circumstances, product of the eastern metropolis, Clarence P. McClelland enjoyed opportunities for culture superior to those of any preceding president. He received his early education at a private school for boys, the Westminster School, conducted according to the English classical tradition, and at Centenary Collegiate Institute, Hackettstown, New Jersey.² With his father he made several trips abroad during summer vacations. After completing his secondary education, he worked four years for the Mutual Life Insurance Company of New York. In 1903, he decided to enter the Methodist ministry and enrolled in Wesleyan University at Middletown, Connecticut. In college he exhibited his broad range of interests and his versatility through leadership in baseball, debate, dramatics, the Glee Club, and the YMCA. His major field of study was English literature, especially poetry, his devotion to which is reflected in all his writings and addresses, although in later years the broader field of social and political philosophy has drawn more of his attention. After his graduation from Wesleyan in 1907, he entered Drew Theological Seminary, from which school he received the degree of Bachelor of Divinity in 1910. In 1920, Syracuse University conferred upon him the degree of Doctor of Sacred Theology. From his Alma Mater he has received the degree of Doctor of Divinity and from Illinois Wesleyan that of Doctor of Laws. In 1910, he was married to Mary E. Adams, of Philadelphia and a graduate of Goucher College. The two had met as members of the same choir and the same circle of young people, the "Philadobbs," from Philadelphia and Dobbs Ferry, who enjoyed vacations at Ocean Grove, New Jersey, in the happy days before World War I. Mrs. McClelland, a Presbyterian, had to enter at once upon the duties of a Methodist minister's wife.

Doctor McClelland held pastorates in Pine Plains, Harts-

dale, and Peekskill, New York, to all of which he brought material improvements and an especially progressive work among the young people. At Peekskill, where he served a large congregation, his church was host to the New York Conference. Here he met Chester D. Pugsley and Chester A. Smith, who later financed annual Institutes on Public Affairs at MacMurray. In 1917, the New York Conference named Doctor McClelland president of Drew Seminary for Young Women at Carmel, New York. As president of this school from 1917 to 1925, he doubled the enrollment, advanced the curriculum, expanded the campus, and erected new buildings. From this position he was called in 1925 to the presidency of the Illinois Woman's College.

As a citizen of "historic Morgan and classic Jacksonville" and of the State of Illinois, Doctor McClelland has filled a large place in the religious, philanthropic, and public life of the community as well as in education. An active member of the Morgan County Historical Society, he has written for its meetings several monographs later published in the *Journal of the Illinois State Historical Society*. His contribution to state historical studies has been recognized by his appointment as president of the Board of Trustees of the State Historical Library at Springfield. He has served as president of the State Federation of Colleges, as a member of the Governor's Commission on Taxation and Education and on Veterans Education, and as member of the National Council of the YMCA. And he has been a director of the Association of American Colleges. During his years as president of MacMurray he has made two summer trips to Europe as a member of the Sherwood Eddy Seminar, on the second of which he was accompanied by Mrs. McClelland. Following these trips he was invited to deliver a series of lectures over the State on political conditions in Europe. One of these lectures is included with other addresses, especially on his educational philosophy, in a book published in 1935 under the intriguing title, *Question Marks and Exclamation Points*.³ Doctor McClelland has been a constant student of the

process of education in America and its changing currents. His ideas on education are discussed below.

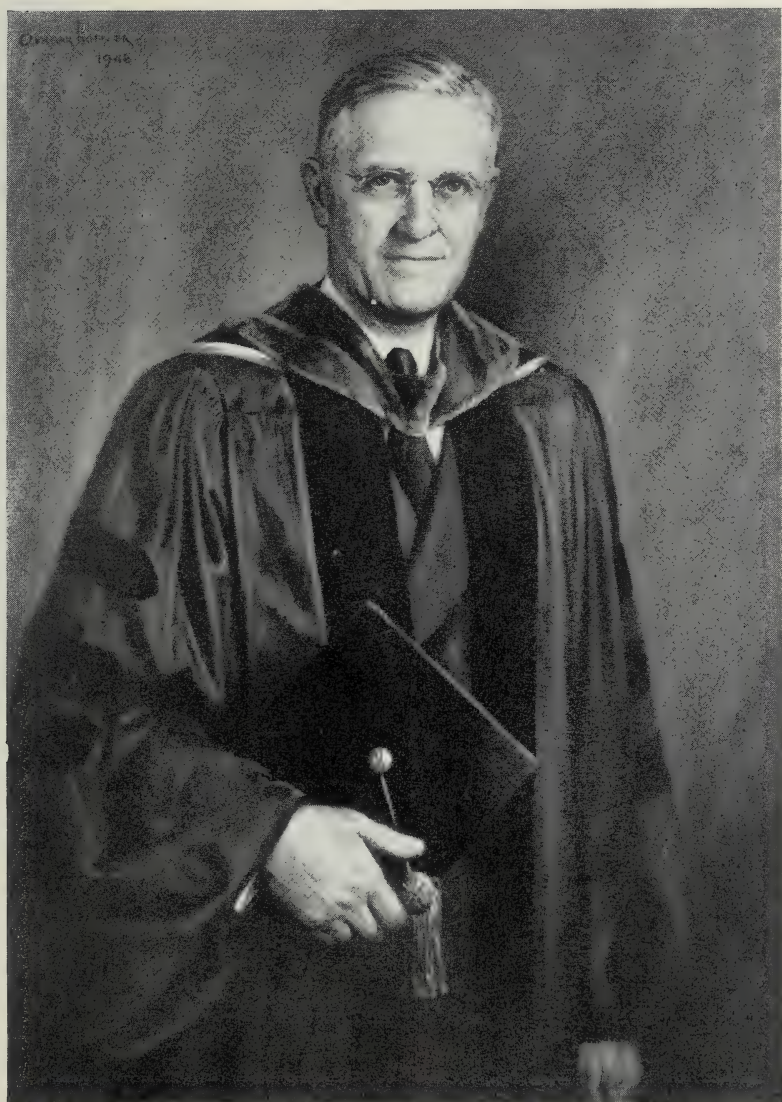
The home life and the family of college presidents, at least at MacMurray, become "institutional property." In spite of the greatly increased enrollment in recent years, Doctor and Mrs. McClelland still entertain all the students at some time during the year. The friendly spirit of a "college home" is thus maintained. Three hundred freshmen are entertained in small groups at Saturday and Sunday evening supper parties that extend throughout the year well into the spring. The president's home, bought early in this administration, remodelled, and used for several years as a senior residence, was formerly the home of Doctor J. W. Hairgrove. Before that it was the residence of Doctor J. P. Willard, whose maternal grandfather, a brickmason, had laid the cornerstone of the original Main Building. Its lovely stairway is one of the architectural gems of Jacksonville. This home gives a beautiful setting for the formal luncheons, suppers, and teas for students and faculty.

"An appreciation of Mrs. McClelland" adopted by the Board of Trustees in its annual meeting in May 1945 was presented to her at the alumnae luncheon in May 1946. From this the following paragraphs are taken:

Among our contemporaries we think of many noble women who have loved and served and lifted and inspired. Such a woman has for a generation given of her love and service to MacMurray College. While her husband has served the college as its President and Administrator, Mary McClelland has been an inspiration to him, to the members of the Board and Faculty, and to an ever changing student body.

To a degree over and beyond her line of duty she has given of herself to the life of the College. She has been an inspiring wife, a noble mother and a devoted friend. Her house has been a bit of home to many a homesick student. Her friendly counsel has been a solace to many a troubled spirit. To the Faculty and Trustees this gracious lady has been a charming hostess, a warm friend, a queenly woman.

The five children of Doctor and Mrs. McClelland have grown up on the campus. Two sons are graduates of Wesleyan University, Connecticut; one of them, a Doctor of Philosophy of Yale, is now on the faculty of this oldest Methodist college in the United States. The other son is



CLARENCE P. McCLELLAND
President 1925-



MARY E. McCLELLAND

a chemist with the United Carbon and Carbide Company, in New York City. The three daughters have attended MacMurray, and the eldest is an alumna. The other two chose to take their final years in Carleton College and Duke University. The busy life of a college president has not left Doctor McClelland much time for sports, to which he is devoted. Nevertheless, he can sometimes be seen on the bowling green, endeared to him no doubt through its association with his father. Here he gives informal instruction to students or members of the faculty in this interesting game of ancient origin.

The future of the Illinois Woman's College was far from assured at the time Doctor McClelland assumed the presidency. Doctor Harker had done a monumental work in raising it to the rank of a first-class college. It has required equally heroic effort on the part of Doctor McClelland to bring it to the place it occupies today. And there is no point for stopping.

THE BOARD OF TRUSTEES: SENATOR JAMES E. MACMURRAY

The function of Boards of Trustees in most present-day colleges, including this college, is a limited one. They choose the president and leave to him the responsibility for administration. On the whole, this may be the most satisfactory arrangement; more satisfactory at least than the intervention of the Board in the details of administration. That Boards of Trustees should have a larger share in the formulation of general policies, however, might be a constructive departure. President McClelland has presented the academic problems and his educational policies to the Board of Trustees in great detail and has even introduced its members to the merits of concentration papers. In all of this the trustees express interest. But, aside from the work of the executive and finance committees which have given some counsel and assistance in the administration of college property, the burden of administration, financial as well as academic, has been left largely to the president.

Formerly, when the membership was smaller and generally local, it was easy to assemble the Board for regular and special meetings. Today the larger part of the Board is not local, a number live outside Illinois, and some are scattered from New York to California. Recent Boards have been comprised almost entirely of laymen. The proportion of women on the Board has been increased by the election of several in addition to the six alumnae trustees. Nine of the present Board of twenty-four are women; and, for the first time, a woman is president of the Board.

Certain changes have been made in the organization of the Board of Trustees during this administration, some of which were long overdue. Financially, the College had grown beyond a small private concern, in which the income belonged to the president, to a corporate business of considerable importance, but its organization and its administration of finance had not been changed. Early in this administration President McClelland had moved the appointment of an investment committee and the adoption of by-laws to specify needed committees and outline their duties and limitations, and these proposals were approved.⁴ By-laws drawn up by J. W. Walton and R. Y. Rowe were adopted in 1928⁵ Another change, made upon the suggestion of Mr. MacMurray, concerned the method of composing the Board of Trustees and required an amendment to the charter.⁶ According to the charter, the Illinois Conference nominated persons to fill vacancies, the Board elected (in fact the Board always suggested nominees to the Conference). Mr. MacMurray preferred that the initiative belong legally, as well as actually, to the Board. Now, the Board elects; the Conference confirms. Although the technical dependence on the Conference exists, the Board is practically a self-perpetuating body.

Relations between the College and the Illinois Conference have remained otherwise unchanged. Official visitors have issued enthusiastic commendation of its material and academic progress and of its Christian spirit and ideals and its religious program. Certain ministers have been perturbed

at times at changes in social customs and practices, and have had fears that advancement in the academic qualifications of the faculty has not always brought teachers active in church work.⁷ Some have complained that weekends are too full of other activities.⁸ These are criticisms that any church-related school must expect from some individuals and groups in the Church, who often overlook the fact that habits of attendance or non-attendance upon religious services are pretty well fixed before a student enters college.

Although the participation of the Board of Trustees in the actual administration of the College has been slight, certain members of the Board have played a prominent part as individuals in the advancement of the institution during these two decades. Foremost among these was James E. MacMurray, one-time state senator in Illinois, in whose honor the College was given its present name in 1930. The chief facts in his biography have been related in a book, *The Man From Missouri*, by George R. Grose.⁹ Of Scotch descent, Mr. MacMurray's ancestors had migrated to Virginia, and the family reached Missouri by way of Kentucky before the Civil War. Here he grew up on a farm, but at the age of sixteen decided that he would not become a farmer. From country school-teaching, he was able to extend his own education in district schools, and at the age of twenty entered Chaddock College, a Methodist school located at Quincy, Illinois. Here he studied the classics and took the course in law, and upon graduation opened a law practice in Quincy. This profession did not offer adequate opportunity for his energies and ambition, and he soon left it for a business career—that virgin field which attracted the inventive, creative, and organizing genius of America in the last half of the nineteenth century. By way of the Quincy Hardware Company, he arrived at the head of the Acme Steel Corporation, of Chicago, when he was still a young man. In this company he made a fortune of some millions. The last years of his life he devoted to the enjoyment of his

wealth in world travel and to the greater enjoyment of investing it in MacMurray College.

As an active member of the Methodist Church, Mr. MacMurray chose the Illinois Woman's College as the school for his elder daughter, Miriam. Attracted by Doctor Har-ker's energetic effort to build a standard college, he was encouraged to give some financial assistance, and up to 1925 had contributed about \$45,000.¹⁰ In 1916, he accepted a place on the Board of Trustees, and in 1921 was made president of the Board. During the administration of President McClelland he gave to the buildings and endowment of the College more than \$4,000,000. The complete story of these benefactions has been told and a beautiful appreciation of Mr. MacMurray as a person and as a friend expressed by Doctor McClelland in his Founders' Day address, of October 8, 1943, published by the College.¹¹ The history of these gifts will appear in the story of the financial and material expansion of the College. The spirit and manner of his giving deserve a word here.

As a cautious businessman, Mr. MacMurray made up his mind to give his money with considerable deliberation, but, having decided where to put it, he placed no limitations to and established no controls over its use. As a "captain of industry" of the age of rugged individualism, the philosophy of which stuck with him throughout life, his views on politics and economics differed no doubt from those of the present administration. He made no attempt to control educational policies or practices. This attitude thus removed an embarrassment often found in the endowment of schools by men of large wealth. Mr. MacMurray had simply concluded that this college was doing a fine work in the education of young women, that it was conducted under Christian influences, and that it was a good place to invest his money. Its advancement under President McClelland's administration had been a great satisfaction to him, he declared, and he added: "MacMurray College has been more to me than I have to the College."¹²

These observations should not lead one to conclude that Mr. MacMurray did not take a direct and personal interest in the College. He and Mrs. Jane MacMurray (who died in 1937) made many visits to the campus. The two Scotchmen, the two "Macs," featured in campus snapshots and stories, were genial friends and companions. The death of Mr. MacMurray in 1943 was a great personal bereavement to President McClelland. When Mr. and Mrs. MacMurray returned to the College after their trips to Europe or around the world, the entire school gathered in the Social Room, made elegant by their gifts, to listen to Mrs. MacMurray's interesting stories of their travels. Mr. MacMurray took personal interest and pride in "his girls"; and, as one girl put it, "charmed his way into their hearts." He liked to make the physical accommodation of the College comfortable and attractive for them. Aside from his larger gifts, he and Mrs. MacMurray made innumerable smaller ones for some repair, some special adornment. Her zeal was equal to his in trying to make the College the equal of any in the country.

Other members of the MacMurray family have served on the Board of Trustees. For several years a son-in-law, Edward J. Winters, businessman of Chicago and New York, was a trustee. Donald MacMurray, only son of Mr. MacMurray, was a member of the Board several years before his death in 1939; and Miriam MacMurray Martin, daughter and former student, took his seat. Upon the death of Mr. MacMurray, his widow, Mrs. Kathryn MacMurray, of Pasadena, California, was made trustee and the president of the Board.

In the first year of this administration two outstanding men of the Board were removed by death—Doctors Edmund J. James and C. E. Welch. Both left additional gifts to the College. In memory of Doctor Welch (and Doctor Harker) the Welch-Harker lectures on Christian Missions and World Peace, have been established. Several other trustees retired or passed away within a few years, but some

members who were here to welcome Doctor McClelland as president have continued up to the present—H. M. Andre, T. A. Chapin, R. Y. Rowe, E. E. Crabtree (died 1946), and Fletcher Blackburn—all of Jacksonville. Chapin and Rowe, as members of the executive committee, and Crabtree, as treasurer, were among the few who did the real work of the Board. Another member of this first board, A. C. Metcalf, college registrar, served as secretary until his death in 1942, when his place was taken by Rowe. Among the new men added during this administration none have been more faithful in service than Mr. A. C. Crawford, prominent Methodist businessman of Chicago. He has been active in encouraging patronage in the Chicago area. He and Mrs. Crawford, like the MacMurrays, have been frequent visitors on the campus, have studied the numerous and recurring needs for improvement and equipment, and have given many personally selected gifts as well as generous donations in money. The electric clock system, dishes for the senior house, stacks and books for the library, and furnishings for social rooms are among their many contributions that have enhanced the comfort and beauty of the "college home." The presence of their daughter, Lucille, at MacMurray as student and, since her graduation, as assistant librarian, has made closer their ties with the College. Mr. Charles F. Eichenauer, editor of one of the outstanding journals of the State, the *Quincy Herald-Whig*, a man of broad and liberal views in politics, national and international, was a trustee for fourteen years and until his death in 1945. He had served on the executive committee and was chairman of the centennial committee. Mr. Eichenauer added intellectual weight and height to the Board and to the process of education of young women in the College. He was a frequent speaker at chapel and in the Institutes on Public Affairs. In friendship with him Doctor McClelland found great satisfaction. He was a member of the group with whom the president visited Europe in 1937. Another editor recently added to the Board is Milburn

Akers, member of the editorial staff of the *Chicago Sun* and great-grandson of Peter Akers. On Founders' Day 1945, he delivered an address, "The Year of Decision," comparing the America of 1846, the year of decision for women's education in the Illinois Conference and for manifest destiny in the United States, with the problems and outlook of 1946, its centennial year.¹³

Among others who have been added to the Board from time to time during this administration are H. L. Caldwell, Hugh Green, Chester A. Hemphill, and Albert H. Dollear—all business and professional men of Jacksonville. Doctor Dollear, one of the outstanding men in the medical profession in the State, has been a mainstay on the executive committee. Reverend C. F. Buker, superintendent of the Jacksonville District of the Illinois Conference, was a trustee for several years, and Doctor Merle N. English, pastor of the Oak Park Methodist Church. Out-of-town business and professional men on the Board have included Chester D. Pugsley, of New York, Troy Appleby, of Cincinnati, Mac Irwin, of Quincy, and Lester O. Schriver, of Peoria. Their addresses indicate the wider geographical distribution of the trustees. C. H. Thrall, of Bloomington, executive secretary of the Board of Education of the Illinois Conference and chairman of the historical committee for the MacMurray Centennial, has been a member of the Board for some years. Until his death in 1938, Doctor Harker was an ex officio member of the Board as president emeritus and held the office of vice president.

Among the women who have held positions as alumnae trustees during this administration are several whose names were mentioned in the preceding chapter. Two of these—Mrs. Marietta Mathers Rowe and Mrs. Belle Short Lambert—were elected by the Board as honorary trustees when they retired from active membership. Other alumnae trustees have been: Mrs. Erma Elliott Johnston, '14, Millicent Rowe Samuell, '11, Ann Marshall Orr, '13, Alice W. Applebee, '05, Louise Gates Eddy, '12, Nina Wagner Sherman, '11,

Rae Lewis Kendall, '99, Alice Hand Agger, '26, Martha Byland Landis, '28, Elizabeth Mathers Goebel, '05, Ann Scott Fogler, '32, and Amelia DeMotte, '36. Two of these are descendants of President DeMotte—Amelia, his daughter, and Louise Gates Eddy, a granddaughter. Mrs. Rowe and Mrs. Goebel are descendants of founders Akers and Mathers. Mrs. Landis had served the College as field representative and Mrs. Agger as a member of the faculty. Since becoming a trustee in 1928, Mrs. Orr, of St. Louis, has taken a deep interest in her Alma Mater and has been a frequent visitor to the campus. In 1944, she made one of the most unique gifts the College has ever received—the beautiful porch of Old Main, with its high columns, harmonizing this building with the Georgian features of the newer buildings—costing \$10,000. Women trustees other than alumnae have included Mrs. Mary Hardtner Blackstock, of Springfield, Mrs. Ernest L. Waldorf, widow of Bishop Waldorf, of Wilmette, Mrs. M. C. Gamble, of Peoria, and Mrs. Kathryn MacMurray and Miriam MacMurray Martin mentioned above.

EXPANSION OF MAC MURRAY: THE TWENTY-YEAR DEVELOPMENT PLAN

It is easy for a "foreigner," such as the writer, to become enthusiastic in praise of the MacMurray campus and buildings today. Daughters of MacMurray acquainted with the limitations of the past must be proud indeed. This phase of his work, Doctor McClelland has declared to be the body only, the foundation for the educational edifice. But beautiful surroundings are an educative force, too. The improvements made in the "body" of the College have been no easy achievement. In 1925, the Illinois Woman's College was not yet out of the woods, educationally speaking. The depression, rapidly approaching, discouraged the large scale money-raising for schools that had characterized the post-war boom era. A fire, a flood, and the chinch bug that destroyed crops were forerunners of the real depression of the early 'thirties. The ability to face difficulties, even

tragedies, courageously had ample chance for demonstration, and, if Mr. MacMurray was waiting for proof of the sturdiness of the institution in weathering adversities before investing his money, he could have found it.

The first year of the new administration was a sufficiently encouraging beginning. The president was able to report an increase of regular college enrollment from 259 to 304; an addition of \$108,000 to the endowment funds and an increase of more than \$3,000 in income from endowment; an increase of \$24,292 in income from other sources; and the creation of a Loyalty Fund of annual contributions by alumnae to be used as needed after the expenses of the Association were paid.¹⁴ When the year began, the Bi-Conference Campaign collections were still incomplete and about \$50,000 more was needed in order to secure the remaining payments from the General Education Board. By September more than enough was collected to obtain the remainder of that fund. During the spring a "Game of Time" contest was initiated in the College to raise funds for endowment. The president, trustees, faculty, and students "bought time." Students bought days and sold the hours. They resorted again to the time-honored methods of raising cash by selling food and services. It was flood time, and the city water was muddy. Two girls sold Gravel Springs water for three cents a glass. More than \$4,000 was raised, and all enjoyed the picnic at Nichols Park.¹⁵ Such campaigns contributed even more to morale than to coffers.

The prestige and dignity of the College were enhanced by the inaugural ceremonies that closed the year. Former presidents, Doctor Harker observed whimsically, had been "dumped" into office. One president—Doctor Adams—had delivered an inaugural address at the commencement preceding his entrance upon the duties of office, but there was no ceremony of inauguration. The inauguration of President McClelland was attended by official delegates from more than sixty colleges and universities, among them seven college presidents. Doctor Florence E. S. Knapp, Secretary

of State of New York and Dean of the School of Home Economics of Syracuse University, was one of the speakers along with Doctor Raymond L. Forman, of New York City and long-time friend of President McClelland, who also delivered the commencement address. President McClelland's inaugural address was a vigorous declaration of faith in the essential intelligence and virtue of the much maligned modern youth, then at the height of the jazz age, and a statement of his ideals for the education of women.¹⁶

In February 1926, President McClelland had recommended to the executive committee of the Board of Trustees the adoption of a definite plan for future expansion of grounds, building, and endowment. Surveys were made, and such a plan was sanctioned by the Board of Trustees in May of that year. As finally elaborated, this plan called for the addition of \$1,500,000 in buildings and grounds and \$3,000,000 in endowment by 1946.¹⁷ Four years before this date these objectives had been realized. The most pressing need of the College and the first item in the plan of expansion was a combined science and classroom building. Old Main was still an all-purpose building with offices, classrooms, laboratories, library, social rooms, and dormitories. In the summer of 1926, Mr. MacMurray agreed to President McClelland's proposal that he give \$125,000 on condition that friends of the College contribute an equal amount. It was a bad time for a general campaign for funds in an agricultural area, where seventy-five per cent of the land was up for sale at one-half price and without buyers even at that price.¹⁸ Nevertheless, the City of Jacksonville responded with more than \$40,000 in a short campaign ably managed by Mr. E. E. Crabtree, and students and faculty gave more than \$18,000.¹⁹ Doctor McClelland was able to report to the Board in May 1927 that \$83,000 had already been raised. Mr. MacMurray agreed to release his gift and the cornerstone of MacMurray Science Hall was laid by him as a feature of the commencement program.²⁰ The building was ready for use for the second semester of the

next year. After living entirely under one roof (except for the adjoining gymnasium), students declared they felt very "collegiate" going out to class and were delighted with the fine appointments of the new hall. One girl declared she had to buy a new yellow "slicker" and adorn it after the fashion of the ancient autograph albums in honor of the occasion. At the commencement of 1928 the MacMurray Science Hall was dedicated. Bishop F. J. McConnell spoke on "The Relation of Science and Religion," Doctor Knight Dunlap, of the Johns Hopkins University, on "The Place of Science in a Woman's College," and the venerable Jane Addams on "Efforts Toward World Peace." It was a great day.

The new building, erected at a cost of about \$230,000, was an excellently equipped modern structure, Georgian in style of architecture. It contained ten laboratories for chemistry, biology, physics, and home economics (including a complete apartment for housekeeping for the classes in home management, furnished by Andre and Andre and said to be their masterpiece), a large lecture room, nine classrooms, and five conference rooms. Located on the west side of Clay Avenue, it advanced the campus in its westward extension. Other new buildings were to take a southern direction. Old Main and Harker now experienced one of the periodic moving days. The library was enlarged by the addition of the president's office and the former business offices, which were relegated along with the Secretarial Department to rooms in Harker, formerly occupied by the Home Economics Department. The Social Room was enlarged by the inclusion of the romance language classrooms. The old chemistry laboratory was added to the dining room and the physics laboratory made into a town girls' room. The Lambda Alpha Mu and Theta Sigma societies were given more commodious quarters adjoining the Belles Lettres and Phi Nu halls, and the four freshman societies received larger rooms in Main. Better provisions were made for the *Greetings* and the YWCA. In the summer

of 1926, Mrs. MacMurray had given money for the installation of a college post office in the basement of Main with lock boxes for faculty and students. This accommodation removed a long-standing complaint of students at delay in getting their mail. All these other alterations and improvements were made possible by further gifts of the MacMurrays. Inside the front hall of Main a beautiful chest had been added to the memorabilia of the College, a gift of Doctor Julian Wadsworth, the commencement speaker of 1928. This chest, carved by him with the college seal on the top and figures of the twelve apostles on the sides, contains at present the service used in the annual senior communion.

In spite of the removal of some classrooms and all the laboratories from Main and Harker, more dormitory space was needed. The enrollment had increased from 259 to 342 by 1928. In the fall of 1926, the former Hairgrove (Willard) and Black houses were opened to seniors, and became West Senior House and East Senior House respectively. These houses, distinguished by their former residents and graced by the presence of Miss Mary Johnston and Mrs. Caroline Hart as hostesses, not only gave relief to the pressure for space in Main and Harker but deserved recognition to upperclassmen. Doctor Carl E. Black donated a beautiful guest register for the East House, where his famous father had lived. Mrs. A. C. Crawford gave tea services (also memory books to all seniors). Life was domesticated to the point of the introduction of the family cat and the planting of trees and flowers. The buildings were explored for ghosts. Soon these houses could not accommodate all seniors; there were fifty in 1927-28. President McClelland began to consider the opening of another house. In the meantime, a tearoom, the Corner Cupboard (now the Town House), had been opened in 1927, and here meals as well as tea were served. Although it provided a pleasant feature of campus life, it was not able to compete successfully with "Ham's" and was closed. The present Hub has proved a more popular resort.



MACMURRAY HALL



Cast of a Shakesperian Play

A tragic occurrence on February 22, 1929, interrupted the progress that had attended the administration up to this point and resulted in a decline of enrollment in 1929-30. In the course of a Washington's Birthday Party in the gymnasium, a fire, started apparently from the powder from a flashlight picture, caught the stage curtain.²¹ Although the fire was soon extinguished and the building aside from the stage was little damaged, a score of faculty members and students were seriously burned by the intense heat, others were injured in escaping from the building, and one young lady jumped to her death. Two members of the staff, Miss Eleanor Thompson, the beloved librarian since 1911, and Miss Winifred Wackerle (affectionately known as "Aunt Win"), niece of Mrs. Harker and matron of the College, died from the effects of burns received. Mrs. McClelland and Miss Hazel Young, governess for the McClelland children, received major injuries from a fall from the window ledge to the pavement below. Mrs. McClelland suffered a complex leg fracture, which kept her confined to the hospital for months; Miss Young, a broken back. School was dismissed for two weeks, the time recovered later by canceling the spring recess and extending the session for a week. No president of the College had ever faced a trial of this character and proportion; from conference ministers, trustees, and friends far and wide came praise for the courage, the good judgment, the heroism of President McClelland at the time and in the months that followed when the recovery of Mrs. McClelland was still doubtful. In his report to the Board in June, 1929, he declared that "contrary to some newspaper reports, there was no panic," and continued: "The students were clear-headed, orderly, and prompt in leaving the building. Had it not been for the swiftness of the catastrophe and the blasting heat there would have been no casualties. I cannot commend too highly the morale of our girls that evening and the following day. Their great desire was to prove their loyalty and to lend a hand. At the end of the recess every

student returned to the college."²² To Dean Olive Austin, "a tower of strength in holding the students steady," he expressed special gratitude.

Although the freshman enrollment dropped from 178 to 107 in 1929-30, a decline Doctor McClelland attributed to the fire, the Sophomore Class had a banner enrollment of 105 and the other classes about maintained their former levels. In 1930-31, the enrollment entirely recovered from this temporary loss. The gymnasium was restored to advantage with enlarged floor space and an improved stage.

In the meantime, President McClelland had suggested to Mr. MacMurray that he pay the cost of a new residence hall for seniors so urgently needed. After considerable discussion, Mr. MacMurray not only agreed to do this but proposed to erect a larger hall than Doctor McClelland had suggested.²³ Mrs. McClelland, an important figure in the co-ordination of campus activities, urged the necessity of a new dining hall that perhaps might be included in the residence hall. It was finally and fortunately decided, however, that a separate dining hall for all college students would be the better arrangement. Mr. MacMurray agreed to give both buildings. They were completed in the spring of 1930, at a cost of \$343,000, and dedicated on May 3.²⁴ The residence hall was given the name Jane Hall in honor of Mrs. Jane MacMurray, and the dining hall later became the McClelland Hall by vote of the Board of Trustees in recognition of the man who had secured these gifts and had signally advanced the College in many other respects. At the ceremonies of dedication, attended by official representatives of many colleges and universities, addresses were made by Francis G. Blair, Superintendent of Public Instruction for the State of Illinois, and Bishop Edwin H. Hughes.²⁵ Bishop Hughes emphasized the spiritual purpose of such beautiful material foundations. Mr. MacMurray, a man of few words in public address, declared that he and Mrs. MacMurray wanted only to do what they could to "strike a blow against superstition and ignorance and help people to

help themselves." The buildings, he declared, were of no value except in the guiding hands of the president, the faculty, and the student body. All his gifts he was accustomed to dismiss summarily from conversation with the comment: "But you should see the girls!" The monument that he and Mrs. MacMurray sought to erect was the enlarged lives of the students.

On his own initiative, President McClelland suggested at the dedication ceremonies that the name of the College be changed to MacMurray College for Women. His suggestion was later approved by a unanimous vote of the Board.²⁶ Aside from the fact that Mr. MacMurray's generous gifts to the College in service, as well as in money, merited such an honor, President McClelland recommended a change of name on other grounds. The Illinois Woman's College was often confused with Illinois College. Some thought it a state normal or a branch of the State University. Also the College had become more than an *Illinois* institution in its patronage; hence, the name was too narrow. It might be noted that this objection is the reverse of Doctor Adams' criticism of the name. He had considered the use of the term *Illinois* as too ambitious. Mr. MacMurray himself demurred at the proposed change and agreed to it only several months later.²⁷ Although there was some objection to the change of the name on the part of alumnae, apparently the new name was generally approved from the time of its adoption.

Without reservation one pronounces three-storied Jane Hall, built originally for one hundred students, an elegant residence. One feels safe in asserting that a more beautiful college residence hall could not be found (unless it be Ann Rutledge!). The simplicity and dignity of its Georgian lines and its lovely entrance and doorway are pleasing to the eye. An interesting detail of the doorway is the plate brought from China by Mrs. Caroline Hart, first hostess of Jane Hall. It contains a Chinese expression meaning "welcome," beautiful suggestion of MacMurray hospitality.²⁸ Jane Hall was

furnished through the generosity of Mr. Donald MacMurray. The deep rugs and couches, the rich drapes, the mirrors, the great fireplace and mantle and the beautiful lamps make the parlors a perfect setting for the formal class receptions, teas, and coffees held there. The two-girl students' rooms, with connecting shower or bath, are comfortably furnished. On the second and third floors there are lounges. Other accommodations include a well-equipped kitchenette and laundry rooms on each floor. With the removal of the seniors to Jane, the West Senior House was remodelled as the president's home and East Senior House became the Faculty House.

The McClelland Dining Hall opposite MacMurray Hall across the campus to the east seats about 700. A smaller dining room used by the resident faculty can accommodate seventy-five more. The main room is arched and unsupported, with a mezzanine tea room and a balcony for musicians over the main room. Huge fireplaces in each end give a homelike touch to its elegance. This room furnishes a delightful contrast to the dark one in Main basement where students ate for seventy-five years. Mealtime group singing is one of the pleasant customs of MacMurray students, and this hall invites to geniality. It is the banquet hall for all gala days—Founders' Day, Thanksgiving, Dad's Day, and May Day—and the ballroom for the larger school dances. It has also been used by many groups outside the College, especially during the summer months. Ministers of the Illinois Conference in annual session on the campus have enjoyed meals mixed with Methodist songs in this spacious hall. One summer two hundred Daughters of Union Veterans "camped" here and donated the flagpole in memory of the Illinois heroes of the Civil War, and the Illini Girls State gave the flag in appreciation of the college hospitality to their convention. The College finds it possible to extend hospitality to many groups during the year—the Illinois State Historical Society, the Association of Science, the Illinois Federation of Colleges, the State Federation of Music

Clubs, regional conferences of the International Relations Clubs, the National Students' Federation, the YWCA, and others. On one occasion the girls agreed to "eat out" to let a great Masonic convention use the hall, and the Rotarians have used it for large conventions. Shrubs, ivy, and time have now mellowed the rose-tinted brick of these once new buildings into the landscape. They belong to the land.

In the spring of 1931, a group of experts, including Doctors Floyd Reeves and John Dale Russell, of Chicago University, were employed by the Board of Education of the Methodist Church to make a survey of MacMurray along with thirty-four other colleges. The new science hall, their report stated, would be a credit to any college, the laboratories were spacious and well equipped, and the whole showed foresight in planning. "The new dormitory, Jane Hall, is one of the finest ever seen by the members of the survey staff," they declared, "and the beauty and convenience of the new dining hall unsurpassed."²⁹ A less spectacular but no less essential addition was made in 1930 through another MacMurray gift—a new smokestack and enlarged heating plant made at a cost of about \$27,500.³⁰

In the meantime, expansion and improvement in the grounds had kept pace with the growth of the plant. President McClelland reported acquisition of real estate costing \$108,801 in 1927 and other properties at a cost of \$27,360 in 1928-29. The remainder of the original patrimony south of College Avenue was regained, except one lot added in 1936. On this early "pasture land," since filled with houses, the athletic field was built. During the commencement of 1928, Mr. MacMurray agreed to pay the cost of removing these houses and of developing the field.³¹ During the summer it was graded, seeded, and planted with ornamental shrubs; three tennis courts were made on the east end, and the present playing field prepared to the west. For the first time the College had a regulation size hockey field. One of the cottages was retained on the east side of the field and remodelled for use as a field house for athletic equipment and

Athletic Association parties. The Crawfords donated furniture for its social room. Improvements were made on other parts of the campus; the old fence and dense shrubbery surrounding it were cleared away and evergreens and poplar trees planted.

One might turn now from the record of the expansion of the buildings and the grounds to the financial history. Although the years from 1925 to 1929 include the crux of the postwar boom, money was already scarce in the farm district. Aside from the gifts of Mr. MacMurray, the College secured only limited financial aid. Somewhat more than \$100,000 had been raised for the MacMurray Science Hall, about one-fifth of it from the faculty and students. Collections on the Bi-Conference pledges plus the contributions of the General Education Board added \$108,000 to the endowment in 1926, and small sums were added to it later.³² Conference collections for education brought small sums, usually about \$1,000 a year. This "sustenance fund" amounted to \$4,200 in 1928.³³ The alumnae loyalty fund added a little each year. A few larger gifts came from time to time, most of them in the form of scholarships or of annuities, which brought no immediate returns. Among the larger gifts were the following: \$22,000 from Edgar T. Welch, son of Doctor C. E. Welch, in 1929 (he gave \$5,000 more in 1932); \$40,000 from Mr. and Mrs. Cyrus L. DeWitt; \$10,000 from the estate of Mrs. Eva Knight; \$6,000 from Mrs. Rae Lewis Kendall (for library endowment); and \$10,000 from Mrs. Gertrude W. Haweis for the endowment of a scholarship for students from Havana, Illinois.³⁴ There was great need for additional endowment, and President McClelland declared in 1930 that he thought the Illinois Conference should conduct a campaign for the College. Campaigns for other conference schools had recently been undertaken, and it seemed to be the turn for the Woman's College. The financial crash made such an effort impractical, however, and the College has waited for additional conference support until the present.

The years 1930 to 1935 were difficult ones. The expansion program was suspended, and even needed repairs were postponed. It probably cost President McClelland some effort to keep his contagious smile. Some figures will indicate the losses suffered and the economies required. The endowment and annuities fund declined from \$765,000 in 1928 to \$723,000 in 1934 (\$719,000 in 1933); and the income from endowment from \$46,042 to \$21,306 (only \$19,000 in 1933). Although the enrollment was about the same—322 in 1928, 317 in 1934—the net income from fees (scholarships deducted) dropped from \$186,000 to \$145,000. The salary budget fell from \$75,000 in 1928 (\$86,000 in 1930) to \$55,000 in 1934. Although the enrollment had recovered from the effects of the fire and passed the 400 mark in 1930-31, it dropped again as the depression continued. Income from student fees declined more rapidly than the enrollment. Many students came on scholarships or worked for a part of their expenses. In 1934, for example, the president reported that 137 of the 317 were employed in the dining room and college offices. Some aid for student employment (\$450 a month) was secured from the Illinois Emergency Relief Commission. A student loan fund (about \$4,000 a year was available) enabled some to come. In 1934, the College opened a co-operative house for students who wished to economize, in which eleven girls lived. In spite of reduction of salaries and other economies, the administration found it impossible to avoid an annual deficit. In 1933, President McClelland admitted the difficulties he had been facing:

I confess to a good deal of discouragement over the condition of our investments, but in view of the universal debasement of values, I am not disposed to be critical. The diminishing returns from endowment have made it exceedingly difficult to carry on, but I know of no college in this section which is not in the same plight. . . . However hard, we must now face the task of rebuilding our endowment, first taking care to conserve what is left. This may be a slow process; it probably will be. The day of financial drives is past, so also seems to be the day of the generous grants to small colleges from the General Education Board and the Carnegie Corporation. However, if we are courageous, determined,

alert, and energetic, we can find friends who will help us. From now on we must concentrate on this objective. . .³⁵

In the spring of 1934, Mr. MacMurray gave \$85,000 to the College to pay off the current deficit of about \$50,000. This marked the turning of the tide. It might well be remembered that the achievement of this college and others in enabling students to remain in college was an important contribution to the relief of unemployment.

The excellent equipment in the new buildings made the poorer accommodations of Main and Harker stand out in contrast, but little could be done toward refurnishing them until 1935. Several improvements were made in 1931-32, however, through a gift of \$7,500 from Mr. MacMurray. The infirmary was moved from the cramped quarters in Upper Main to the first floor where six rooms, a diet kitchen, and a dispensary were fitted up. The old dining room was made into classrooms. Outside new boulevard lights improved the appearance and the safety of the campus. Students, interested as always in "historic Jacksonville," made note of its "going modern" in the *Greetings*.³⁶ In the summers of 1935 and 1936 the College was able to undertake the refurnishing of Main and Harker, Mr. MacMurray donating more than one-half the cost of \$28,000. Among other gifts for this post-depression improvement was \$1,100 from the estate of Mrs. Christina Marshall Armstrong, '59, for the equipment of the kindergarten.³⁷ In the 1880s she had taught the kindergarten classes at the College.

At commencement, 1936, President McClelland announced two important donations to the College: the improvement of the gymnasium by gift of Mrs. Blackstock and a new residence hall to be constructed at the expense of Mr. MacMurray. The swimming pool, gift of Mrs. Blackstock in 1916, was now too small to meet the needs of the College. At the suggestion of Doctor McClelland, she agreed to pay for its enlargement and to provide other needed improvements in the gymnasium. This work was done during the summer at a cost of \$10,000, and on Founders' Day the

enlarged swimming pool was formally opened and the building given the name Hardtner Gymnasium in honor of Mrs. Blackstock's parents. In 1935, Mr. MacMurray had offered to give a new residence hall or to add to the endowment. President McClelland felt that an addition of 100 students would bring more income than the addition of the \$100,000 to the endowment Mr. MacMurray had suggested.³⁸ In conference with the finance committee, it was agreed that the residence hall be preferred. The only condition that Mr. MacMurray set for the construction of the new building was that it be the equal at least of Jane Hall. It was to face Jane across Clay Avenue and the athletic field. The cornerstone was laid on Dad's Day, March 24, 1937, with Bishop Ernest Lynn Waldorf as the chief speaker for the occasion. Treasurer Crabtree, Dean Roma Hawkins, and Geneva Carver, president of the Student Government Association, all had a hand in the laying of the stone.

The name, Ann Rutledge, chosen for the new hall might find historical justification in the proximity of New Salem, her home, and in the intimate associations of Lincoln with Jacksonville. On grounds of sentiment, it is appropriate for this beautiful home for young women. The dedication of the building on October 31, 1937, was a memorable occasion. The perfect autumn day was auspicious. The great bowl of the athletic field was an excellent amphitheatre, from which the crowd of two thousand enjoyed the program of dedication. These ceremonies took place on the terrace in front of Ann Rutledge. This terrace has served since as the stage for commencements and May Queen coronations. The chief speakers for the dedication were Bishop H. Lester Smith, of Cincinnati, and Judge Florence Allen, of Cleveland, who spoke on "Old Standards in a Changing World." Carolyn Gillespie, '40, dressed in costume of the 1840s, took the part of Ann Rutledge. Mr. and Mrs. MacMurray, unable to be present, sent the following message to President McClelland: "With the new building we give you, the College, and the faculty every good wish.

May it be of use to young women for seventy years, and may they be of use to the world for seventy times seventy years."³⁹ Mr. Donald MacMurray presented the keys to President McClelland, who accepted the gift for the College.

Ann Rutledge (built for 100 girls at a cost of \$218,000), although similar to Jane Hall, is distinguished externally by the pillared white portico, which gives a classic touch to the Georgian style. Inside, the crystal chandeliers of the parlors, the winding stairs, the fine portrait of Mr. MacMurray, painted by Othmar Hoffler and presented to the College by the Acme Steel Corporation, first attract one's admiration, along with the general elegance of furnishings and decorations. A tiled sun deck is the special delight of the seniors, to whom the building belongs.

The completion of Ann Rutledge brought a new sense of corporate obligation and responsibility to the students. In a special dedication issue of the *College Greetings*, which paid tribute to the work of the founders and of past presidents and to the remarkable progress under President McClelland, the editors expressed this sentiment of corporate personality in an editorial, "Us, Incorporated," from which the following is taken:

With the dedication of Ann Rutledge Hall, our College reaches a high point of realization, a sense of fulfillment. We can say with pride: "This is our school; we stand for certain things, and we intend to keep on standing for them. We are grown up now; the work and plans of our fore-runners have given us a feeling of maturity and self-confidence. This, ungrammatically, but realistically, is us."

And since we as a school have formed a distinctive character, it is our business to keep that character as strongly defined as we have received it. . . . This college is not what any one says about it; it is not the buildings, however lovely they may be; it is not a picture in a view-book or a statement in a catalogue. This College is *what we make it*—we ourselves, not the people who graduated ten years ago or the prospective students who look us over, but the young women who sat in their classes this morning taking notes. . . . They aren't just girls, little isolated personalities in a huge jumble. They are a part of a greater pattern. They *are* MacMurray College.⁴⁰

Although Ann Rutledge is the senior residence, it is also a campus social center through certain attractions found in the basement—the post office, moved there from Main,

and the Hub. The Hub, brightened by murals done by the senior art students, is the informal social center of the campus for food, popular music on the nickelodeon, and endless talk, "a most democratic place except for the one row known as Senior Corner." Professors, as well as students, find it a convenient place for a quick "pick-up" or a breakfast or lunch out of hours. The Hub was opened in 1939 and is operated mainly by student help. In the same year wings were added to Jane Hall, which increased its capacity to 150. Mr. MacMurray paid one-half the cost of something over \$60,000.

If the new residence halls and the dining hall lend grace and charm to social life on the campus and give "Sally Mac" a new pride in her college, the Pfeiffer Library, completed in 1941, gives intellectual dignity to and invitation to learning in this middle western college for women. This building and an increase of books were due, if not long overdue. In 1902, the library had graduated from the single room in East Main, where books were stored, to the new west wing of Main where they might be used if they could be found. In 1916, the Strawn addition enlarged the space; then in 1928, the president's office and business offices were added to the library; but neither physical nor intellectual equipment were in line with the recent growth of the College. These facts President McClelland had kept before the Board of Trustees as other plans were being realized.

In 1935, President McClelland had asked Mrs. Henry Pfeiffer, well-known philanthropist of New York City and formerly of St. Louis, for a gift for a library building. She and Mr. Pfeiffer had made liberal donations to various religious and educational enterprises, but neither of them had ever visited Jacksonville or the College. At first, Doctor McClelland got a promise of \$25,000; then in 1937, Mrs. Pfeiffer agreed to give \$100,000 if the College would raise an equal amount. The College launched a campaign for funds for the library as the first objective in a Pre-Centennial Forward Movement to complete the twenty-year de-

velopment plan. At a citizens' dinner in the McClelland Dining Hall on February 22, 1938, the program was introduced. The meeting underlined the growing importance of MacMurray to the city, both economically and culturally. Since 1925, it was pointed out, its assets had grown from \$1,135,000 to \$2,211,304 and its enrollment from 259 to 548.⁴¹ In a spring campaign the students raised more than the \$6,000 set as their goal and received the promised half-holiday, and the faculty pledged away future earnings.⁴² By commencement 1940 the fund had grown to \$280,000, including the Pfeiffer gift. President McClelland declared that an effort would be made to keep the cost of the building to \$150,000 (it reached \$163,000 for construction and equipment).⁴³ Mrs. Pfeiffer later added \$40,000 to her gift.

The selection of a site for the library emphasized the fact that, in spite of the expansion of the campus, the College was still severely limited in space. The southeast corner of Clay and Beecher was finally chosen. On Founders' Day, 1940, the cornerstone was laid. Dean Emeritus Charles R. Brown, of the Yale Divinity School, made the chief address in the chapel service. At the building site, President McClelland presided over the ceremonies; Mr. MacMurray laid the stone, and Miss Ellen Creek, the librarian, gave a history of the library. During the year the students watched the growth of this new "Temple of Learning." On May 17, 1941, there arrived perhaps the most unique of the many moving days the College had experienced: the faculty and students set out to move the books from Main to the new building. The project, considered quite a lark, was, nevertheless, admirably organized. Traffic officers kept streets closed to cars, girls marched with arms full of books singing "I've Been Working on the Railroad" and "Tramp, Tramp, Tramp, the Boys Are Marching." Sedate professors and deans carried books, some in knapsacks and shopping bags, one in a dogcart. Statisticians counted 1,300 steps

in a round trip, and if one made fifteen trips—anyway, the library was moved.⁴⁴

On May 24, 1941, the building, the Henry Pfeiffer Memorial Library, was dedicated. For the event, Mrs. Pfeiffer made her first visit to the College and formally presented the gift in memory of her husband. President McClelland accepted it in a fine statement of appreciation of wealth devoted to such constructive ends. His friend and Mrs. Pfeiffer's former pastor, Doctor Raymond Forman, spoke on "Praise to the Temple of Learning," and Doctor Charles Harvey Brown, librarian of Iowa State College and president of the American Library Association, gave the main address on "Future Goals of the College Library," in which he contrasted the present ideal of a library for use with the old conception of a library as a museum or warehouse for storing books. At the close of the program the Senior Class president presented the gift of the Classes of '41 and '42—the chimes and the tower clock. The Chicago Society of the alumnae gave a wall clock for the main reading room. The Class of 1945 contributed floodlights for the clock tower, which emphasize this lovely building by night.

Many would agree perhaps that the Pfeiffer Library is the most beautiful of the MacMurray College buildings. With commodious reading rooms on two floors, it seats 356. There are carrels in the stacks for research work and conference and seminar rooms on two floors. Stack space will be ample for some years to come. On the ground floor there are a number of classrooms for the overflow from Science Hall and Main. The walls of the third and first floors are used for art exhibitions, and there are display cases for rare books and manuscripts. The removal of the library from Main made possible the centralization of the administrative offices in the western end of the first floor to the great convenience of officers and members of the staffs.

Doctor Adams and other early presidents kept a horse (pastured where Ann Rutledge stands) to use for plowing the college garden and for riding over the State in search

of students, money, and food. Today girls demand horses for training in horsemanship and for recreational riding. In 1937, the College built stables down near the Brook and a ring for practice purposes. The Recreation Association cabin on Lake Mauvaisterre, acquired in the same year, has become a popular resort for weekend parties. Boat riding on the lake is a favorite pastime. In 1943, the infirmary was moved from Main to more spacious quarters in the old Claus store on the corner of Beecher and Clay, which the College had purchased and remodelled. Instead of *infirmary*, this institution has been more happily named the *Health Center*. In it the director of physical education has her office. Next door is the Home Management House, which has supplanted the apartment in Science Hall, formerly used for those classes. In 1940, the College bought the old Liberty Hall north of the campus and transformed it into a beautiful and well-equipped Little Theatre. Recently a radio broadcasting system has been introduced into it. On May 23, 1943, the McClelland Bowling Green was presented to the College by Judge McClelland. As a feature of the dedication ceremonies, a game was played and explained by two nationally known experts. Both faculty and students have enjoyed this addition to the playing fields of MacMurray.

As the enrollment of freshmen has overflowed Old Main, small residences purchased by the College with properties adjoining the campus have been opened for freshmen. These have been named for the presidents—Jaquess, McCoy, and Adams. One residence, Graduate House, is the home of the candidates for the Master of Arts degree. The old Corner Cupboard has become Town House, a campus social center for the Jacksonville girls. Brick House next door to it is still a faculty residence. The need for faculty apartments has encouraged the acquisition of other properties. The Schoedsack and Grierson houses on East State were purchased in 1939. These old homes set in the midst of expansive lawns were "show places" in the days when East State contained some of the first families. The Grierson

house had been distinguished as the residence of General Benjamin Grierson, a hero of the Civil War. Both houses have been made into faculty apartments. For some years the lower floor of the Schoedsack house was used by the kindergarten classes, but today it is entirely a faculty house. In 1945, the College purchased the Crabtree residence on West State Street, and it will be opened as a faculty apartment house in the fall of 1946. As the former home of the beloved E. E. Crabtree, it possesses sentimental values as well as practical.

Through the assistance of Mrs. E. L. Kendall and Mrs. Courtney Wright the appearance of the campus has been improved with shrubs and flowers. Mr. Edward J. Winters contributed much to the "decoration" of the older campus as Mr. MacMurray did to the newer additions. The "lifting of Old Main's face" by the erection of a new porch in 1944, gift of Mrs. Ann Marshall Orr, has made this historic building more pleasing to the eye. Other buildings are planned as a part of the program of the new century of MacMurray, and a chapel as the culmination of its first century. As a tentative step toward the solution of the need for a chapel, the College acquired the ultimate control of the Centenary Church property in 1940, and thus extended its western limits one block beyond Clay. The contract between the College and Centenary Church, providing for the ultimate control of the church property by the College, was abrogated in 1945.

It may seem that physical expansion had received emphasis out of proportion to endowment and other needs. The president had insisted, however, that until certain material accommodations were supplied, a satisfactory patronage could not be secured and the educational program would suffer. The need for endowment was not forgotten, but the time had not been auspicious for campaigns, especially campaigns for endowments. The campaigns undertaken had buildings as objectives (Science Hall and the Library), and it was somewhat easier to secure gifts for such tangible

objects. Some gifts to the endowment had been secured, especially in the form of endowed scholarship. Among the larger donations of this sort, in addition to those mentioned above, was \$12,000 from Mrs. Gertrude Funk. The need for more endowment was kept constantly before the Board of Trustees. In 1938, President McClelland was able to announce to the College a gift of \$1,000,000 from Mr. MacMurray to the endowment, and in 1941 an additional gift brought this to \$3,000,000.⁴⁵ *Who's Who in America* cited him for having made the largest contribution of that year measured in terms of the previous assets of the beneficiary. This gift brought the total of his gifts to \$4,121,980.⁴⁶ But Mr. MacMurray was not only the greatest benefactor of the College in a material way; he was a genial friend. His gift had completed the twenty-year development plan ahead of schedule. It brought the total assets of the College to \$5,940,000; by June 1946, the figure was \$6,677,714. In the meantime, the administration was planning a development program for the next twenty years, which is outlined below in connection with the Centennial.

THE ADMINISTRATION AND THE FACULTY

The enlargement of the services of the College in recent years, as well as the growth in enrollment, has brought an expansion and reorganization of the administration. In 1925, the administrative officers were: the president, the dean, and the registrar. Listed with them was a treasurer, who was really an officer of the Board of Trustees. Certain other officers, grouped together as an administrative staff, included the head of the college home, the resident nurse as head of the infirmary, and the librarian. The entire administration, including all secretaries, consisted of thirteen. Although there was some growth in the staff, no essential change was made in the administrative organization until 1935. In his annual report to the Board in 1929, President McClelland insisted that Miss Austin and Mr. Metcalf were performing duties other than those which strictly belonged to their positions and that there should be division of

functions. Miss Austin served as both academic and social dean; Mr. Metcalf as registrar, business manager, and director of admissions. But the depression prevented immediate expansion. In 1931, the new dean, Mrs. Roma Hawkins, was given an assistant for a year, a member of the faculty who helped with the academic duties of the office. In the same year an official college physician was first listed with the administrative officers. Three physicians are thus named today.

The following tables present an interesting parallel between the development plan as presented by President McClelland in 1926 and the physical and financial expansion up to September 1, 1946:

LAND AND BUILDING NEEDS AS OUTLINED IN 1926		LAND, BUILDINGS, AND ENDOWMENT ACQUIRED BETWEEN 1926 AND 1946	
Science Hall	\$ 200,000	Science and Recitation Halls combined in MacMurray Hall	\$ 234,300
Recitation Hall	200,000	Henry Pfeiffer Library	163,307
Library	125,000	Jane Residence Hall	273,285
Dormitories for 300 Additional Students	300,000	Ann Rutledge Hall	226,735
Dining and Social Hall for 600 Students	175,000	Dining Hall	136,568
Chapel	175,000	Rebuilt Heating and Power Plant	37,504
Power and Heating Plant	100,000	Property Purchased for Present and Future Enlargement of Campus	257,775
Land	200,000	Alterations Main and Harker Halls (Not Including Repairs)	120,766
President's Home	25,000	Senior House now used for President's Home	37,483
		New Athletic Field	16,425
		Little Theatre	27,000
		Stables	3,552
		Hardtner Gymnasium Swimming Pool Extension	10,179
		Health Center	18,000
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Total Land and Building Needs	\$1,500,000	Total Expended for Buildings and Land	\$1,562,879
Endowment Needs	3,000,000	Added to Endowment Funds	3,335,000
		Unallocated Funds	503,616
<hr/>		<hr/>	
Total Needs Estimated in 1926	\$4,500,000		\$5,401,495

During this same period the gross annual income of the College has increased from \$196,159.00 in 1924-25 to \$923,807.00 in 1945-46.

In 1935, the dean was given a special assistant as counselor to freshmen. Her functions as social dean had been lightened to some extent by the employment of hostesses in the new residences, although she served as hostess for Main and Harker until 1936. In 1937, Miss Mary Baird came as dean of freshmen, and in 1941, Doctor W. S. Dysinger as academic dean. In the meantime, Mr. Metcalf's duties had been lightened. In 1935, an office, director of admissions, was created (first held by Doctor H. J. Lennox, the head of the Bible and Philosophy Department). In 1938, Mr. Harold E. Gibson was employed as director of public relations, a function Mr. Metcalf had also performed in co-operation with the president of the College. Upon the death of Mr. Metcalf in 1942, the functions of registrar and business manager were separated, and Mr. Gibson served for a time as business manager as well as director of public relations, and Miss Baird was registrar. In 1943, Mr. Clarendon Smith came as business manager. Today the functions of director of admissions and public relations are combined under Mr. Gibson. The enlarged health service of the College has been organized under directors of health education and health service. The office of head of the college home, held by Mrs. McClelland, is today entitled co-ordinator of college activities, which includes not only the co-ordination of the social program and calendar but also general supervision over furnishing of the residences and the administration of the dining room. The administrative staff has been increased to more than half a hundred. In it are many loyal friends and faithful servants of the College too numerous to include here. Some—Miss Lula Short, Miss Lelia Reese, Miss Annabel Crum, Miss Genevieve Mount—antedate this administration in service and have filled various positions; and Miss Margaret Fraser has been an invaluable aid to the president during his entire administration. The "housemothers," or hostesses, have been friends and counselors to hundreds of girls through their many "nameless (but not unremembered) deeds of

kindness and of love." Each year in June the College gives a special dinner and party for officers of the administration and the staff at the president's home or on the college campus. This evening of entertainment was initiated some years ago in celebration of the birthdays of Doctor Harker and Mrs. McClelland.

A word more should be said about the enlarged counseling and guidance program which has brought the increase in the principal officers of administration. Such a service to students had always been rendered so far as the time and abilities and training of the faculty made it possible; but a larger enrollment has made it impossible for this old-time informal counseling to fulfill the function adequately. The guidance program begins today with the pre-college candidates for admission through contacts of the director of admissions and his assistants with the parents and high school teachers, by means of which they seek to learn as much as possible of the background and interests of the candidates. In the College, Dean Dysinger's office is the center of the educational and vocational guidance work, and the results of tests given to freshmen at orientation and to second semester sophomores, along with the information obtained in personal conference, are used as bases for the planning of the students' courses, the correction of handicaps through remedial studies, and for vocational guidance. Counseling on personal problems or adjustment to college life or any family or other social problems is given by Mrs. Hawkins and Miss Baird.

Organization and program weigh less than personalities. In the early years of this administration, Miss Austin and Mr. Metcalf won the devotion and gratitude of the new president for their loyal and efficient service. At his death in 1942, Mr. Metcalf had given thirty-two years to the College and to hundreds of individual students. Miss Austin retired in 1931, but her interest in the College brought her back for several visits before her death in 1943. Her life is an integral part of the human pattern that is Mac-

Murray College. Since the fall of 1931, Mrs. Roma Hawkins has been dean. Mrs. Hawkins, a native of Massachusetts, is a graduate of Wellesley and has done graduate study at Columbia. For some years before her marriage, she was personnel director among the women employees of Dupont de Nemours and Company in Arlington, New Jersey, and after the death of her husband she was executive secretary for the Massachusetts branch of the National Woman's Party. As a graduate of Wellesley, she continues the tradition of Miss Gilchrist and Miss Mothershead at MacMurray. Today Mrs. Hawkins has general responsibility for the social life of the campus, although student government has relieved the dean's office of routine matters of discipline. She is general adviser for student organizations and director of the student Placement Bureau, and shares with Miss Baird the duties of counseling. Mrs. Hawkins is tireless and always available for service to students and faculty. She seeks to maintain a friendly, gracious social life on the campus. Dean's talks are still an institution, even though not so frequent. Some years ago Mrs. Hawkins compiled a useful little guide for students, *Social Observances at MacMurray College*. Her delightful table parties, embellished by clever individualized decorations, favors, and "guessing games," are enjoyed by all the students; and a high point of the senior year is her (and Miss Baird's) party for the class. "Heart Sister Week," which helps lighten the post-Christmas depression, was instituted by Mrs. Hawkins and has become an established tradition. Names are drawn, anonymous gifts and kindnesses follow, and at a party which closes the week "heart sisters" are revealed. Teachers as well as students frequently participate in this campus "mixer."

Miss Mary Baird, who has shared the duties of dean with Mrs. Hawkins since 1937, is a Master of Arts graduate of Columbia and had been principal of the American Girls' School in Egypt for seven years. As dean of girls in the large Roosevelt High School, of Des Moines, for fifteen years, Miss



JANE RESIDENCE HALL



McCLELLAND DINING HALL

Baird had had excellent background for understanding the college freshmen. Early in this administration freshman week was instituted as a means of acquainting the new students with college before classes began. Today the deans are assisted by the SOS (Student Orientation Service) composed of sophomore counselors for freshmen. A class in orientation, taught by Miss Baird and other members of the faculty or staff, continues the initiation of the freshmen into college life, customs, and traditions during the first semester.

The office of academic dean and director of personnel has been held since its creation by Doctor Wendell S. Dy-singer, who holds the Doctor of Philosophy degree from the University of Iowa. He had had experience as a college personnel director and has published in books and articles the results of studies in psychological testing. In addition to his work as dean and personnel director, he teaches advanced courses in aptitude testing and industrial psychology and classes in remedial reading. Members of the faculty serve as freshmen counselors for small groups and help in other ways in the personnel and guidance program. Functions are not rigidly separated; and the co-ordination of the work of all the deans and the president is facilitated by the recent centralization of offices in Main. The personnel service of MacMurray College has been highly commended by experts from the North Central Association of Colleges.⁴⁷

In his first annual address to the Board, President McClelland insisted that more professors, especially department heads, should have the Doctor of Philosophy degree, and that a better system of classification as to rank and salary should be adopted with an advancement in salaries. The depression delayed progress along these lines, although some improvement had been made before 1935 and a great deal has been made since that date. The faculty has increased from thirty-eight to sixty-three; the number of men on it from five to twenty-one. With one exception, members of the faculty were classified as either professors or instructors in 1925. Today there are nineteen professors, twelve associate

professors, ten assistant professors, and twenty instructors. Although salaries had to be reduced during the depression, the scale has been advanced recently and salaries today are more than twice what they were in 1920. A plan for retirement pensions in which the College pays one-half the annual premium has recently been adopted. Sixty-eight is the age of retirement.

The geographical distribution of the faculty has been broadened. Although there are still many from the Middle West, the East has had a higher representation during this administration, and there have been a number from the South, the Far West, and from foreign countries. There are natives of England, Canada, Germany, and Switzerland on the present faculty. Fewer alumnae are found in the faculty. Although a number of teachers hold degrees from the state universities of Illinois, Wisconsin, and Iowa, there is a broad range of training as well as of origin: Harvard, Boston, (Connecticut) Wesleyan, Williams, Clark, Syracuse, Wellesley, Vassar, Mount Holyoke, Columbia, Johns Hopkins, Duke, Southern California, Kentucky, the Sorbonne, Zurich, Grenoble, and Berlin suggest the geographic range and type.

MacMurray professors have full teaching schedules that do not include special time granted for research and writing. Many study or teach during the summer. Nevertheless, books and articles in scholarly journals in a wide range of fields—Latin and English literature, education, history, various fields of science, and fine arts—could be listed to the credit of MacMurray teachers, past and present. Just before the entrance of the United States into World War II there was a movement to found a journal or bulletin for the publication of works of the faculty, but the project was dropped for the time. Members of the faculty have been active as citizens of Jacksonville and Illinois, as leaders in education, civic improvement, political and social reform. Some contributions of both faculty and students in these fields will appear below. The ivory-tower concep-

tion of knowledge or culture for its own sake or for oneself alone has never been encouraged by the College. As President McClelland has declared, the objective always is that education should be "life-centered."

The faculty minutes record the consideration of problems that confront all faculties and suggest, if they do not always fully record, the natural and healthy disagreements with respect to the proper solution of these academic problems. The faculty under the leadership of the president, the dean, and a curriculum committee has undertaken a critical study of objectives, curriculum content, and methods of teaching. Many meetings have been held beside the regular monthly meetings for this study, and outside experts have been brought in occasionally to contribute to the study. To the discussion of college problems during depression days, one feature of which was the multiplication of local junior colleges in the United States, Miss Mary Johnston was able to add that this competition was nothing new—Pliny the Younger had suggested such a plan to his friend Tacitus and defended it on grounds of economy. The *Classical Weekly* of December 10, 1928, published her comments on this point. It is gratifying to discover an occasional relaxation from serious matters even at a regular faculty meeting. In the days before sugar rationing, Miss Tickle used to serve Christmas candies made in the home economics kitchen. And the professors have spent precious minutes discussing their annual party at the Dunlap or the Country Club or the party for students. In addition to the annual dinner, the faculty today has a luncheon at the College once a month.

The faculty party for students deserves a special paragraph. This party is an inheritance from the former Washington's Birthday costume "ball," which has not been held since the fire of 1929 (although the day is observed by a special dinner in McClelland Hall). In recent years the party has taken the form of a faculty program in Music Hall. Faculties may disagree and object; on one occasion

the minutes record that an inquiry about the party threw the group "into such turmoil it was necessary to adjourn the meeting at once."⁴⁸ But students practically demand their circus (although the more recent parties have omitted the "bread"). They love to see the professors stoop to folly. Some take their supper and go two hours early to be sure of a seat. These parties have included a variety of themes and features: May Day festivals; Ali Baba and the Forty Thieves, Snow White and the Seven Dwarfs, Bluebeard, Carmen, Anthony and Cleopatra, the Martins and the Coys. Mr. Blair in female roles is always a hit, or in his solo, "Oh, Johnny," and Mrs. Hawkins as "pistol-packing mama." President McClelland has starred in various roles, especially as "Yankee Doodle Dandy."

Teachers are people. Statistics as to sex, training, degrees, salaries, probably tell little about them as educators who interpret in their daily lives and classroom instruction the story of human struggle and achievement. From observations, student opinions, and from the lives of the students in and after college, one would judge that MacMurray professors of recent decades, as of the farther past, have won a fine report, and some of them a distinguished record. Many have remained long enough to identify themselves closely with the College. To hundreds of students the College is the sum of these personalities. Continuity of service, especially in the higher ranks, has been notable. Several remain who entered during Doctor Harker's presidency; others who came then have only recently retired, and there are several who came early in the present administration. Miss Nellie Knopf and Miss Mary Anderson, who retired in 1943, had arrived when the century was young, the former in 1900. Some years before their retirement, the College recognized their distinctive service with honorary doctors' degrees. Through her own creative work in painting, as well as through the work of her pupils, Miss Knopf has brought much recognition to the College. Doctor Mary Johnston has continued as head of the Department of Classical Lan-

guages. In diplomatic parlance she would be recognized as "dean" of the corps of teachers. The summer of 1927 she spent in study in Italy. In 1935, she received the Doctor of Philosophy degree from Columbia University. Aside from her dissertation, *Exits and Entrances in Roman Comedy*, she has written articles for classical journals and published the revised and enlarged edition of her father's *Private Life of the Romans*, for which work the Italian government awarded her a bronze medallion. In the Conservatory of Music, Miss Lula Hay, who retired in 1941, had been teacher of piano since 1906. By her request the services read by President McClelland upon her death in 1943 were held in the Music Hall, where she had labored so long. To the College she left a considerable bequest. In memory of these teachers of long and distinguished service the alumnae have established annual prizes for student achievement in the fields in which they taught.

Many other teachers of this generation have served almost as long as these. Miss Alida Alexander, head of the Biology Department, came in 1914; Miss Abbott in English about that time, and Miss Myrtle Larimore and Mrs. Elizabeth Blackburn Martin entered the faculty of the Conservatory under Doctor Harker. Miss Grace Tickle, who came to the College in 1924, remained two decades—the first teacher of home economics to stay more than a year or so. She made her department a valuable part of the College and of the community. Since 1923, Miss Beatrice Teague, head of the French Department, has been an outstanding member of the MacMurray faculty. Miss Hazel Olson and Miss Mahala McGehee entered with President McClelland. Doctor Elisabeth Nichols, who retired in 1944, Miss Dorothy Remley, Miss Empo Henry, and Doctors Isabel Stewart, Elizabeth Crigler, Frieda Gamper, and Elizabeth Rearick of the present faculty came soon afterwards, although the service of the latter has not been continuous. Most heads of departments have been members of the faculty ten years or more.

To all of these named and others could be marked up, no doubt, some unique and distinctive service. They represent a wide diversity of national and social background and personal experience that must enrich their teaching. Doctor Gamper, born in Switzerland, with some years of study and teaching in Switzerland, Germany, and Russia; Mr. Rowland, who was born in Japan, educated in New England, and has worked in Russia and taught in Bulgaria; or Doctor Elsa Kimball, teacher in Istanbul, Turkey, or Miss Baird in Egypt, or Mrs. Susanne Robbins in Germany—these are examples of the variety that is extended by people from various sections and national groups in the United States—Tiltons of old New England, Galloways of Kentucky, and Olsons of the middle western Scandinavian stock. They are a fair cross-section of America.

Although the members of the faculty do not live in such close contact with students as they did when the College was smaller and teachers were "hall policemen," they preserve many of the old friendly customs and have established some new ones in order to serve the larger group. Through Mrs. McClelland, table parties are arranged in the private dining room in McClelland Hall, where freshmen groups meet their counselors at dinner. Counselors often entertain groups in the homes. Within the various departments students and teachers enjoy many dinners, teas, parties—formal and informal. Students of Latin are well acquainted with Miss Johnston's skill in the culinary art as well as with her collection of rare books and her typewriter that types Greek; Miss Teague's teas are famous; or Sunday breakfasts with Doctor Gamper, the kind to dream about in morning classes, they say. Her lively discussions of philosophy, her fine records, and her cats are sources of entertainment. Even the old-time fudge party still survives. It is hinted that Doctor Dysinger is an expert in the art of fudge-making. The art of entertaining, as well as that of "food-providing," is appreciated. Students of more than a decade will remember Mrs. Schaeffer's "Little Red Riding Hood," and smile,

perhaps through tears. The newer faculty members, as well as the older ones, have a reputation for generous hospitality. Professors are people, and the College is still a home, even though it spreads out all over Jacksonville. Faculty weddings are major events that may eclipse all other events; for example, the wedding of Miss Ruby Neville to Doctor Charles Berlin in 1925 or of Miss Helen Barber to Mr. Gray a few years later or of Miss Gertrude Fay Holmes to Mr. Hugh Beggs. Faculty children, often kept by students when the mothers go out in the evening, are a part of the College, and are entertained at an annual party and along with their parents on many other occasions.

THE EDUCATIONAL PROGRAM

The impact of the depression of the 1930s and the Second World War upon institutions of higher education has resulted in widespread and continuous study and criticism within these schools of their objectives, curricula, and academic organization and procedures. The whole business of education has been overhauled, a plethora of "plans" published, and the end is not yet. The return of the veteran presents new physical, administrative, and instructional problems. One aspect of this phase may be the bombardment of women's colleges by men—a curious turning of the tables. From institutions of higher learning some still hope to find leaders to give form to the "shapelessness of things to come"; and the colleges themselves have apparently been fired with a new sense of responsibility for the preservation of civilized life. Never perhaps have the fundamental bases of education been more widely or critically studied. For the outcome one still waits—and hopes.

Throughout this administration, President McClelland and the faculties of the College have studied the trends in higher education and in the light (or the dark) of these the process of education at MacMurray. Reference has been made to the continuous work of the curriculum committee under the leadership of Mrs. Gertrude Holmes Beggs, Mr. Paul Rowland, and others. Certain facts have conditioned the

approach of MacMurray College to educational changes. It is a college for women and recognizes certain special interests and duties of women as members of society for which this college should make provision. The majority of its alumnae who enter careers outside the home are teachers, who must be prepared to meet the requirements set by Illinois or other states for public school teaching. And, finally, the College has not had sufficient resources to afford much experimentation in new programs of education of the more radical sort, even if the administration had been inclined toward them.

President McClelland has stated his own views on educational objectives and reform in his annual reports to the Board of Trustees, in numerous addresses and articles, and in his book, *Question Marks and Exclamation Points*. These statements emphasize: special interests and needs of women in education and hence the value of separate colleges for them; independent study to train the student to think and to use constructively information gained in research; the correlation of studies in related fields instead of rigid departmentalization; the introduction of the student to certain great fields of knowledge—the natural sciences, the social sciences, the humanities, and the fine and applied arts; and education for use to society instead of mere personal enjoyment. His more recent statements place a greater emphasis than some earlier ones, perhaps, on general education (or liberal education) in the broad field of the humanities in contrast to technical studies.⁴⁹ The *practical* value of the former is generally admitted today. Indeed, in a world where man's ingenuity threatens to work his destruction, the education of the spirit and will, the development of the moral sense to be derived from such studies would appear to be the preeminently *practical* education.

The following paragraphs give a more explicit statement of his views:

It is our purpose to make our curriculum life-centered. . . . Our students should learn the nature of the physical universe, its laws and

processes, and how natural forces have been harnessed and made to serve the needs of civilization; they should also learn what has been discovered about human nature and human behavior; they should be brought face to face with the major social, economic, and political problems of the present day; they should become familiar with the best literature; they should develop a love for and an appreciation of great music and art; but, in addition, they should be helped to see the meaning, prospect, and implications of such vitally important matters as marriage and earning a living.

Our students, being citizens of America, should be trained for successful living in a democracy. This requires on their part independent thought and critical judgment; it also requires setting certain goals both for themselves and for society which are in harmony with democratic principles and ideals. We believe that these goals, principles, and ideals are best defined and made effective when formed in the light of the religion of Jesus Christ. . . .

Our students being women, their leading interests and activities in life will be different from those of men. Many of them will become teachers in elementary and secondary schools where the chief requirement will not be education, but a sympathetic understanding of child nature and the social and economic factors which condition the lives of children.

Most of our graduates will become mothers. To be truly successful, they must be intelligent and broadly cultured; but they will be closely related to the problems of food and children, and it is particularly important that they should be familiar with the principles of mental and physical hygiene, as well as with the effect of social and economic influences upon the development of personality.

A large proportion will become actively engaged in economic pursuits, at least for some years, and they should learn while in college what the economic opportunities for women are.

Nearly all our graduates will be interested in social welfare and they should be equipped for participation in community enterprises not only by worthy motives, but also by adequate knowledge of the facts, relations, and processes of society.

Our teachers, as well as our deans, must be more than purveyors of information found in books. They must be vital persons who have a broad knowledge of the realities of the world and of life . . . and are therefore capable of giving wise counsel to their students and of helping them to make proper adjustments to the social and economic situations in which they find themselves.⁵⁰

A survey of the general organization of the curriculum and the requirements for graduation; the evolution within certain departments; the work in the division of fine and applied arts; the foundation of the Illinois Conservatory of Music; the establishment of the kindergarten, the division

of graduate studies, and the summer school; the expansion of the library and laboratories; and the contribution of certain extra-curricular features to the program of education, notably that of the Institutes on Public Affairs: these are aspects of the educational development that should follow his statement of aims.

The general criticism and reform of the curriculum began in 1931, sooner than in most colleges. In fact, the president's reports from 1926 on contain reflections on the necessity of changes in both curriculum and methods of instruction. A few changes were made in requirements for graduation in 1928. Courses in child psychology, food and nutrition, and art appreciation were added; the requirements in English, mathematics, and science lowered slightly, leaving the total of required hours about the same (a possible sixty-one, not including six hours of physical education). Two hours of English restored in 1929 left the required hours 63 out of the 120 necessary for graduation. It might be noted here that changes in the curriculum up to the present have not resulted in any considerable increase in the number of courses. The experts employed by the Board of Education, who inspected the College in 1931, commended the administration for its conservative policy on this point. Too many small colleges had tried to imitate the universities in multiplying departments and courses.⁵¹

In 1932, the "new curriculum" was instituted. It aimed to weaken or remove departmental lines and to replace "majors" and "minors" with a "field of concentration." Related studies were grouped into certain broad divisions, representing the major fields of knowledge—literature and language, social sciences, philosophy and religion, science and mathematics, and fine and applied arts. Students were required to take some work in each division.⁵² In the present year (1946), the "divisions" of undergraduate studies have been reorganized into four. Philosophy and religion have been grouped with language and literature into a division of the humanities. Education and psychology, formerly

grouped with philosophy and religion, have been added respectively to the division of social sciences, and that of science and mathematics. A fifth division today comprises the field of graduate studies. The present catalogue thus describes the plan:

The chief emphasis in the course of study is placed on the concentration. The field of concentration is defined as a program of study leading to advanced work in one department of the division and including closely related courses in one or more other departments.

The purpose of this plan of study is to develop sound and consistent methods of work, to develop ability to correlate facts from different fields of knowledge and use them to a common end, and to provide opportunity and incentive for independent, creative work. The minimum course requirement is twenty-four hours in any department of concentration, and in most cases the student will do two or three additional hours of Study for Concentration, not involving attendance in any class or course, but requiring comprehensive examinations or a paper or both. This Study for Concentration must be of an advanced character; its scope will lie within the department of concentration and closely related aspects of other departments.⁵³

Certain exceptions have been made in the application of the plan, especially for students in art and music, and it has worked with varying degrees of success in other departments. It has not broken down departmental lines. The faculty is still organized in departments with heads, and there are no chairmen of divisions. In many cases students concentrate (take a major) in a single department, but in some cases they select studies for their field of concentration from different departments within the division, to that degree ignoring departmental lines. The success of the independent study naturally depends heavily on the ability of the student, and is not required of all students, although all students are required to take comprehensive examinations at the end of the senior year in the major or field of concentration. Students who register for independent study prepare a plan in conference with the instructor, which usually includes a series of papers or reports on a general theme, all of which may be combined into one study. Some departments offer an independent study course open to juniors on the permission of the instructor in addition to a similar course called Study for Concentration for seniors. This

plan of independent study seems to have worked well, at least in certain departments. Papers are preserved and kept on file in the instructor's office or in the library. Among those examined, which were in fields of French, Latin, English, and history, there is, in the judgment of the writer, work excellent in plan and execution. In the file of Latin papers, for example, there is one by Helen Teele, '33, on "Horace and Our Times." She took a Master's degree at the University of Illinois in 1934 and in the summer of 1935 studied in Greece. This paper, based on much study of Horace and his age, was an application of his philosophy to the depression era of the 1930s. Its sprightliness shows that such products of research can be scholarly without being dull, a lesson that some writers of doctoral dissertations have not learned. Other Latin subjects have a contemporary application—"Vergil's *Eclogues* and Modern Farming," for example. Miss Johnston is still looking for someone with a scientific background to do "Lucretius and Modern Science." Studies such as "Catullus and English Literature" crossed departmental lines. Papers in French on the seventeenth century theatre with emphasis on Molière, or on the modern novel, and other subjects suggest an impressive amount of work. An excellent study in American history that won the first prize in the essay contest sponsored by the Morgan County Historical Society was a paper by Emily McCullough, '44, on "Social and Economic Life in Scott County, Illinois, to 1860." In the preparation of it the writer made excellent use of county records and other local source material. In English, the studies in concentration reflect the predominant interest in contemporary literature, including the American. There are studies of the New England poets—Robinson, Lowell and Frost, of contemporary American drama, and one on the Illinois poets. The new interest in the Brontës has led to a special study. Few choose early English or medieval subjects, although this year there is one on "Chaucer's Women." Independent study and study in concentration has also been done in the sciences.

Among the studies in botany one student has done independent research on local algae. In chemistry, both literary research and experimentation have been the bases or methods of independent study. Recognition has been given by the American Chemical Society to work done by two students in concentration on "Zinc Cobaltinitrite for the Detection of Potassium."⁵⁴ The *Greetings* of April 27, 1946, contains a notice that the concentration paper of Mary Edith Bradley, '45, in psychology is to appear in the *Journal of Education and Psychological Measurement*. It dealt with the test of the Armed Forces Institute for returning veterans.

Courses required for the Bachelor of Arts degree have been reduced from sixty-three hours to a possible forty-three and one-half. In addition, the student takes from twenty-four to thirty-six hours in prescribed courses in the field of concentration. Of the required courses a possible twenty-six hours or a minimum of eighteen (depending on the number of units in foreign language offered for entrance) are in the humanities, six in social sciences, eight in science, and three in fine arts (either music or art appreciation).

Without attempting a complete survey of the evolution in the content of the curriculum, one might note some of the changes made during these decades. In the field of English one finds more attention to American literature and to the contemporary fields. Here, as in other departments (and other colleges), the introduction of courses may depend on the special predilections of teachers. Unless such courses are too specialized or technical there is probable justification for the offering. The zest of the teacher will give it particular value. Miss Annabel Newton had done special work in Wordsworth and had written *Wordsworth and Early American Criticism*. She taught a course in the Age of Wordsworth. Dante in English literature must have been Miss Newton's course too. Prim-looking Miss Nichols had a course in Russian realism! All these courses have disappeared. There is, however, a two-semester course

in European literature in translation. The outstanding change in this general division of the humanities is a two-semester course entitled Great Literature. It is to be offered as a required course for juniors in 1946-47. The list of "great books" selected for study includes: selections from Greek drama (tragedy); Plato's *Apology*, *Crito*, and *Phaedo*; Aristotle's *Ethics*; *Richard II*, *Hamlet*, *Othello*, *The Tempest*, *Paradise Lost*, *Don Quixote*, *Faust*, *Moby Dick*, and *War and Peace*. It is the purpose to expand the study of the great books into other fields, including more selections in religion and philosophy, and to extend such a course through the four years of college work.

Students have won prizes in a number of writing contests—the Illinois State Peace Essay contests, the National Woman's Rights Party (\$200 and a trip to Washington), and others, and have had poems in college anthologies.⁵⁵ Several times the college newspaper has received the highest national rating. Doctor Dorothy Burrows, head of the English Department, is sponsor of the Scribblers' Club, which encourages creative writing and publishes a literary annual, *Inkspirations*.

Students concentrating in the fields of French, German, or Spanish are encouraged to select courses also in English and in European literature and history. Both the French and German Departments offer courses in the great books in those fields in translation. German, dropped in World War I, was reintroduced in 1928. In the Spanish Department courses in Hispanic culture, including that of Spanish-America, and in Hispanic-American literature have been introduced by the present head, who has studied especially in that field. Although the Department of Classical Languages is small, there are usually students who choose those studies as a field of concentration. Greek is offered on demand and is sometimes demanded. Departmental clubs in French and Spanish do not exist at present, but these departments (today the French alone) sponsor an annual Mardi Gras festival. The German Club has contributed much to the study

of German life, literature, philosophy, and music. Folk songs and carols are learned, and a special group, the Minne-singers, organized. A few years ago a Berliner was secretary of the German Club and a girl from Vienna the musical director. Doctor Gamper's Christmas parties with the tree, ice cream yule logs, the carols, and the impressive mystery play done by the German Club have been enjoyed by successive "generations" of students of German.

In philosophy and religion, six hours are required, four of which must be in religion. During the preceding administration the department was called Bible and Religious Education, and vocational subjects were offered. These have been dropped, and the number of separate courses reduced. In the early years of his presidency, Doctor McClelland taught the course in Modern Religious Thought. Then, for a time (1938-39), it was made a part of a required upper-class course, Euthenics, which comprised a study of problems of home living, citizenship, music and art appreciation, and religious thought. This course soon disappeared. It represented the effort toward integration of knowledge that still goes on. Incidentally, Doctor Paul Anderson, professor of philosophy and religion a few years ago, did interesting research published in the *Illinois State Historical Journal* on the Plato Club of Jacksonville and the regional interest in Plato and the German philosophers in the late nineteenth century.

In the division of social sciences, the most notable development is the great expansion in courses offered in economics and sociology. In 1925, only one course was given in the former and two in the latter. Now there are sufficient courses for students to concentrate in either field. In sociology, there are several courses in the family and, at the graduate level, courses in social case work. One of the objects of the department is to provide preparation for those who want to go into social work as a career, and a number choose this field. In the social sciences, there is some tendency to cut across departmental lines in choos-

ing courses for concentration. Doctor Elsa Kimball, who has studied in the London School of Economics, teaches in both economics and sociology, and Mrs. Beggs has taught in both economics and history. Thus teachers, as well as concentration subjects, cut across departmental lines. In history, the fundamentals of civilization has replaced English history (European history after 1930) as the required course. It is a study of the great movements of history from earliest times to the present. In an interesting contribution to the discussion during World War II over whether United States history should be required in colleges, President McClelland made a vigorous statement in an article in *School and Society* in favor of presenting history from the global rather than the national viewpoint.⁵⁶ The history faculty is sufficiently varied, with the Far East and Russia taught by one who has lived in those countries and taught in Bulgaria and who knows Slavic Europe intimately; England and the British Empire by a native Britisher educated in the United States; and the United States by a midwesterner, who also is actively interested in research in local and regional history in this section. The personnel of the department has included a number of interesting personalities. Mrs. Florence de Roover, wife of a Belgian Army officer, was a professor for some years. She had done considerable research in Europe in medieval history, and was an outstanding student of Doctor James Westfall Thompson. She left in 1943 to continue research at Harvard on the life of Francesco di Guiliano di Medici. A graduate of the Oriental Institute of Chicago University gave scholarly instruction on Ancient Civilizations of the Near East. Mrs. Helen Barber Gray, an excellent instructor, worked valiantly to make the History Club a real force and succeeded. This club, reorganized as the International Relations Club and affiliated with the Carnegie Foundation Clubs, has continued to be one of the stronger departmental organizations. Under Doctor Walter B. Hendrickson, it has been very active during and since World War II. Its monthly meetings, weekly



Old Main, showing Porch which was the
gift of Ann Marshall Orr in 1945



Mrs. James E. MacMurray (Left), President of the Board 1944-, and Ann Marshall Orr, '13 (Right), standing by Tablet Commemorating Mrs. Orr's gift of the New Porch on Old Main



Louise Gates Eddy, '12, President of Alumnae Association 1945-, and President McClelland

news round-ups in the dormitories, bulletins, and special library shelf have done much to promote campus interest in world affairs. Delegates of the club attend regional conferences. In 1932 and 1943, the midwestern conference met at MacMurray; and MacMurray girls held regional offices, including that of president. When World War II travel restrictions caused the suspension of regional meetings, the MacMurray Club held local conferences with the Illinois College Club. From time to time the History Department has sponsored trips to historic places in Illinois.⁵⁷ Visits to the City Council, the jail, the "institutions," or the fire department are popular. Young ladies still enjoy the thrill of a ride in the fire wagon.⁵⁸ In 1928 and 1929 delegates were sent to model League of Nations Assemblies at the University of Chicago. MacMurray girls participated as delegates of Peru, Panama, and Brazil.⁵⁹

Education is now included in the division of the social sciences. Courses in this department meet the requirements of the North Central Association in the preparation of teachers and student needs for training in various fields. Although there is no concentration in education, students may concentrate in kindergarten-primary work and in the teaching of the deaf. For the former the MacMurray kindergarten provides a useful laboratory. It has experienced many moving days and is now located across the Brook in the Franklin School. It is today incorporated with the Jacksonville Public School system. The kindergarten group maintains a local Association of Childhood Education, affiliated as one of the eight Illinois branches with the National Association. Delegates are regularly sent to conferences. In the spring the students of kindergarten education present an operetta in Music Hall with their small folk. Miss Christina Marshall and Miss Patterson would still feel at home on the campus. The Jacksonville School for the Deaf, the largest in the world, co-operates in the training of students in that field. In 1942, the College worked out a special plan for a four-year course leading to the Bachelor

of Arts degree with provision for study and practice teaching at the School for the Deaf. Only a limited number of students are admitted in a single year to this course.

The division of the sciences includes the biological sciences (biology, botany, and zoology), chemistry, physics, mathematics, and psychology. Certain traditional favorites, such as astronomy and geology, are no longer offered. The biological sciences and chemistry are the main fields. A new course in the sciences, entitled Foundations of Science, was introduced in 1945. The purpose is to give the student a general understanding of the physical and biological sciences and their place in human affairs, which is in line with the purpose of the College to furnish a "general education" in the major fields of knowledge. A few courses in the biological sciences are at the graduate level—anatomy and physiology of speech, hearing, and vision—for the service of those doing research in the study of handicapped children. In biology and chemistry, students prepare for work as doctors, laboratory technicians, or for professional work in home economics. Alumnae records show a number in these fields. A number have gone on to do graduate study. Mary Hillis, '41, is teacher of chemistry in Vassar. Students in chemistry have had a number of essays in the *Chemistry Leaflet* issued by the American Chemical Society.⁶⁰ Twice freshmen have won essay prizes offered by the American Chemical Society. Rosalia Conlee, '32, one of the graduates for whom the Conlee-Kent Cup is named, won a \$300 award from that society for an essay, "The Relation of Chemistry to the Illinois Home."⁶¹ Graduates in botany and zoology have taken the Master's degree at the University of Illinois or Michigan or Wisconsin. Several have held scholarships at the University of Illinois. Some teach in high school or college; and there have been graduates employed in the United States Department of Agriculture as seed analysts or plant pathologists or in the State Laboratory in Springfield.

In psychology there is provision for much laboratory work. Courses in applied psychology and industrial psy-

chology prepare students for various types of personnel work. Students in abnormal psychology may observe methods at the Jacksonville State Hospital. There is provision for supervised teaching at the School for the Deaf. Much of the work in this department—courses in tests and measurements and in clinical work—are at the graduate level.

Figures as to the major or field of concentration chosen have not been averaged by the writer over a period of years. The following list for the Class of '46 could be regarded as suggestive only. For the Bachelor of Arts degree there are the following: 7 in business administration; 8, history; 7, art; 11, sociology; 7, English; 3, zoology; 1, music; 8, kindergarten-primary; 7, chemistry; 4, education; 1, French; 1, mathematics; 1, physical education; 1, economics; 4, home economics; 8, speech; 1, Spanish; 9, psychology; for the Bachelor of Science: 8, physical education; 6, home economics; and for the Bachelor of Music, 6. Although the list contains none in the classical languages, there were two in that field in 1945. This list indicates that, although a majority of those graduating have their concentration in the divisions of the humanities, the social sciences, or the sciences, a large number chose the division of the fine or applied arts. This division represents an important part of the MacMurray educational program. It includes art, speech, music, business administration, home economics, and health and physical education. The last of these is discussed separately in connection with the recreation program.

Home economics is a large department with three teachers. Related courses in art and science are closely integrated with work in home economics. Courses are designed to meet both general homemaking and professional needs. There are courses in homemaking and foods and nutrition open to students who do not select this field for concentration. Students can choose a course in concentration looking to positions as dietitians or costume designers or as teachers of home economics. Alumnae lists of recent years show

a considerable number in prominent positions: an instructor in home economics in Columbia University, food director of the YWCA in New York, consultant in dietetics in Washington, dietitian for the United Air Lines, Chicago, New York dress buyer for a large Chicago house, or designer for theatrical costumes for a Chicago company. Students in home economics and art design the beautiful and elaborate costumes for the MacMurray May Festival. There is a spring style show to display the work of the department. The Home Economics Club is an active group. To raise funds, it caters for campus parties. At its meetings experts have addressed the group on such subjects as "Consumers' Co-operatives as Observed in Europe" or "Home Life of the Hungarians," as well as on subjects of local or regional interest. The Home Economics Club has maintained close fellowship in annual parties with the Tironians.

Business administration has grown from the initial secretarial course into a department which offers courses in money and banking, advertising, marketing, business law, economic geography, and other subjects. It has been a popular field for concentration. The Tironian Club, established in 1926 under the leadership of Miss Crum, furnishes social and educational opportunities for students in business administration. Its box suppers and spelling bees have been varied with lectures by businessmen and women, and it is closely identified with the local Business and Professional Woman's Club. At the annual banquet of the Tironians in 1946 the national president of that organization made the chief address. The club has issued a trade journal, *Radio*.

Students in art can concentrate in a general art course, emphasizing either painting or commercial design or a teachers' course. Miss Knopf continued to direct the department until 1943. Fellowships to the Harvard Summer School or the Chicago Art Institute were granted by the Carnegie Foundation on several occasions.⁶² In 1931, the department received from the same foundation a \$5,000 collection (the College to pay one-half the cost) of fine

prints and books.⁶³ In the later years of Miss Knopf's work as director, she gave much attention to courses in art history and appreciation. Her personal demonstrations in the art of painting were a feature of campus life and education that all enjoyed. She had something of the status of resident artist. Today her pictures adorn the halls and parlors of MacMurray and the apartments and homes of her colleagues and pupils—pictures which the art critic of the *Chicago Tribune* found "as refreshing as a cold shower for petulant nerves." "You and the universe (the critic added) are brought together firmly, sensibly, and the justice of nature, undiluted, is made manifest."⁶⁴ And a student of Miss Knopf's declared that "a strengthening of character is one of the most noticeable achievements of this art course."⁶⁵ The work of her students, as well as the exhibition of her pictures, brought distinction to the College. In 1934, for example, in the Third Biennial Exhibition of the works of art students in colleges, universities, and art institutes, the MacMurray College entries ranked among the five outstanding ones, and were commended by the art critic of the *New York Times*. In 1935, ten linoleum and wood block prints of MacMurray students were among the fifty selected from more than 3,000 to be published.⁶⁶ Many graduates have gone into art both as teachers in colleges and public schools and as professional artists. Two are on the present MacMurray faculty. The Art Department is a large one, employing four teachers. The director, Miss Ruth Gay, a Canadian and graduate of the School of Fine Arts in Syracuse University, has maintained the high standards of the department. The Art Department overflowed the studio in Music Hall. Today a separate building, the Design Studio, supplements that. The Pfeiffer Library provides a gallery for the exhibition of student and faculty work and collections secured from the outside.

From elocution through expression and public speaking the Department of Drama and Speech has evolved, which today employs four full-time teachers. The objectives of

this department are: to improve speech habits and develop a more effective speech personality, to enrich culture through appreciation of the drama, and to provide training for teachers of speech or for professional work in radio, speech, and drama. Courses in group discussion to train the student for participation in or leadership of the symposium and forum for forming and implementing public opinion, and courses in dramatics for those who may become directors of public school or community playhouses or leaders in recreational centers indicate the practical (but not necessarily *vocational*) orientation of the course.

Many of the facilities of the department are opened to all students whether enrolled in speech or not. All are encouraged to take the fundamentals of speech, a freshman course. Those who show interest and some ability in acting may become members of the MacMurray Players, a non-departmental organization which has taken the place of the former Dramatic Club, or those interested in radio may join the Radio Workshop under Mr. Howard Hansen. The Little Theatre has proved an invaluable laboratory for classes in stagecraft, studied as an applied art. In it is located also the Radio Studio. Training in radio technique and production with practical experience in the studio and over the local station, WLDS, is offered, and in 1945 the College installed its own campus broadcasting system. Several recent graduates have gone into radio work. The faculty presents varied and complementary special interests and abilities.

In 1944, the Players' Guild, an honor organization of upper-class speech students, was affiliated as a chapter of the National Collegiate Players, the third chapter organized in colleges for women. Doctor Ray Holcombe, director of the department, was the first president of the parent organization founded in 1917 at the University of Wisconsin.⁶⁷ It carries much of the leadership and responsibility for campus productions. A pleasant tradition taken over

from the Dramatic Club is the May breakfast in Lilac Court featuring radish sandwiches on rye bread.

The plays presented by the College Theatre are main events on the calendar. Many will recall productions of recent years: *Dover Road*, the first play in the Little Theatre, *Noah*, *Stage Door*, *Lady Precious Stream*, *Letters to Lucerne*, *Doodle Dandy*, or *Our Town*; or George Eliot's *Spanish Gypsy*; or earlier productions: *Gammer Gurton's Needle*, *Mr. Antonio*, *The Family Portrait*, *A Kiss for Cinderella*, or *Uncle Tom's Cabin*, in which the Negro actor, Robert Dunmore, a former pupil of Mrs. Schaeffer, took the leading role.⁶⁸ The religious dramas, *The Sin of Abab* and *Barabbas*, were presented by request in many other towns.⁶⁹ A play given in the spring of 1946, Josef and Karl Kapek's *Insect Comedy*, was a brilliant achievement in costuming and lighting and scenic effects as well as in directing. Speech seniors direct plays as a part of their concentration study. The freshman literary societies maintain a contest in play production, sponsored by the Speech Department, and a cup is presented to the winning group. A director of one of these freshman society plays a few years ago, Jetaline Preminger, has recently had a prominent role in *Angel Street* on Broadway. At MacMurray the play is quite the thing. During these decades the older literary societies have sometimes presented plays, and the Senior Class occasionally a commencement play. The Speech Department sponsors the Wesley Mathers Declamation (reading) Contest. This year the four original essays read in the contest were related to the Centennial and described "The Heritage of the MacMurray Girl."

Training in public discussion, provided today through courses in group discussion, was given until recently through instruction in debating and participation in interclass, inter-society, and intercollegiate debates. Miss Remley, Mrs. Beggs, and Mr. George Adams aroused enthusiasm for debating; and Mr. Gibson was the able coach in the later years, when debating became a major activity. The sophomore-

junior debate instituted during the preceding administration remained a chief intramural contest for some years. A part of the Wesley Mathers prize was distributed among the members of the winning team. In 1929, intersociety tournaments in debating broadened this activity. The first intercollegiate debate was held with Monmouth College in 1927.⁷⁰ In the 1930s MacMurray girls debated in many single and dual engagements with middle western colleges and universities and in tournaments held among the Illinois colleges. In 1939-40, for example, the teams participated in fifty-eight debates.⁷¹ In 1942, the College was host to the Illinois State Debate League, of which Mr. Gibson was president. Fifty-four teams were entertained on the campus and engaged in six rounds of debate on the subject, "Resolved, That the democracies should form a federation to establish and maintain the eight Roosevelt-Churchill principles."⁷² Eastern and southern tours were arranged in the later 1930s, and MacMurray teams debated Wellesley, Swarthmore, Boston University, Ohio Wesleyan, and other colleges on these trips. With a Canadian team they debated the question of the sit-down strike and met an Australian group on the future of the British Empire. In 1937, MacMurray debaters broadcast a debate with the John Marshall Law School of Chicago on consumers' co-operatives. The subjects of these debates are a historical record of many of the leading public issues of the decade: child labor, equal rights for women in industry, installment buying, chain stores, national control of education, presidential power, independence for India, sanctions against Italy, control of armaments, military and economic isolation, permanent union of the Americas, and federation of the democracies. The MacMurray teams made a fine record. In 1940-41, they tied with Lake Forest for first place in the State.⁷³ Although debating between colleges seems to have gone out of fashion during World War II, it had been a useful part of the MacMurray program of education for more than a decade.

Intramural teams among the literary societies made it possible for many to participate.

From 1848, when Mrs. Rapelje gave piano lessons on the "Academy piano," instruction in music has been a part of the educational program of this college. Traditions of high standards in scholarship and instruction were left by Professors Strachauer, Wimmerstedt, Day, and others. In 1875, the Academy of Music (later College of Music) was founded. The program of music education has been enlarged, better facilities provided, and today individual and group instruction for both cultural and professional purposes is emphasized by MacMurray.

In 1928, the Conservatory of Music of Illinois College was united with the College of Music of the Woman's College. The former had been established in 1871 by W. D. Sanders of the Athenaeum. In 1885, it had come under the administration of E. P. Bullard, head of the Jacksonville Female Academy, which was joined to Illinois College in 1903.⁷⁴ The following statement issued by the two colleges in 1928 explained the merger:

Experience in the past has shown that it is difficult for two conservatories of high grade to prosper simultaneously in this community. Furthermore this competitive situation has often interfered with the highest development of good music in our city. The two Boards of Trustees have, therefore, entered into agreement with the firm conviction that the consolidation of the two schools of music will be for the mutual benefit of both colleges and for the best interests of the music-loving public of Jacksonville. The new school of music resulting from this consolidation will be known as the Illinois Conservatory of Music.⁷⁵

The Conservatory of Music was put under the control and administration of the Woman's College, and its chief center has been the Music Hall of MacMurray. There is a downtown studio on West State Street. An advisory council of three trustees of this college and two of Illinois College with the presidents of both institutions was set up to make recommendations with regard to the Conservatory to the Board of Trustees of the Woman's College. At the time of the consolidation the Music School of the Woman's College was more than twice the size of that of Illinois College.⁷⁶

Professor Henry Ward Pearson remained head of the Conservatory until 1937, when Professor Joseph C. Cleeland, graduate of the Eastman School of Music with further study under masters in New York and Germany, became the director. The faculty of fourteen contains artists and trained instructors in piano, organ, voice, violin and other stringed instruments, in orchestration, in children's music, band, and public school music. In recitals in Music Hall, in the churches of Jacksonville, and in concerts in other towns and cities the music faculty serves the larger community. The Faculty Trio of violin, violincello, and piano has been especially notable in concert work. The enrollment in the Conservatory in 1944-45 was 261. Although there have been periods in the past when the College of Music was much larger than that of liberal arts, it is today less than half the size of the latter. It is a fully accredited member of the National Association of Conservatories of Music.

Students may take courses leading to the Bachelor of Arts degree, with concentration in music, or the Bachelor of Music degree, or the Bachelor of Music in Public School Music. The Conservatory also offers work leading to the Master of Music degree. A course in music appreciation is open to all students, and they have the opportunity to join certain musical organizations. Emphasis is placed on courses in theory, the history of music, musical pedagogy, composition, and so forth, as well as on applied music. A course in the opera is offered with lectures on its origin and development and the study of great operas. In co-operation with the Department of Speech, operas—*Hansel and Gretel*, *The Pirates of Penzance*, *The Bartered Bride*, *The Merry Wives of Windsor*, and others—have been presented. Elizabeth Humphrey, '39, who had a leading role in several of these, won a scholarship to the Juilliard School of Music and is today prominent in concert work in New York. Mrs. Helen Brown Read, who had had an extended career in

opera, introduced the class in opera study in 1937 (she had given a similar course in the early 1930s).

Musical organizations—the College Choir, the Madrigal Club, and the Band—have offered wide opportunity to students to participate in musical instruction and performance and have added much to college functions and to campus life. The Choir, which replaced the Glee Club in 1929, is a group of about thirty. It adds impressiveness to the chapel services and in co-operation with the Madrigal Club presents beautiful Thanksgiving, Christmas, and Easter Vespers. It has made frequent trips to other towns and colleges, and many of its programs have been broadcast. The Madrigal Club, usually a much larger group than the Choir and composed mainly of freshmen, gives an annual concert and sings on Dad's Day and other special occasions and at the Hour of Music on baccalaureate Sunday. Until recently the College had an orchestra, and from the mezzanine in the McClelland Dining Hall there was music with dinner. Today the demand seems larger for band music. The College Band, organized in 1938, claimed the distinction of being one of two all-girls' college bands in the country and the only girls' marching band. It has full concert instrumentation. The Band adds considerably to the sprightliness of campus functions—the Thanksgiving hockey game, Dad's Day, the Horse Show, and student rallies. It has played in Armistice Day parades and other local celebrations and journeyed to neighboring towns to play.

In 1942, the division of graduate studies was established. This course, which has emphasized work with handicapped children, and the special teachers' course for the deaf, mentioned above, are an interesting adjustment to a widespread need and to superb local and regional facilities provided for instruction through the co-operation of the Illinois State Department of Public Welfare. There is also unique historical interest in the fact that from founder William Thomas to the present there has been close association between this college and the Jacksonville institutions for the handicapped

through administrative and faculty connections and student service. In addition to the State Schools for the Deaf and Blind and the State Hospital (all in Jacksonville), the State School and Colony for the Feeble-Minded in Lincoln and the Institute for Juvenile Research in Chicago co-operate in the program. The Division for Delinquent Prevention provides opportunity for observation and experience in the juvenile courts of the State. A report of Doctor Dysinger in 1943 describes expansion beyond these main institutions:

The Department has reached a surprising list of institutions and interests in the State. . . . It has expanded to include the Quincy Juvenile Court, the Quincy Public School System, the Chicago Juvenile Court, the Missouri State School for the Blind, several divisions of the State Department of Public Welfare, the Mooseheart Laboratory for Child Research, the Jacksonville Public Schools, and the Morgan County Child Welfare Service in Jacksonville. Many individuals have been interested in the work. It would appear that MacMurray College has an opportunity in this field to perform major service, and to develop a most important part of the work of the College.⁷⁷

Students may prepare to be teachers of handicapped children or clinical workers with children or the psychotic. The College has a well-equipped psychological laboratory and a child clinic. A part of the equipment is a one-way screen for unobserved observation devised by the director, Doctor Halverson, when he was a professor in Yale. Four times a year experts from the Institute of Juvenile Research in Chicago hold a clinic at MacMurray, and students observe their examination of children. The director of the graduate work was for sixteen years at Yale in the Clinic of Child Development.

Although preparation in psychology for work with handicapped children has been the major emphasis in the graduate course, students may also major in psychology with a course planned for personnel work in education or industry. In both instances the Master of Arts degree is offered. The Master of Science degree in physical education and the Master of Music in music education or music literature are also offered. The majority of the seventeen graduates have received the Master of Arts degree. Students enrolled in the

graduate school have come from a wide geographic area (New York to California), and hold degrees from a number of colleges and universities. Only about one-half are MacMurray graduates.

The graduate school has had a fine record as to the quality of work done and the professional recognition of those who have received the Master's degree. The first thesis completed in the course, "The Performance of Fifth, Eighth, and Eleventh Graders in the Porteus Qualitative Maze Test," written by Margaret Hollenback Sanderson, was published in the *Journal of Experimental Psychology*. The author is today a psychologist in the State Hospital in Concord, New Hampshire. Another thesis, "Study of Spatial Perception and Motor Development in a Young Blind Child" is to be published soon. Graduates hold positions in Schools for the Deaf and Blind, as psychologists in State Hospitals in California and Illinois, in the Children's Guidance Service (Springfield), as a college director of health and physical education, and a test editor for Science Research Associates in Chicago.

MacMurray College has also provided opportunity for those pursuing a course in nurse's training at approved schools to follow a five-year course for the Bachelor of Science degree with a limited amount of credit in nursing. This plan was first worked out in co-operation with Passavant Hospital, Jacksonville, in 1927. The present superintendent in that hospital was one of the early graduates in nursing.

In 1934, the College held its first summer school (of six weeks). In 1943, this session was extended to twelve weeks, making it possible for a student to complete her work in three years if she goes three summers. The fact that costs are lower than in the regular year has made this a desirable plan for some. Teachers have found it useful for extra courses. The summer school has been a popular institution.

For the recognition of high scholastic achievement the Honor Society was organized in 1938. Admission to this society, limited to seniors at the time of graduation, is based

on scholastic record. In the older Cap and Gown Society, limited to five, members are elected from the incoming Senior Class by the unanimous vote of the outgoing society members. Membership is based on scholarship, achievement, extra-curricular activities, and college spirit and loyalty. Its ceremonial of selection and induction is one of the pretty customs of MacMurray. After the Honors Chapel, seniors gather on the steps of Old Main, the members of Cap and Gown then choose their successors and bestow on them a rose, a kiss, and a mortar board. Among various prizes and honors awarded, one deserves special mention—the memorial cup of the Class of 1932. This award, the Conlee-Kent Cup, was established as a memorial for Rosalia Conlee and Frances Kent, who passed away shortly after their graduation from MacMurray College. It is given to the junior who, during her sophomore year, most nearly represents the college ideal. The award is made at the time of the Junior Class recognition.

The percentage of students who go on to secure higher degrees may be taken as one measure of the scholastic standards and achievements of an institution. Although many MacMurray girls marry soon after graduation and many go into public school teaching immediately, more than one-eighth of all degree graduates have received higher degrees. The facts given here have been compiled by Doctor Mary Johnston and Miss Genevieve Mount, the alumnae secretary, who admit that they may not be quite complete. The Bachelor of Arts degree was first granted in 1909. From that date to June 1945, 1,404 received the Bachelor's degree. Of these 183, or about thirteen per cent, have received the Master's degree; seven, the Doctor of Philosophy degree, and two, the Doctor of Medicine. There are alumnae with the Doctor of Philosophy degree from Chicago (two), the University of Illinois (two), and Johns Hopkins, Wisconsin, and Iowa. Master's degrees are held from schools of high grade from Boston University to the University of California. The University of Illinois gave the first gradu-

ate scholarship in 1913 and up to 1945 had granted fifty. Mary Hillis, '41, secured one each year for three years and completed the work for the doctorate in chemistry in 1944. Many students have done special work in art and music without reaching higher degrees. Audrey King, '24, was granted a Franco-American Exchange Fellowship in the University of Paris in 1928.

The recent expansion of the library is a part of the educational achievement. The Pfeiffer Library provides an adequate and admirable material foundation, and the use of its potentialities are being gradually realized. Since 1925, the library has increased from 13,000 to 42,991 volumes.⁷⁸ During the year 1945, 3,275 volumes were added. Since 1940, the annual appropriation for books has increased more than 50 per cent and for periodicals 100 per cent. The library staff, with the assistance of the faculty, is attempting to fill important lacunae in the collection. Material limitations in the past not only restricted the increase of books, but, through inadequate administrative service, it caused incomplete cataloguing and other defects that require time and money to correct. Since 1944, however, a third trained librarian, Miss Helen Brown, graduate of Vassar, has been added, as the head, and a full-time clerical assistant. Through faculty co-operation the education of the students in the use of the library has been promoted. Under student government regulations, freshmen are required to spend a specified number of hours in the library. Special shelves make current books more accessible, and the open stock system encourages browsing. Exhibitions of special books are arranged periodically in the cases on the third floor foyer—early printed editions of the classics from Miss Johnston's fine collection, books illustrative of modern book design, American history selections, and, in the current year, books of MacMurray centennial significance. There are plans for a browsing room to encourage recreational reading.

The president's reports contain much comment on the needs of the library. In the early years of the administration

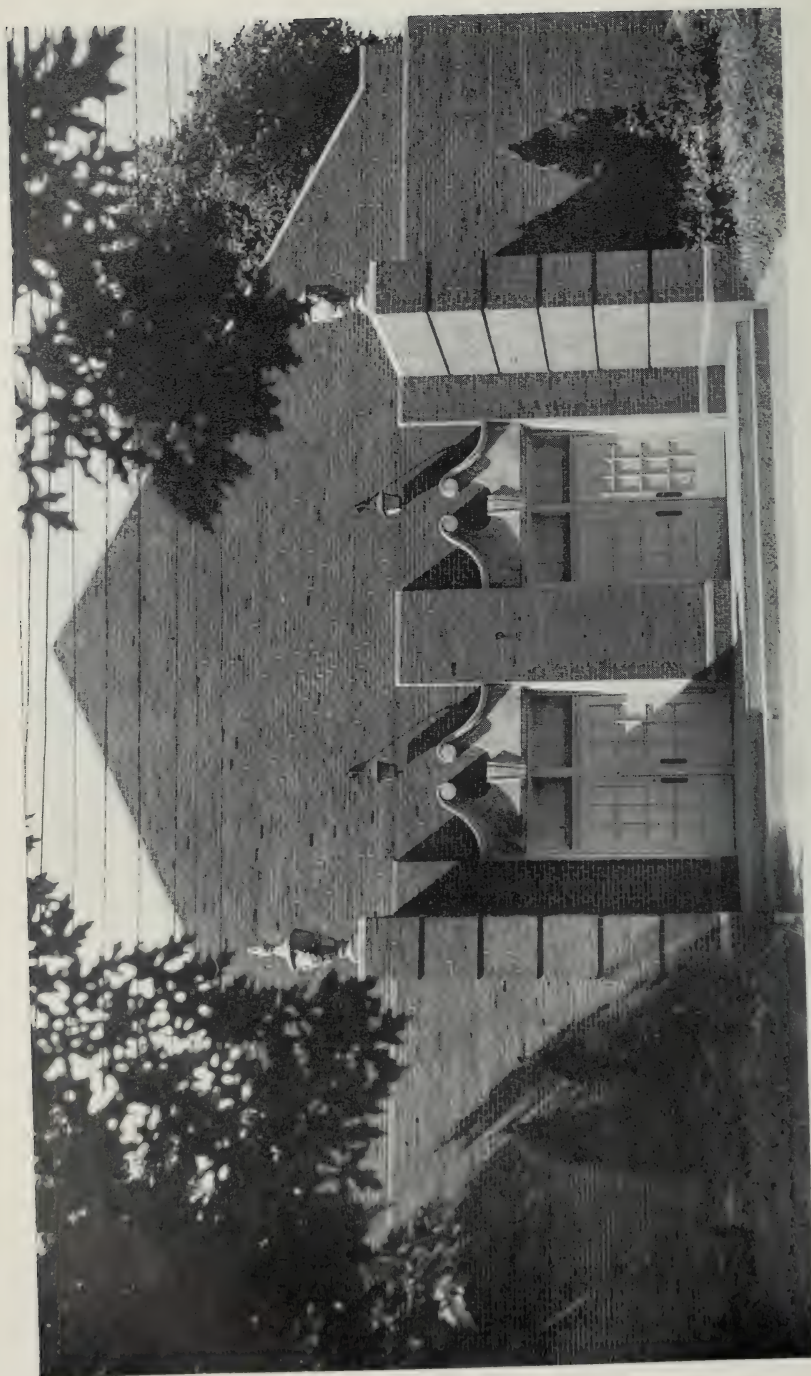
only limited appropriations were possible. In 1931, a special drive among students and faculty brought over \$3,000. Students sponsored movies, sold food, and washed windows. The Student Government Association brought Tony Sarg's marionettes in *Rip Van Winkle* and *Alice in Wonderland*.⁷⁹ There are compensations in poverty. Gifts have continued to be a source of library enlargements. All of these have sentimental value, and some have had great practical value. The Crawfords have been the most constant donors to the book fund and the collections. Several gifts from the libraries of former teachers have considerable value. One thousand volumes from Doctor Wallace Stearns' collection on religion and philosophy are of solid worth. Mrs. John Kearns gave 575 books from her husband's library in literature, especially modern poetry. From Miss Grace Cowgill's German library came 150 volumes; books on music and on German literature from Miss Hay's estate; and Doctor Annabel Newton gave 200 valuable books in English literature. Recently an interesting lot of books and documents have come from the Northminster Presbyterian Church. The Carnegie addition to the art collection has been mentioned. A special addition to the music library was the collection of Thomas Austin-Ball, professor of voice at Eastman School of Music, who had appeared at the College in the Fine Arts Institute. Mrs. Eloise Pitner has donated books and magazines from Doctor Pitner's library. Recently the college library has received books from the Belles Lettres and Phi Nu Societies, and classes and societies have given money. Mr. MacMurray gave a number of books from Mrs. Jane MacMurray's collection, which contain her own bookplate. Stored in the basement, awaiting cataloguing, are a varied collection—perhaps some rare items. A bibliophile could spend some interesting hours there.

In 1931, the College received from the estate of Mrs. Mary F. Kitchell, '60, a collection of pictures, among them an original Corot and an Inness, and of butterflies and shells. The shells and butterflies, collected by Mr. and Mrs. Kitchell



ANN RUTLEDGE RESIDENCE HALL

THE COLLEGE THEATRE



from all parts of the world, are numerous and interesting. They constitute a unique addition to the scientific "cabinets."

THE INSTITUTES ON PUBLIC AFFAIRS AND THE CONCERT AND
LECTURE SERIES

There was a day when the students and faculty of the Illinois Female College enjoyed concerts and lectures at the Opera House that were sponsored always by other organizations. Now MacMurray College is able to provide these attractions for the community, as well as for its own students, at a minimum cost. Apart from its regular program of lectures, the College has held, since 1930, ten Institutes on Public Affairs and a Fine Arts Institute, all the former without cost to the students or to the public and the latter largely so. MacMurray was the first midwestern college to found such an Institute.⁸⁰ The first three Institutes were sponsored by Chester D. Pugsley, banker of Peekskill, New York, and friend of President McClelland, and the next three by another Peekskill friend, Chester A. Smith. The seventh was given in part by trustee Charles Eichenauer. The others were financed by the College. Aside from their value as a part of the educational program for students, the Institutes were an important contribution to regional adult education. Many people came from surrounding towns. The College urged alumnae to return to take advantage of this offering of their Alma Mater and maintain thus a continuing intellectual contact with the school. The *Alumnae News and Record* gave detailed accounts of the various sessions.⁸¹ To encourage active participation of the audience in the subjects discussed, the MacMurray library prepared special shelves of books on them and lists of magazine articles and invited the public to make use of them.⁸² Of the first Institute, held in 1930, the *St. Louis Post-Dispatch* declared: "Such an enterprise at a large university would be commendable. At a college the size of MacMurray it is all the more so."⁸³

The Institutes presented an interesting variety of subjects and of viewpoints on controversial issues. The choice

of speakers indicates the willingness of the College to permit expression of all shades of opinion. Discussion was free and often lively. Professors, foreign correspondents, preachers, diplomats, legislators, businessmen, Army officers, engineers, and writers appeared on the programs, among them a number of women. Latin Americans, Russians, Chinese, Japanese, English, and Canadian speakers were among the lecturers, and Jews, Catholics, and Protestants. Statements made, especially on the economic crisis and problems of the Pacific, were later regarded as prophetic. At least they contained judgments in advance of the man in the street and of many intellectuals—judgments later fulfilled by history.

The first three Institutes dealt with Pan-American relations. They preceded the full evolution of the "good neighbor" policy, but reflected the critical attitude of students of Hispanic-America toward our relations with those republics, which helped to produce that policy. Economic, political, social, and cultural relations with Hispanic-America were presented by authorities such as J. F. Rippey, I. J. Cox, Chester L. Jones, Dexter Perkins, Max Winkler, Hubert Herring, W. S. Robertson, W. W. Sweet, and Quincy Wright. Miss Agnes MacPhail, member of the Canadian Parliament, spoke on "Some Aspects of Canadian-American Relations," and Manuel C. Tellez, ambassador from Mexico, and Ricardo Alfaro, minister from Panama, gave Latin American views on American affairs. Quincy Wright, outstanding authority on international organization and international law, talked on "The Pan-American Union and the League of Nations."

The fourth Institute (1933) had as a general theme, The Economic Crisis. Opinions on it *in media res* were naturally more acute than those on Latin America. Harland Allen, economic expert of a Chicago banking house, threw a bomb into the meeting when he predicted that the United States would go off the gold standard within the year and drastically reduce the gold content of the dollar. And he approved such a policy as the only practicable course of ac-

tion. It is interesting that here in Jacksonville, where William Jennings Bryan had been educated, a Chicago banking expert should have advocated a monetary policy so near to his. Just as Bryan's Jacksonville friends and neighbors had rejected his political and economic philosophy, they now took issue with Allen's statements. But it all turned out as he predicted, bank holiday and all, and when he returned the next year his audience regarded him as something of a soothsayer in the realm of economics. Others who appeared at the fourth Institute were: Paul Taft, Springfield engineer, who spoke on "Technocracy"; Stuart Pierson, agriculturist and banker, of Carrollton, on "The Plight of the Farmer," and Paul Hutchinson, editor of the *Christian Century*, on "Danger Zones of the Economic Order." Doctor Mollie Ray Carroll, director of the Chicago University Social Settlement, told the story of human suffering in the city of Chicago. The fifth Institute, on The New Deal, was in a sense a continuation of the fourth. Allen returned to speak on "The Outlook for Money and Prices," and Clifford Gregory, editor of the *Prairie Farmer*, discussed agricultural economics and politics. Stanley High, Washington correspondent, provoked much questioning (including a query as to who was paying his fee) by his all-out support of the New Deal.⁸⁴ Jennie Lee, socialist member of the British Parliament, predicted that if the United States did not make liberal capitalism (as in the New Deal) work it would soon take its place with those states where liberal capitalism had been crushed. And there were others who spoke. The Music Hall and dining room were taxed to capacity.

The sixth Institute (Peace and War) and the seventh (Problems of the Pacific) shifted the emphasis to foreign affairs. The former became a platform for a controversy between pacifists and those insistent on a stronger military defense. H. C. Engelbrecht (*Merchants of Death*) discussed munitions makers; Dorothy Detzer, peace lobbyist, attacked militarist propaganda and policy; Captain F. A. Metcalf,

regular Army man, outlined "What are America's Minimum Defense Needs?"; Edward Hayes, former national chairman of the American Legion, advocated preparedness. Mr. Eichenaue, liberal editor, who described himself as "peace advocate, professed Christian, interested Legionnaire, disillusioned realist," declared that he was disillusioned about war and also about the possibility of achieving eternal peace by any utopian scheme. Sherwood Eddy discussed China and Japan as the "World's Danger Zones." MacMurray girls debated a Northwestern team on the question of government monopoly of the arms industry. In the seventh Institute (1936), Professor F. L. Schuman of Chicago University ("America and Japan—Neighbors or Enemies?") predicted war with Japan in five years if the United States did not change her policy in the Pacific. No-Yong Park, cultured Chinese scholar, presented the dilemma for China that had resulted from the withdrawal of the western nations from the Far East and the domination of Japan; and Yataka Minakuchi, educated Japanese, defended his country. Maurice Hindus, Russian-born American, declared that Japan should let Russia alone and the rest of the world should permit Russia to work out her own problems. It was a sort of League of Nations debate in miniature.

At the eighth Conference (1937), on Human Relations, a rabbi, a Presbyterian minister, and a Catholic nun discussed religious relationships, and James M. Yard, mid-western secretary for the National Conference of Jews and Christians, presided over the sessions. Mary Gilson, Chicago University professor, spoke especially to the women on the need for education for democracy. Melville Herskovits, a leading authority on the Negro, discussed "Race Attitudes in the United States." The next Conference, Economic Opportunities for Women, was directed especially to students, but attracted much attention from the general public. Mrs. Chase Going Woodhouse, director of the Institute of Women's Professional Relations, was the chief speaker. The director of a secretarial training school, a clinical psycholo-

gist, and a professor of home economics outlined special economic opportunities for and responsibilities of women. The tenth Institute (1940) dealt with the subject, Elements of a Durable Peace. Maynard Krueger, Chicago University professor and vice-presidential candidate on the Socialist ticket, discussed "The Economic Basis of a Durable Peace"; Quincy Wright returned to speak on "Contributions of American Foreign Policy to a Durable Peace"; A. C. Coe, Oak Park minister, discussed the contributions of religion, and Clarence Streit presented his plan of "Union Now." They could speak only for the future, since war was in progress. As a feature of this Institute, MacMurray girls debated with Northwestern on the policy of economic isolation from warring nations.

In 1941, the College sponsored a Fine Arts Institute. In the field of art, an exhibition of water colors of contemporary American artists was arranged in the Social Room; and Robert Phillip, Carnegie professor and resident artist at the University of Illinois, lectured on art. Professor Thomas Austin-Ball, of the Eastman School of Music, lectured and held forums on music. In a special ceremony the College conferred on him the honorary Doctor of Music degree. In her "Styles of Acting," Dorothy Sands entranced everyone with her vivid history of the theatre. "Kurt and Grace Graff left a deep impression upon the hearts and minds of all who witnessed the magnificent performance of the Graff Ballet." Madame Lydia Hoffmann-Behrendt, famous concert pianist of contemporary music, spent a fortnight on the campus and gave instruction and lectures. She had appeared before as a visiting Carnegie artist-lecturer; indeed, MacMurray was the first college in the country at which she played.⁸⁵ As a special feature of the Fine Arts Institute, Madame Hoffmann-Behrendt, Hugh Beggs, Mahala McGehee, and Mildred Waldman, the latter three being professors of piano at MacMurray, gave the Bach Concerto for four pianos with a string quintet of students, conducted by Delwin Shaw, professor of violin.

The College Madrigal Club and Little Symphony presented a concert, directed by Professor Cleeland, that closed the Fine Arts Institute.

To measure exactly the contributions of these Institutes to adult and undergraduate education would be impossible. Comments in the general and educational press were gratifying in their appreciation of this constructive enterprise. The direct and indirect value to students of contact with so many great minds must have been worth many times the money and effort spent on the Institutes. Student opinion was surveyed on one occasion "before and after taking" with no revolutionary change of opinion detected, but some interesting shifts in percentages appeared. Anyone knows that college students do not all accept eagerly the intellectual food placed before them, especially when it comes in large slices. Sessions were long, some speakers were hard to hear. Students admitted that in obscure corners of the dining hall they made dolls out of their napkins and castles of the salt, pepper, and sugar dishes. Maurice Hindus was disturbed by the flash of knitting needles. Nevertheless, students recognized the value of his "Russian words of wisdom" as they "pondered, chin in hand, the problems of the Pacific."⁸⁶ There was opportunity for many close-up views. The International Relations Club entertained at tea in honor of Jennie Lee, British socialist, and there were other social contacts. The Institutes should be marked up as a major achievement of MacMurray in education.

The same could be said for the contemporary program of concerts and lectures. It was a memorable event in the college life of Faithful Shipley to hear Emerson lecture on "Culture." The list of outstanding men and women to whom students of recent decades have been privileged to listen is impressive. The fields of science, politics, literature, art, and music are opened to them by masters from all parts of the world. Some of these—Harold Bauer, Ernest Wolff, Lydia Hoffmann-Behrendt, Alexander Kerensky, and others—have remained on the campus for several days for

lectures and conferences. In addition to the regular Concert and Lecture Series, the College today selects outstanding lecturers for the weekly chapel hour; such men as Sherwood Eddy, Charles Whitney Gilkey, and Albert Buckner Coe have appeared as chapel speakers. Occasionally a class or organization brings some attraction. The Athletic Association secured the Ted Shawn Dance Company. The MacMurrays brought Mrs. Marian Chase Schaeffer, student of acting in Paris and London and popular platform reader, who returned later to teach. Of her skill in depicting the child's mind, James Whitcomb Riley declared: "I saw only the child."⁸⁷

In the "busyness" of contemporary college life, students do not always take advantage of these opportunities offered them. Sometimes their judgments as to the merits of a performance may be superficial. The striking personality may attract rather than the profundity of thought. "Over my head went a lecture by James W. Thompson [on medieval thought]," one young lady declared, "and I was sitting in the balcony at that."⁸⁸ But, on the whole, one finds student criticism of concerts and lectures intelligent and their appreciation real. They still possess a sense of wonder and are capable of generous enthusiasm. Lotte Lehman's performance was set down as "an unforgettable experience"; Artur Rubinstein held them "spellbound for two hours," and declared he wished he could take them to Carnegie Hall, their responsiveness was so gratifying.⁸⁹ When Sherwood Eddy appeared "with his brightly colored maps, the salts and peppers remained undisturbed on the table." Harold Bauer's interpretation of Debussy's *Sunken Cathedral* "left them breathless," and his whole performance and visit on the campus "reduced music majors to incoherence." They were equally enthusiastic over Ernest Wolff's German lieder. Two famed figures in the Irish Renaissance charmed them—George (A. E.) Russell and Padraic Colum, who brought them intimate glimpses of the others—Yeats, Joyce, George Moore, and Lord Dunsany. These two were unforgettable.

The Charles Rann Kennedys in *The Chastening* won the applause of a complete silence. They liked Cornelia Otis Skinner, but they adored Otis Skinner, the "grand old man of the theatre." His coming was a day to remember. In "Footlights and Spotlights," he gave them recollections of his life as an actor and his associations with Edwin Booth, Modjeska, Joseph Jefferson, and others whom girls of the Illinois Female College had heard. He won additional comment in "'Neath the Elms," and his autograph was a rare treasure. One could go on. The Chekhov players "brought Shakespeare to life"; Erika Mann made more convincing the menace of Fascism. Todd Duncan of "Porgy" fame was rated "tops." The Don Cossacks were favorites and came year after year. When they sang *Dixie*, "the applause was deafening."

In addition to these a few of the others might be named. Among the lecturers who brought the world to the College were: Will Durant ("Is Progress a Delusion?"); Bertrand Russell ("Outlook for Civilization" and "Power and Propaganda"); Mortimer Adler, Leland Stowe, Hugh Gibson, Sir Norman Angell, John Langdon-Davies, Max Lerner, Edgar A. Mowrer, Carl J. Hambro, Oswald G. Villard, Louis Fischer, Louis Adamic, Stuart Chase—all on contemporary national or international affairs and especially on European problems. And on the Near East and Asia there were: Francis Yeats-Brown, Upton Close, Gordon B. Enders (foreign adviser to the Grand Lama of Tibet), Hallet Abend, Harrison Forman, Sherwood Eddy (many times), James M. Yard, and Vijaya Lakshimi Pandit, sister of Nehru. Lecturers on science have included: Arthur Compton, Robert Millikan, Clyde Fisher, of the Museum of Natural History ("Our Place in the Universe"), W. F. G. Swann, physicist, J. E. Williamson ("Beauty and Tragedy under the Sea"), and Kirtley Mather ("Science and Religion in the Atomic Age"). Captain Donald MacMillan, of the Field Museum, told of explorations in Arctic lands; Sir Wilfred Grenfell, medical missionary to Labrador, came in 1928 to speak. He and

Lady Grenfell were entertained by the McClellands, and the medical fraternity of Jacksonville were invited to meet them. In art and letters and the theatre, the company has been distinguished: Walter Hampden, Carl Van Doren, William Rose Benet, Edward Weeks, Harry Hansen, Louis Untermeyer, Jan Struther, Forbes Watson, Sheldon Cheney, Thomas Hart Benton, and native sons, Vachel Lindsay and Carl Sandburg ("a concert, grand opera, philosophic pabulum, and dramatic entertainment all in one").⁹⁰ Of regional interest, too, was Helen Nicolay's (John's daughter) talk on Lincoln, and W. W. Sweet's on "Frontier Religion."

Among commencement speakers who have not been mentioned elsewhere were Marshall Field III, whose appearance in 1944 provoked some stir in conservative circles, and Governor Dwight Green, of Illinois. Several women have been outstanding commencement speakers—Mrs. Harold Ickes; Doctor Georgia Harkness, of Garrett Biblical Institute; Miss Agnes Samuelson, Superintendent of Public Instruction, Iowa; and Miss Charlotte Carr, head of Hull House. They have pointed college graduates to the larger duties of citizenship for educated women and have exemplified their instructions in their lives.

In music the list is long; some artists appeared several times. Old favorites of an earlier day came back: Joseph Bonnet, organist and teacher of Miss Ruth Melville; Maurice Dumesnil, pianist; and Ralph Leopold. Then there were: George Liebling, pupil of Liszt; Shapiro's Little Philharmonic Symphony, the Stradivarius Quartet, Marion Anderson, Gyorgy Sandor, William Kapell; and more recently, Jennie Tourel, Raya Garbousova, brilliant Russian cellist, and Claudio Arrau, Chilean pianist, who entranced his audience with his brilliant technique and great emotional power. There was even opera. The American Opera Company presented *Hansel and Gretel* to "one of the largest crowds of Jacksonville's elite ever drawn to a performance at the College." The *Greetings* reporter observed "many people of note and lots of new formal."⁹¹ More recently the Nine O'Clock

Opera Company gave *The Marriage of Figaro*. In dance, Carola Goya, the Ruth Page Ballet Company (several times), Hanya Holm, José Limon, and Dorothy Humphrey and Charles Weidman have been favorite artists. Tony Sarg's marionettes delighted college girls as well as the children and furnished themes for faculty parties for students ("Ali Baba").

THE STUDENTS—FROM FAR AND NEAR

The administration has sought to build the enrollment, to make the process increasingly selective of the highest type of student, and to keep the students through the four years of college. Complete success has been attained with respect to the first objective. With the exception of one or two years there has been a continuous increase in enrollment since 1925. In spite of the addition of two large residence halls and a number of smaller residences, enrollment in recent years has been up to capacity. From 259 in 1925 the regular college enrollment has reached the figure 706 in 1945-46.⁹² The total enrollment (including conservatory, kindergarten, and summer school) is 1,015. In 1926, President McClelland brought about the formation of the Press Club, an honorary journalistic society, created to give public information about the College and the students to the press. This organization, especially in recent years under Mr. Gibson's direction, has done constructive work in public relations.

With the depression years past, the College has been able to apply more rigid standards for admission, both as to scholarship and personality. In 1936, the president reported that of the 251 freshmen from 90 to 100 had been honor students and 71 per cent had graduated in the upper third of their classes.⁹³ With respect to the third objective some progress has been made. In 1925, the Senior Class contained 26; in 1946 the Centennial Class contains 105. The prospects for holding students in the future is very favorable, due to the larger enrollment of men in co-educational institutions. The

enrollment of present freshmen and upperclassmen for the coming year has passed all precedents.

The geographical distribution of students has been extended. Only about one-half, and sometimes less than that, are residents of Illinois. Indiana still holds second place, as a rule, with eight or ten per cent of the total. In 1943, Missouri had second place. Iowa is third in 1946 and Missouri fourth. Twenty-six states are represented in the present student body. Wisconsin, South Dakota, Michigan, Minnesota, and Nebraska have large delegations. There has been considerable increase in enrollment from the East: from Massachusetts, New York (President McClelland's state), New Jersey, Pennsylvania, and Ohio. From Fayetteville, Massachusetts, came three Proctors, two of whom were presidents of Student Government. The College is still primarily middle western in constituency, but has sufficient students from the East, the Far West, and the South to add variety. Then there are the foreign students.

Perhaps a more notable change in the distribution than the spread over the states is the increase in the urban enrollment as compared to the rural. Although farmers' daughters lead over those of any other occupational group, they are only about ten per cent of the total. More than one-half of the students live in cities of 10,000 or more and one-fifth in cities over 100,000 in population. City clubs have replaced the state clubs of an earlier day, although the Indiana Club raises its head now and then to sing "On the Banks of the Wabash" or to celebrate a "day." Recently the St. Louis, the Springfield, and the Chicago Clubs have appeared with pages in the *Illiwoco* and a program of social activities for holidays and summer months. And the Jacksonville Club is a well-integrated social group with its own club house on the campus. Most of the fathers of students are business executives or professional men. Twelve out of 706 today list their fathers as laborers or mechanics. Although most of the students belong to the relatively comfortable class, a large percentage, according to a recent student sur-

vey, pay a part of their college expenses by summer work or work in school.⁹⁴ Differences in economic status appear to make no difference in social position. The College is very democratic in spirit, and is noted for its friendliness, its "closeness," the students say.

Although the larger percentage of the students are from large towns or cities, there are still girls from the "great open spaces." One girl's father, for example, worked as foreman of a ranch for a man who owned half of Wyoming. Up at the ranch she was fifty miles from a railroad. She liked MacMurray in spite of the fact that they would not let the freshmen and sophomores fight!⁹⁵ Her music teacher told her of the school. A New Hampshire girl came through the influence of her minister's wife, a graduate.⁹⁶ Like Doctor Adams, she missed the hills of home but liked MacMurray and the West. Many relatives—daughters, nieces, granddaughters—of alumnae attend. Several blind girls have been students, one assisted by a "Seeing-Eye" dog.

During these two decades there have been foreign students from Mexico, Canada, and Chile; and outside continental United States, girls from Puerto Rico and Hawaii. A German Jew from Berlin and a refugee from Vienna were enrolled in the 1940s. Missionary children from India and China have enlarged the social pattern. One had lived for three years under the Japanese rule in China. One girl born in Rome traced her descent from one of the senators of Caesar's time!⁹⁷ The students from Chile and Hawaii represent the most interesting trends in foreign enrollment. Sarita Jones, '24, returned to teach in Santiago. A few years later, Ingrid Bergstrom entered on Sarita's recommendation. Of Swedish descent, excellent in physique, she was outstanding in sports and in academic life too, especially in debating. She returned to teach in Santiago and sent Pat Heffer, Chilean of English parentage. Pat majored in physical education and remained for a Master's degree. She planned to try to introduce more organized sports for women in Chile. Other parts of Chile have been represented.

From Chillán came Marta Rondanelli, a senior and an instructor, who wrote a column, "Chile Sauce," for the *Greetings* and expressed profound appreciation of MacMurray.⁹⁸ And there was the lovely Ofelia Adrian. From Puerto Rico came the Colón sisters in 1937; and from Mexico, Elissa Roël in 1934, who found MacMurray "like a dream come true."⁹⁹ Miss Knopf visited in her Monterey home in 1945 when she went to Mexico to paint. These have all brought parts of the world to MacMurray and have taken something of the "MacMurray charm" to the world.

The first Hawaiian students arrived in 1937. Since that date there have been several enrolled each year. The first two, Oei Maehara and Sylvianne Li, of Japanese and Chinese parentage respectively, were juniors, transfers from the University of Honolulu, both majors in education and roommates. Their friendship and association as roommates caused much comment in the press as an example of international good-fellowship under conditions of war between Japan and China. Although graduated from the same school, they had not been acquainted before they came to MacMurray. Hawaiian girls, like the New Hampshire folk, missed the mountains. The most peculiar custom they discovered among American girls was their habit of dancing together.¹⁰⁰ Sylvianne Li went on to graduate study at Oberlin, and both returned to Hawaii to teach. In 1938-39, there were other Hawaiian students of Japanese and Chinese descent who were roommates. The tragedy of Nagasaki was brought closer to MacMurray through the fact that the family of one student lived there. Fortunately, it escaped the atomic disaster. This student, Lillie Mihara, '46, a Nisei girl, came to MacMurray in 1942. Upon her graduation in 1946, she received the Phyllis McLaughlin memorial "service" award by the unanimous vote of the Senior Class. Students who came during the war found Jacksonville very quiet and peaceful in contrast to Honolulu. Hawaiian girls have sent others, and planned to send their younger sisters. "Perhaps in the future," a *Greetings* writer predicted, "Mac-

Murray may become as much a tradition in the families of Wong and Otsuka as of Brown, Smith, and Jones." For the world is one and very small.

Although the percentage of students born abroad has been small, a study of the names in the catalogues would suggest that the national composition of Middle America has changed greatly since 1846. The German element, it is true, has been present in the College from the foundation. The Scandinavian, the Portuguese (local), the Italian, and peoples from Central and Eastern Europe are suggested by the names of many recent students. Some of these are of the first generation born in America, others are further removed from the "old country." There are students who write and telephone their parents in Greek. One girl was allowed to count Chinese as one of her foreign languages to fulfill the requirement for admission. Perhaps courses in Russian and Chinese may yet be introduced. Descendants of New Englanders and Southerners still form a large part of the group very likely. Exact statistics on national groupings have not been assembled. They would be interesting.

Cost of instruction for the academic year 1945-46 is \$930.60 for room, board, tuition, and incidental fees. If one has a room in Jane or Ann Rutledge, fifty dollars is added. Students have many opportunities for self-help in the offices, library, Music Hall, and dining room. In addition to the Alumnae Memorial Scholarships in honor of the presidents of the College, there are many special memorial scholarships endowed by individuals. The College has established scholarships—six in honor of Peter Cartwright and about forty in memory of Mr. MacMurray. A limited number of special scholarships are awarded to outstanding freshmen.

HEALTH AND PHYSICAL EDUCATION—PROGRAM OF SPORTS FOR RECREATION

For the care of the sick the College had been handicapped in the past by lack of space, material equipment, and staff.

These defects were corrected in part by the removal of the infirmary to larger quarters on first floor Main in 1932. In 1943, it was moved to a separate building, the Health Center, well equipped as a hospital. In 1925, space was rented in Passavant Hospital for the isolation of contagious cases. Only in cases of epidemics, such as influenza, does the College today find its provisions for hospitalization inadequate. From a single nurse, the staff of the Health Department has increased to nine—two consulting physicians, a medical examiner, the directors of health education and health service, a secretary, and three graduate nurses.

The positive, constructive approach to health service is emphasized by its co-ordination with physical education. The director of physical education is also director of health education and has her office in the Health Center. The results of the physical examinations, given upon entrance, form the basis for individual and class corrective work for those who need it, or for special diet and medical attention. Doctor F. Garm Norbury, the college physician for years, has made some interesting comparative studies of this corrective work and declares: "Results of this sort of therapy combined with the general hygiene of the regular life of the school have been most gratifying."¹⁰¹ Of course, girls do not find it too gratifying when they begin to gain on the excellent MacMurray meals. The increase of weight sends them to the playing field or the gymnasium. "Reducing" is reduced to a system. The faculty of the Health and Physical Education Department consists today of six members and three graduate student assistants. Doctor Elizabeth Rearick, the director, is perhaps one of the few teachers of physical education in the country who hold the Doctor of Philosophy degree. She is a native of Illinois and granddaughter of a former student, Lizzie Kuhl, '59. In the preparation of her doctoral dissertation at Columbia University, *The Dances of the Hungarians*, she did research in Hungary. The objectives of this department are to give practical work in physical education to all students that will supply needed

exercise and acquaint them with a variety of sports that may furnish enjoyment as recreation, and to prepare teachers for work in the field.

The work required of all students in physical education has changed considerably in nature and amount since 1925. Three years of practical work in a variety of sports and in gymnastics were required up to 1930. Classes met three hours a week. In 1930, the program was enlarged to include all students. A student commented in the *Illiwo* on this strenuous regime:

To gain the coveted A.B. from MacMurray it is necessary (be you anything from an art addict to a French fiend) to be able to navigate your dead weight across the swimming pool four times in four different ways and fall into the water in a manner which resembles a dive. This little requirement, along with a term of natural dancing (better known as "flitting"), two terms of team sports, and two of individual sports, is one of the many which have been designed by the P.E. department in an effort to create as many young Amazons as possible from the underdeveloped little wrecks that float into College. The process is often successful, and, if you live through it, always interesting and entertaining. In fact, it is entertaining twice each week for four years at baseball, tennis, hockey, and assorted muscle jerkers. If at the end of four years of such experiences you haven't been granted a marble diploma and an R.I.P. by a higher Power, you, as another MacMurray Amazon, will be eligible for that A.B.¹⁰²

In 1937, the last two years of work was made elective, but the swimming test remained until 1939. Then, "after years of hopeless wonder as to just what the ability to swim four lengths of the pool had to do with getting an A.B. . . . we learned that the modern graduate no longer swims."¹⁰³ The increased emphasis on physical fitness, which resulted from the entrance of the United States into World War II, led to the addition of a physical education requirement in the junior year. If the student desires, these additional credits may be earned by participation in Recreation Association sports. Although the course in hygiene is no longer required except for majors, lectures on health are included in the freshman orientation course and emphasis on the best health practices is given through the physical education classes. The Recreation Association seeks to make the cam-

pus "posture conscious" by posters, talks, and demonstrations.

For those who concentrate in this field, there is an extensive offering of courses in the theory and history of health and physical education, in methods of teaching, in tests and measurements, in recreational leadership, in physical education for the handicapped, and so forth. As mentioned above, graduate work is also offered. In the present Senior Class there are eight candidates for the Bachelor of Science degree in physical education and two for the Master of Science in it. Among recent graduates, two are teaching physical education at MacMurray, one in Indiana University, one in William Woods College, and one in Chile.

Several departmental clubs have been organized in recent years to encourage special activities in this field.¹⁰⁴ The Macquatic Club appeared in 1942, sponsored by Miss Carrie Spencer, swimming instructor, and open to all who could pass specified tests. One of its chief functions has been to sponsor the Dad's Day Water Show, one of the most beautiful pageants of MacMurray. A predecessor of the Macquatic Club was the Oasis Club of the 1920s. The Riding Club of the highly skilled horsewomen was founded in 1938 by Mrs. Helen Kitner Crabtree, riding instructor at that time. The riding meets with Monticello and Lindenwood, the Spring Horse Show, the Gymkhana, and equestrian feats on May Day are events in which members of this club lead, and they enjoy many early morning and moonlight rides to Nichols Park and other points. Exponents of the modern dance who visited the campus, especially Dorothy Humphrey and Charles Weidman, aroused such interest in this art that a club was founded in 1938 under the guidance of Miss Helen Mahany, instructor in dancing. This club had no officers or organization; it met each week to study modern dancing, and, to make the students "dance conscious," it gave voluntary instruction in the dance during recreation hours. It took a major part in the May Day dances until that pageantry was discontinued during the war.

Since 1943, these three clubs have been affiliated with the Recreation Association. The Physical Education Club, founded in 1937, has had a broader function than any of these. It includes all who concentrate in this field or take a minor. It seeks to encourage interest in recreational sports on the part of all students as well as to serve as a social and professional club for those interested in this field as a career. Delegates are sent to the National Physical Education Association meetings. The care and maintenance of the physical education cabin at Lake Mauvaisterre is a special work of this group, for which it has sponsored "Club 13," an all-school entertainment of the variety-show type held in November. Although this club has a sort of special claim on the use of the cabin, it is open to all students.

One of the oldest organizations on the campus (only Belles Lettres, Phi Nu, and the YWCA are older) is the Athletic Association, organized in 1901. In 1945, the name of this organization was changed by a vote of the students to Recreation Association, a change justified by the fact that it seeks to encourage recreational sports rather than competitive athletics. It includes all students. Its president is a member of the legislative board of the Student Government Association and of its Advisory Council. The Association is administered by a Board composed of officers elected by the entire student body and of class representatives and a Council made up of the chairmen of the various sports. By tradition and present status it is a prominent social force on the campus. Its general aims, as stated in its report of 1944-45, are "To advance the standard of sportsmanship, to promote individual participation in all sports activities, and to encourage and further physical, mental, and social development by means of the play spirit." It works in close relationship with Student Government and the YWCA. In 1928, the Athletic Association joined the National Athletic Conference of Colleges for Women.¹⁰⁵

Improved facilities for sports—the new athletic field,



ANNIE MERNER PFEIFFER



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the enlarged gymnasium and pool, the bowling green, the stables, the tennis courts, many indoor games—have encouraged the voluntary participation of all students in sports sought by the Recreation Association. Although this aim is never completely realized, the record is excellent. In 1944-45, the report of the Association showed that eighty-three per cent had participated in sports (aside from required work). The Victorian lady had been supplanted by the sports girl rather thoroughly in World War I. If any vestiges had been left, World War II would have ended them. It is true that movies and bridge have replaced cumbersome clothes and prudish conventions as deterrents to the active life. At MacMurray, nevertheless, interest in sports appears encouragingly large—so large at least that the accommodations are no longer adequate. Reports of the Recreation Association state that more come out for hockey and volleyball than the fields can contain. In his report to the Board of Trustees in 1945, President McClelland declared that an addition to the gymnasium was one of the most pressing needs of the College.

Sports fostered by the Recreation Association include hockey, basketball, hiking, swimming, softball, golf, tennis, volleyball, archery, bicycling, bowling (indoor and on the green), roller and ice skating, badminton, ping-pong, shuffleboard, quoit tennis, darts, sidewalk games (jacks, rope jumping), riding, and dancing (modern, folk, square, and social). Hockey, an old favorite, still holds first place. Team sports present difficulties, however, in an all-out program, since they tend to emphasize those who are skilled. The Recreation Association has attempted to give opportunities to beginners in this and other team sports by a preliminary training period for them and by tournaments. Girls get up to play hockey before breakfast; they play in the snow or shovel the snow off the field. The Thanksgiving hockey game between the Army and the Navy is still the big event of the year on the sports calendar, and closes the hockey season. After this game, the varsity team is

chosen from the two teams on the basis of sportsmanship as well as skill. It has sometimes played in intercollegiate sports days. In 1925, the College played its first intercollegiate game with the girls' team of Illinois College. "The spirit was that of true sportsmanship," the *Greetings* reporter declared, "and we decided that intercollegiate sport is something greatly to be desired."¹⁰⁶ For three years the Thanksgiving game was played with Illinois College and a contest in basketball was added. The Woman's College won all the games. But, in 1928, it was decided that intercollegiate sports was not something "greatly to be desired," and the practice was discontinued.

Only a few comments can be included on the various sports. Basketball has remained a favorite. There are tournaments between class teams, an Army and Navy game, after which the varsity team is chosen. Tennis attracts a number, and is played in intercollegiate meets. Although no longer required for graduation, swimming is an all-the-year popular sport. The swimming meet is an exciting intramural contest. Golf at Nichols Park has grown in favor, and instruction in it has been added to the curriculum. In 1943, a professional golf instructor was brought to the campus to give lessons and the Old East Wing was brought into use again as the "Gym Annex." Volleyball, softball, bowling, and archery are popular. Many girls bring their bicycles to school. Vacation or weekend trips to interesting places are made by groups of cyclers. On Sunday mornings throughout the year the hikers take walks. Trips to Hannibal or New Salem combine historical interest with sports. Ice skating on Lake Mauvaisterre or on flooded tennis courts is sometimes a fine sport.

In earlier days State Street was the scene of the afternoon parade of the "upper crust" citizenry in carriages drawn by fine horses. From Virginia and Kentucky the settlers brought their love of horses—and of racing. Edmund James admitted that his father, Colin James, a very strict Methodist, who looked askance at novel-reading, could

hardly resist a chance to see horses display their fine points. It is in the tradition, then, that the art of horsemanship should receive emphasis. Riding is one of the most popular of the MacMurray sports. At meets with Monticello and Lindenwood and in the general intercollegiate meets the MacMurray riders, among them Doris Greenwalt, now riding instructor, have won many honors.

For several decades the Athletic Association held an annual field day of track, basketball, and baseball. Although track has disappeared from the program, there are play days in the fall and spring. Occasional faculty-student games in baseball or softball add zest to the sports program. In 1933, the Athletic Association for the first time sent teams to participate in an annual intercollegiate play day at Normal. There were events in both team and individual sports. These intercollegiate sports days, in which the emphasis is on play for fun rather than for winning, have been continued. MacMurray has been host to play day groups a number of times. In 1942, a Tri-College Sports Day to be held four times a year was established by MacMurray, Monticello, and Lindenwood. These days promote the spirit of play and good-fellowship.

Individual and group awards are made by the Recreation Association for achievement and sportsmanship. The basketball shield and the tennis cup were ancient prizes. A seal ring used to be the top prize in individual awards, but war-time economy led to the adoption of simpler prizes of certificates and letters. The Elizabeth Rearick Sportsmanship Trophy established in 1945, to be given to the senior who had exhibited the highest degree of good sportsmanship throughout her years at MacMurray, is the highest recognition of individual worth that is granted. The Recreation Association functions as a social group to encourage a democratic group life. Some of its old customs—the opening picnic at Nichols Park and the Hallowe'en Party—have been replaced by others—the Open Houses, dancing in the Hub, and recreation nights in the gymnasium, and the May

Day Dance. Occasionally it plans a party to chase away examination blues. Its cabin, open to all, is one of the most popular retreats.

Two big days of the year in which the Physical Education Department plays a major part are Dad's Day just before the spring vacation and May Day (Mother's Day) near the first of May. The Water Show, a main feature of Dad's Day is written and produced by the Macquatic Club. Themes have run the gamut from "Mickey Mouse Learns to Swim" to the sophisticated symbolism of "Modern Design" (military), or an international theme, a "World's Fair Fantasy." Several hundred fathers come (257 in 1946); sometimes they put on stunts or play games of softball with their daughters. It is an education for fathers. Some have confessed they had never seen girls' teams play before. There are stage plays and music, as related above.

But the climax of the year's play and pageantry is the May Day Festival. Speech, Art, Music, Home Economics, and Physical Education Departments combine in producing this spectacle. Themes have varied: there have been pageants of the Nations, the Seasons, Mother Goose, Spring and the Search for Happiness, the Fine Arts, Modern Sports, Social America ("America: What We Are" of 1940). Many of them have emphasized the traditional and the romantic. Commenting on the Modern Sports theme of 1934, a *Greetings* writer suggested that they go entirely modern the following year as to music, scenery, and dances, dispense with the traditional Maypole, and concentrate on the modern meaning of May the first. But such a thing, she concluded, "would have the village in fits. We are all such creatures of habit and romantics at heart that there'd be a terrible hue and cry, so perhaps we'd better stick to Hans Christian Andersen and let our great-grandchildren interpret the 1930s."¹⁰⁷ The May Day Festival was discontinued during the war and the centennial commencement of 1946. It will probably be revived in 1947. It remains to be seen whether

the traditional English conception or the Russian will dominate its future.

RELIGIOUS LIFE IN THE MODERN COLLEGE—THE CHRISTIAN LIFE COMMITTEE AND THE YWCA

MacMurray College belongs to that distinguished fraternity of church schools that have contributed so much to liberal education in the United States for more than a century. Some of these schools have severed formal connections with the churches which founded them; others have re-defined the relationship. MacMurray is still a church-related college. In this centennial year there is a deepened appreciation of its historic past and the work of its founders and of the obligation to perpetuate Christian principles of living in a world where these principles are essential not only for the good life, but for civilized life at all.

In the course of a century, and particularly in the twentieth century, there have been changes here, as in most church-related schools, in religious practices and in regulations as to formal religious observances. MacMurray no longer requires that a student take sixteen hours of Bible for graduation (but six hours of religion and philosophy, four of which must be religion, are required). Students are not required to go to church on Sunday, nor are there "compulsory" chapels twice a day. But, if there is less emphasis on religious observances, there is no less concern about encouraging by precept and example Christian principles of living. The methods of helping the student answer her religious questions and solve her personal religious problems are more democratic, more mature, more positive and constructive as a rule than the procedures and requirements of the past.

Aside from the classes in the Bible and religion, in which the student has opportunity to secure sympathetic and intelligent guidance in matters of religion, there have been Sunday afternoon discussion groups led by members of the faculty and administration for the consideration of personal problems.¹⁰⁸ The present guidance program of the College

includes the consideration of such questions by counselors educated in the Christian tradition and also trained as personnel directors. The course in Modern Religious Problems, taught by the president for several years, was an effort "to help the students establish for themselves a rational basis for their faith and also to see clearly the application of the gospel to living social issues."¹⁰⁹ Religious Emphasis Week, sponsored first by the YWCA and today by the Christian Life Committee, brings to the College for a week each year some outstanding religious leader for lectures and conferences with students on personal religious problems. Last year, Doctor Henry Crane, grandson of the beloved J. L. Crane, was the leader chosen. The response he received was most gratifying. Representatives from the YWCA visit the campus regularly and of the Student Volunteer Movement from time to time. Students take advantage of these various opportunities for practical guidance in religion just as they desire. The percentage of those who actively seek such aid may be small, but all are influenced by the Christian spirit and atmosphere on the campus. The Day of Prayer may appeal to some as merely a welcome break in the routine of classes, as a student wrote for the *Illiwooco* calendar in 1933. Even as such it may have spiritual value. And some pray.

The weekly chapel hour at eleven o'clock on Tuesday emphasizes the devotional element in religion, and the robed choir has added impressiveness. Students are expected to attend this meeting, although a certain number of cuts are allowed. Many chapel speakers have been outstanding religious leaders. Others have presented great social, political, and economic issues of the day, the understanding of which is necessary to an adequate religious philosophy and practice. Various bishops of the Church have appeared—Hughes, McDowell, McConnell, Waldorf, Anderson, and others—and other outstanding religious leaders, Protestant, Catholic, and Jewish. The Institute on Human Relations was primarily a great forum for the discussion of religion in the modern world. The complete effectiveness of the chapel service has

suffered from the lack of a satisfactory meeting place. The College outgrew Music Hall and moved to Centenary Church. It secured an option on this property with the idea of making it into a permanent chapel. This plan was shortly given up as impracticable, and the chapel service was moved to Grace Church, six blocks from the College. Naturally, attendance at this distance and across the main streets of the town is somewhat inconvenient; and the passage of seven hundred schoolgirls may be a bit disturbing, even if enlivening. In the centennial year the College hopes to build its own chapel on the campus. It should contribute greatly to a more unified religious program and an elevation of spiritual influence.

Professors are not selected on a basis of denominational affiliation. They are chosen, however, for integrity of character and Christian principles of living. They may not directly teach religion in their classrooms, but it is doubtless true that their lives and their teachings contribute to the Christian atmosphere of the College. Geology may still be taught "to reveal the glories of God's creation" without contradicting the facts of science. Members of the administration and faculty and of the student body have contributed actively to the church life of Jacksonville and central Illinois by filling pulpits, directing choirs, serving as organists, soloists, Sunday school teachers, or leaders of young people's groups. In religious life, as well as in education and public welfare, the College is a functioning part of the community.

The denominational composition of the student body has become more diversified, just as the geographical distribution has broadened and the national strains increased. These facts make the problems of the College more complex but more interesting. The College has never been solidly Methodist in constituency, but for many years the majority of students were Methodist, no doubt, and the rest were largely from a few Protestant groups. Today twenty-four religious groups are represented in the student body; within

the last five years there have been representatives of thirty groups. Out of 706 today, 240 are Methodists as actual church members or by preference. Other large groups are: Presbyterian, 121; Episcopal, 48; Lutheran, 48; Christian, 44; Baptist, 44; Catholic, 40; Congregational, 35; Christian Science, 18; and Jewish, 13. Eight girls belong to the Greek Orthodox Church. There are few girls who record no religious affiliation or preference. In order to serve better these various groups, the College has recently created a Campus Christian Life Committee. The report of the YWCA for 1944-45 described the composition and purpose of this group:

The Campus Christian Life Committee, composed of one student and one faculty representative from each denomination, the president and vice-president of the YWCA, and Dean Baird, Dean Hawkins, and President McClelland, was organized in the spring of 1944 by a group of students who felt the need of making the Christian life more effective on our campus. In addition to the objective of keeping religion alive on the campus, the group desired to strengthen the student's ties with the church of her choice and serve as a contact group through which the local ministers might work with the students.

The first activity undertaken by this committee was the church welcome program for incoming freshmen. Denominational committees worked with the YWCA vice president in writing to freshmen during the summer and with the fellowship service of the local churches in planning receptions for them. This committee has helped to establish and strengthen contacts between the students and the local churches. In 1945-46, it sponsored the Sunday vespers services, and the various denominational groups took turns in holding the service.

The only statement the *Brown Book* of student regulations makes on the matter of religion is the following: "Sunday is observed as a day of quiet and dignity. It is suggested that each student be an affiliated member of the church of her preference." Student surveys published in the *Greetings* indicate that the majority of the students go to church regularly. In 1945, twenty-six per cent stated that they went every Sunday, forty-three per cent, nearly every Sunday.¹¹⁰

These surveys do not always include replies from the entire student body. In a survey in 1942, thirty-three per cent replied that they attended every Sunday, fifty per cent fairly regularly, the rest seldom.¹¹¹

The MacMurray YWCA, to which all students belong, has had a long and worthy history. Organized in 1899, it is a fully participating member of the national YWCA and contributes to its work. Alumnae of MacMurray have played a large part in the national organization and in work abroad. Foremost among these is Louise Gates Eddy, '12, who has served as general secretary in Allentown and Toledo, as a representative in Brazil and Russia, and as general secretary in Canada. On April 27, 1946, she was married to Sherwood Eddy in Ann Rutledge Lounge. Both of them have been frequent visitors and speakers on the campus in recent years and a constant inspiration to the college group and especially to the YWCA.

The work of the YWCA includes the campus, the community, and the world. It seeks to "keep each girl on the growing edge of her spiritual life," to encourage a pleasant and democratic social life on the campus, and to contribute in work and money to constructive outside causes. It is closely associated with the Student Government Association and the Christian Life Committee in its campus activities. The large group and the many activities on the campus make it difficult to secure the active participation of all girls in the YWCA; but, as its report of 1945-46 states: "Special effort is made to divide our devotional, social service, and goodwill work to include the greatest number of girls . . . The general aim is for participants to work side by side with girls of varying heritages in creative cooperation." The YWCA owes much to its general adviser, Mrs. Hawkins, and its other faculty advisers.

Some of the traditional campus religious functions of the YWCA, such as the Sunday vespers and Religious Emphasis Week, are sponsored now by the Christian Life Committee; but the YWCA still has charge of the special sunrise Easter

morning service, the regular student assembly programs, and the World Day of Prayer. Devotional services in the various residences are held in preparation for the Religious Emphasis Week and the Day of Prayer. Some little traditional customs of the YWCA have great value and are long remembered: provision of red candles for all the tables in the dining hall from Thanksgiving until Christmas and the Christmas caroling to shut-ins of Jacksonville. Its contributions to the social life of the campus are old customs of long standing plus a few newer ones. The opening party for freshmen and the May breakfast on Mother's Day are old favorites. "Heart Sister Week" and the Thanksgiving Tea Dance have been added during these decades. Occasionally it sponsors a "hard times party" to ease the January depression. Cheer for those in the infirmary is provided in notes and gifts. With the Association of Childhood Education it sponsors the Christmas Bazaar.

Certain local causes the YWCA has continued to support — Christmas and Easter parties for underprivileged children, Thanksgiving baskets for the needy, money and service to the children's clinic, collections of old clothes for the needy of Jacksonville (and recently for foreign distribution through the American Friends Service), collection of Christmas cards for the art work in the School for the Deaf, and assistance to girls' clubs in the local schools. It has undertaken a survey for the City Health Department of the pre-natal care of mothers in the city. And it sponsored Red Cross drives for funds and the sale of seals until the campus Red Cross organization was established. In 1937, the YWCA raised \$200 for local flood relief¹¹²

The YWCA has sought to develop campus interest in world affairs and world needs by a program of education through speakers and study groups and to secure contributions for world relief. For many years it made annual gifts to schools in Madras, in Korea, in Japan, and to a secretary in China. It has also helped a school in Santiago, Chile, and one in Olive Hill, Kentucky. More recently its main con-

tributions have gone to the World Student Service Fund. In 1946, it almost doubled its quota (\$1,000) to this fund in a campus campaign which brought \$1,923.¹¹³ This money, contributed by various campus organizations as well as by individuals, is to be used for a student center in China. Campaigns for funds may still furnish campus entertainment. Faculty services were auctioned last fall to students—Miss Baird to cook hamburgers, Mr. Blair to sing "Oh, Johnny," Doctor Stewart to donate "psychological eggs" and a trip to New Salem, etc. The YWCA has also contributed generously to Chinese Relief and to the refugee fund for the support of the Austrian refugee, Johanna Reischer, who attended the College from 1939 to 1941. It has done much to develop the social conscience of the campus. Through the YWCA some students have received valuable training through participation in the Geneva summer conference, to which delegates are always sent, and in other regional conferences. Twice the local organization has been host to the area conference—the Little Geneva—once on the campus, once at Springfield.¹¹⁴

Attention to the little things of daily life in associations between administration, faculty, students, and employees, the little kindnesses and courtesies, an active concern for helping those who need cheer or material aid whether near or far, preparations for lives of usefulness: these are perhaps the best "evidences of Christianity" in MacMurray today.

STUDENT GOVERNMENT IN THEORY AND PRACTICE

Student government has continued under the charter granted by the Board of Trustees in 1914 and the constitution adopted in accordance with that charter. The Association had a representative (an alumna) at the Princeton meeting called in 1925 to express student opinion on the World Court issue and at which the National Student Federation of America was founded, and in the years that followed sent delegates to its meetings.¹¹⁵ Since 1924, at least, it had been a member of the midwestern section of the National Associa-

tion of Women's Self-Governing Associations, and in the early 1930s became a member of the National Student Federation.¹¹⁶ It was also affiliated with the National League of Women Voters and sometimes sent delegates to its conventions.¹¹⁷ In the spring of 1940 the MacMurray Association was host to the east and west central sections of the National Student Federation at a meeting attended by more than sixty delegates from a score of colleges. Helen Webb, the chairman of the joint convention and former president of the Student Government Association, had served as a delegate-at-large on the executive committee of the Federation and as leader of a discussion group on "The Revitalization of Student Government" at the Minneapolis meeting of 1939.¹¹⁸ Annual reports of the Student Government Association (SGA) and comments in the *Greetings* reflect its constructive interest in the issues raised in the National Federation. Critical of the functioning of their own organization, delegates, nevertheless, often found grounds for encouragement after hearing the problems of others.¹¹⁹ Participation in these conferences has enlarged the campus concern with world student problems. As mentioned above, liberal contributions have been made to the World Student Service Fund. The Students Association sponsored the Austrian refugee student at MacMurray, although the College itself granted a scholarship covering tuition. It has also contributed to a graduate scholarship fund for the College.¹²⁰

In addition to these "foreign relations," the SGA has sought to encourage democratic processes in campus government; to make and administer the necessary rules and regulations for campus life; and to co-ordinate student activities. It has assumed direct responsibility for many social activities and for certain material improvements for the comfort and pleasure of students. Since 1925, some major and many minor changes have been made in the machinery of government to take care of new conditions. Rules and regulations have been revised to fit new manners and customs. These are recorded in the annual issues of the *Brown*

Book. The organization has faced problems common to all attempts at self-government and those peculiar to all student government. These have not all been solved, but the record, on the whole, is apparently a good one. Faculty and administrative supervision and control have been reduced to a minimum except in academic matters, which the charter left to such control. As in most attempts at self-government, the chief problem seems to have been and to be a lack of interest and a sense of responsibility on the part of the individual. Files of the *Greetings* and the reports of the Association reiterate periodically this complaint, with varying degrees of hope of progress or deep despondency. The large percentage of new students to be assimilated each year has made progress difficult. With prospects of less annual turnover in its membership, the Association should find its tasks lighter.

The process of nominations and elections is democratic in character. There has sometimes been criticism (as in 1932) of political "picketing" by literary societies or other organizations to influence elections.¹²¹ But a *Greetings* editorial of April 10, 1937, declared the student body was to be complimented for its serious consideration of the qualifications of the candidates and added: "It seems as if politics and electioneering have gone the way of the stove in every room and compulsory breakfast." Such influence does not appear to have prevented the selection generally of capable officers. With respect to evolution in the machinery and operation of the government a few major changes might be noted. The executive department is administered by a Board of eight ex officio members. Its composition has changed through the creation of two new offices, an orientation chairman and a judicial director, discussed below. There is no longer a freshman among its members. Legislative and judicial departments have undergone more radical changes. In 1927, a Legislative Board was created to exercise this power, which had been held by the entire Association. This Board, the composition of which was changed

considerably in 1939, is a large and representative one, consisting of more than twenty members and including freshman representatives. To its meetings all students are invited and are privileged to propose or discuss changes in rules and regulations or the adoption of new policies. It might be said that the Student Government Association has encouraged the more direct participation of the individual student also through forums, question boxes, surveys of student opinions in the *Greetings*, through house meetings, and general student assemblies. By a vote of ten per cent of the students a new proposal may be initiated or a question submitted for reconsideration by a referendum. The Advisory Council of faculty and student members may recommend legislation to the Legislative Board.

Cases involving violation of rules are heard before the entire Association as a final court. A Judicial Board functions as a lower court. Until 1939 the Executive Board had functioned as the lower court, the president of the Association serving as chairman. In that year the Judicial Board was created and the office of judicial director. Except for this presiding officer and the freshman representatives the composition of the Board is the same as the executive one. The vice president serves as the special student "counsel" before the Judicial Board. There have been no radical changes in house government except that its organization has been greatly expanded. House presidents with their boards of corridor chairmen supervise the residences with the advice and counsel of housemothers appointed by the administration. Certain standing committees have an important place in the Student Government Association—the social, evaluation, dining room, and faculty-student relations committees. Students have asked for and secured representation on the concert and lecture committee.

In 1938, a student orientation service (SOS) was created under the vice president to assist the dean of freshmen in the orientation program. In 1942, a special orientation chairman was elected to head this service. Sophomore coun-



MEMBERS OF CAP AND GOWN AND INITIATES 1943

Left to Right—Alice Finney, Ann Laufer, Elizabeth Solem, Nancy Black,
Doris Arnold, Betty Rae Ragan, Sara Yager, Mary Ellen Smith



Refreshments in The Hub



Field Hockey



RIDING TEAM 1944

Left to Right—Gloria Bate, Ruth Kauffman, Mary Lemon, Barbara Roper,
Jane Grimes

selors trained in the preceding spring come early in the fall to assist in the orientation of freshmen. This service has helped in the assimilation of a large group each year into the traditions and ideals of the College. It has not entirely solved the problems of the judicial director and the Honor Council in developing a sense of responsibility in the student to report herself or others for violation of regulations or of the rule of strict honesty in academic work (and, of course, not all violations occur among freshmen). The Honor Council (president, judicial director, vice president, and orientation chairman, and the vice presidents of the four classes) hears cases involving dishonesty in academic work and fixes penalties. It may call in for consultation the faculty committee on student relations.

Students, some of them at least, have worked earnestly to improve the functioning of student government and annual reports indicate encouraging success in most phases of its work. Failure of students to report themselves or others for infringement of rules may at times bring a judicial director to desperation so that she recommends return to faculty enforcement of discipline (under student-made rules, nevertheless!).¹²² Violation of regulations, other than those on routine matters appear, however, to be relatively few. There are very few "naughty" girls, such as those who troubled Doctor Adams. Students are realistic enough to see that a beautiful theory of government will not suffice. The statement of aims for 1946 contains the following objectives: "To simplify the rules and regulation with the general end in mind of rounding out a student attitude and opinion to take the place of rules; to revise the government itself in order to make it a more functioning pattern for group living rather than having it as a plan in theory and not in application."¹²³

The SGA has regarded happy group life rather than "government" its primary objective. Much of its funds and of its work is devoted to this end. It sponsors all-school dances, fun nights, freshman mixers. It has bought dishes for stu-

dent parties, equipment for the Hub, Christmas trees for the residences. The college employees are a part of the college family—Christmas presents are purchased for them. The Association now sponsors the two big days: Dad's Day and May Day, and special chairmen for those days are a part of the organization.

Rules and regulations have changed and lessened with the passing years. The "old graduate" will probably find in them little that is familiar except the "pin and tack" rule and the fine of five dollars for being on the fire escape. Although the administration of the regulations is under the student government, permission from a dean must be secured if one wishes to be out of town, in town overnight, at the Physical Education Club cabin, at Nichols Park after seven-thirty, or to visit in any home in the city other than that of a faculty member or town student; also, permission to receive a caller whose name is not on the approved list. Riding in cars is still subject to some regulations, and girls do not bring cars to the College. At the beginning of this administration, dancing with men was permitted only to juniors and seniors, but in 1926 the privilege was granted to all.

Dress has given deans many headaches. Collegiate customs and modern sports have overcome old-fashioned decorum. The appearance of the "sweat shirts" and shorts called forth Miss Johnston's comment that girls no longer wore underclothes except on the outside. For some years the *Brown Book* stated that there would be a formal dinner on one Thursday a month. This rule has been dropped, although there are many formal dinner parties of class or club. Girls were required to wear hose to dinner always; now only to Thursday and Sunday dinner. There are still certain restrictions as to sports costume. The dining hall committee of the Student Government Association looks to the observance of dress regulations. About 1900 the juniors donned sunshades to mow the lawn; now they bask in the sun to get

a tan. Spring announcements have to be made as to places and minimum clothes for sun-bathing.

The evolution of the rules on smoking is similar to that which has taken place in other colleges for women.¹²⁴ The *Brown Book* of 1928 reads: "For the best interests of the College students must not smoke while under the jurisdiction of the Student Government Association." By 1931, the rule was: "Smoking is not permitted in college buildings, on the college campus, or in public places." Girls did smoke, however, outside the College. President McClelland stated to the faculty in January 1934 that the Student Government Association was having much difficulty in enforcing the rule. The faculty voted to strike out the words "or in public places" from the rule. "Ham's" and other approved eating places now became the recognized smoking rooms. In the meantime, the *Greetings* had published discussions pro and con on the matter of a smoking room at the College.¹²⁵ In 1940, the faculty voted in favor of smoking rooms in the residences, which have been provided.¹²⁶ Girls do not smoke in their rooms.

One faculty rule, adopted upon the recommendation of President McClelland in the first year of his administration, marked a break with the past with respect to compulsory class attendance.¹²⁷ He advocated placing the responsibility as to the validity or wisdom of absence on the student. Freshmen are required to attend classes; other students whose grades are low enough to place them on the dean's list are expected to attend until they are removed from the list. Liberalization of rules on this point and in social matters has not resulted in a lowering of standards or corruption of manners and morals. It has encouraged a more mature attitude toward college life.

LITERARY SOCIETIES, CLASSES, STUDENT PUBLICATIONS

Literary societies occupy a secondary place in the college life today. The larger social functions are sponsored by classes, or by the all-school YWCA, Students Association, and Recreation Association; the intellectual activities by depart-

mental clubs. Society budgets are relatively small, and these organizations cannot contribute in a large way to endowment, library funds, or other causes. Questions are raised from time to time by both the administration and the students as to their value.¹²⁸ Some girls are hurt by failure to make a society. Bases of selection are personal not class, however; societies are democratic to the extent that wealth, class, religion, and race do not count in election to membership. Foreigners, including orientals, have been members of the upper-class societies. Societies are not affiliated with national sororities, and members do not live together in club houses.

In spite of questions as to their value, these upper-class societies have exhibited great survival power. Two of them are near their hundredth year. And one must believe that they are not mere anachronisms, deposits of history, but that they have some authentic values for the present, even though one might not agree that they have "vast importance on the campus," as one of them insisted this year.¹²⁹ As historic groups they have promoted alumnae loyalty and the preservation of college traditions and customs. Sometimes they have undertaken a definite program of education in ideals and standards. In 1939, for example, the Lambda Alpha Mus undertook to encourage everyday courtesies on the campus, the Theta Sigmas to maintain standards in dress, the Belles Lettres and Phi Nus, proper conduct in chapel and in the city.¹³⁰ And they encourage church-going by attending occasionally as a group. They take pride in their past. As the centennial of the College approached, even the two younger ones have been impressed by the "sense of history" and have taken steps to preserve it in manuscript records and scrap-books. Several years ago the Belles Lettres purchased steel filing cases for their documents and created the office, "keeper of the archives." As congenial social groups they have some value, and even their literary activity has not entirely disappeared. They had a part in the debating of the 1930s; in open meetings they have displayed their talents for the

education of the freshman societies. They have continued to have a more or less regular series of literary and musical programs, often featuring outside speakers or artists. The following is a sample report of a year:

Guest speakers have given us some of our most interesting and valuable programs. Mr. Hampton gave an interesting talk on the summer theatre and his impressions of Jane Cowl. Mrs. Davidson's talk on Bali proved very valuable as well as entertaining. Mr. Rowland gave us a fascinating account of the life and experiences of William Lyon Phelps from his new autobiography. Dr. Shields added to our variety of programs by his account of his hobby, the collection of moths, butterflies, and insects. Elizabeth King, a former president of Phi Nu, told us of her experiences as a student of bacteriology at Johns Hopkins University.¹³¹

They have criticized themselves, however, for having too many outside speakers and have turned to "home talent" for reviews of books "which must be read if one wishes to be termed modern and cultured," books from Barrie and Galsworthy to Gertrude Stein. Modern music, modern art, great women, the college girl, education in foreign lands have also been studied.

Societies have continued as service institutions so far as their budgets allow. Fees and rush dues are fairly moderate—about ten dollars a year. They continue to maintain their halls, and have added to their libraries, although Phi Nu and Belles Lettres have begun to donate their collections to the college library. They have contributed to local relief in a small way, to the refugee fund, to British war relief in 1940, to the Red Cross, and to war bond drives.¹³² One society (Lambda) has sponsored the Girl Scout group in Jacksonville.

Social activities occupy the largest place on the society calendars. Members defend the values of this congenial fellowship. They insist that societies make it possible for a girl to form friendships with girls in other classes. Classes are the more cohesive groups now; they live together and enjoy together the bigger social events. An intersociety council of the presidents and vice presidents of the four societies establishes rules for rushing and the calendar of intersociety affairs and society banquets. Intersociety dances, teas, coffees,

and picnics fill a large place in the program of activities. Membership is still based on scholarship record. "Rushing" survives, followed by "Hell Week," when "harrassed sophomores go rushing about kneeling and opening doors, wearing fantastic plumes, unmatched shoes, *sans* makeup and carrying anything from a bottled goldfish to an autographed egg." Societies maintain alumnae and "town and gown" ties by parties in Jacksonville homes—the Belles Lettres with the Fays, the Hemphills, and with "Daddy" and "Mother" Gates, until the death of the former; the Phi Nus with the Applebees, the Samuells, and others; the Lambdas have enjoyed "State Street breakfasts" with the Crabtrees and parties at the Buckthorpes; and the Thetas at the Osbornes and the Griswolds. Some old styles in parties survive—hay-rides, sleigh-rides, and barbecues; and there are new styles in bridge parties and tea dances. Societies, along with classes, participate in the popular practice of serenading the residences (another custom that the Latin Americans and Hawaiians would probably find strange). The crowning social event of the year is still the alumnae banquet at commencement time.

In 1921, the first freshman society was organized. In 1927, this society was replaced by four freshman societies—Delta Theta Nu, Phi Tau Epsilon, Phi Kappa Delta, and Kappa Sigma Theta. In 1936, a fifth appeared, but was not continued; in 1943, two others were organized—the Alpha Kappa Sigma and the Epsilon Kappa Phi. All freshmen belong to one of these groups. These societies bring freshmen together in groups of about fifty; intersociety functions with the other groups prevent the division of the class. They give the girls experience in managing formal social functions and in conducting public meetings. Through series of "faculty coffees" the freshmen meet their teachers outside the classroom. Programs by professors and students are given. Foreign students have frequently told of their homelands in freshman society meetings. And they have

serenades and banquets. The high point of the year for these societies is the annual play contest.

As literary societies have receded to a secondary place, classes have come to fill a larger place in campus life. They are important as composite groups in the formation of student government; class teams compete in sports. Annual class song contests furnish new songs for group singing. The formal recognition of each class in chapel constitutes impressive ceremonials and has provided occasion for many fine addresses by President McClelland. One of the most memorable of these, "Question Marks and Exclamation Points," on the cultivation of the spirit of inquiry and the sense of wonder, gave the title for a book published in 1935. Class gifts have brought books, radios, the chimes, clock tower lights, bonds, and other useful additions to the college equipment. Classes have also given generously to war relief, the Red Cross, the World Student Service Fund, and to other causes. Class dances, teas, and coffees fill the social calendar, and their projects have provided entertainment. The new residences have contributed to the integration of juniors and seniors and provided attractive accommodations for their parties. Sophomores and freshmen overflow their residences, but are more nearly unified than they were before Jane and Ann Rutledge were built.

Class functions have much in common and certain features that are distinctive. The Senior Class, recognized early in the fall, appears afterwards in cap and gown for chapel. Breakfast class meetings in Ann Rutledge lounge integrate the group. "Cut day," which has replaced the traditional senior week, is usually spent in St. Louis or Springfield. On memorable "cut days" seniors have enjoyed Lunt and Fontaine and Helen Hayes in *Victoria Regina* and *Mary of Scotland*. The formal tea for mothers, friends, and faculty in the early fall and the Senior Ball are gala social events of the year. Seniors still sing carols in the residences on Thanksgiving morning, and they serenade the school and especially the sophomores. The "Senior Perch" on the steps of Old

Main was surrendered to the sophomores whose claim was recorded in *Brown Books* for a year or so. Apparently the "perch" belongs to everyone now. For some years the seniors attended senior recitals as a group and in formal attire. In late spring come the deans' "puzzling" party and the president's dinner for seniors with its famous cake with double icing, the senior communion, and then the tears of commencement. Since 1943, the juniors have recognized the Senior Class and the queen on May Day by a lovely lantern ceremony, and they serve them as ushers for commencement. The president's reception to friends and parents of seniors, to townspeople, to patrons and friends in general is now a century-old custom.

In 1928, the freshmen were subjected for the first time to the wearing of the green ribbon. For several years the occasion of its removal in November provoked excited contests, even "fights," between freshmen and sophomores. Sophomores were burnt in effigy (perhaps some will recall "Cyril"). Freshman initiation today is mild in comparison. There are many pleasant interclass customs, from decorating the church for the sister class on recognition day and preparing table parties for its members to turning down their beds on the night of the class dance.

Student publications deserve a special record. The *College Greetings*, renamed the *MacMurray College Greetings* in 1940, has evolved into a first-class college paper. In 1937, it advanced from a bi-weekly to a weekly paper. In that same year it received first-class honor rating from the Associated Collegiate Press for the first time.¹³³ Since that date it has generally received this rating or the higher one, the all-American.¹³⁴ In the fall semester of 1940-41 the *Greetings* was one of sixteen college papers out of 412 entered in the contest to receive the all-American award. The director of the Associated Collegiate Press declared that MacMurray editorials indicated maturity and sanity on the part of the writers and showed evidence of a constructive purpose.¹³⁵ Two MacMurray girls, Alice Alexander and Grace Fenne,

were joint winners of a \$150 national journalism prize (second) for an announcement for an essay contest on China in 1940. Colonel Frank Knox and William Allen White were two of the judges.¹³⁶ In this same year the *Greetings* received more first places in the State contest than any other paper, among them a first place for a feature story by Carol McClelland on Professor Shields' celebrated bug, "The Colobopterus." Regularly it sends delegates to the collegiate press conventions. The College has been host twice (1939 and 1945) to the Illinois Collegiate Press Association. In those years the *Greetings* editor was president of the Association. The *Greetings* has had an outstanding place among the college newspapers of Illinois and on two occasions has won first place in the State.¹³⁷ Its pictures, features, editorials, as well as its campus news service, have won commendation. Special editions, such as the birthday issue in honor of President McClelland, issues on the dedication of Ann Rutledge and the Pfeiffer Library, the MacMurray memorial edition, and the centennial historical pages, have won particular praise. A special objective of the staff to secure academic credit or some monetary return for their work is yet unsolved. It was the *Greetings* that first brought to the campus the Wabash "Cavemen" Glee Club and Orchestra for program and dance. For three seasons they were the big social event. At a dinner for representatives of metropolitan journals to the centennial commencement in 1946, the *Greetings* staff gave awards to Charles Newton Wheeler, political editor of the *Chicago Daily News*, and to Francis Albert Behymer, of the *St. Louis Post-Dispatch*, for fifty years' outstanding service to journalism. The *Greetings Quarterly*, established as a literary organ in 1924, did not last long. For some years the *Greetings* published an annual literary supplement of the poems and stories that won the prizes it offered. *Inkspirations*, work of the Scribblers' Club, is the literary publication today.

The college annual, *Illiwoco*, keeps its old name in spite of the change of the college name, but it succeeds admirably

in its aim "to give a picture in prose and photographs of 'Life at MacMurray'." The 1935 issue won first-class honor rating from the National Scholastic Press Association. In 1939 and 1940 it was one of the three college annuals from schools of 500 or more students to receive the all-American rating.¹³⁸ The 1944 *Illiwoco* won the all-American rating and a medalist certificate from the Columbia University Scholastic Press Association.¹³⁹ It has been praised especially for its "personality" and its expression of the "spirit of MacMurray."

MACMURRAY COLLEGE IN WORLD WAR II

World War II did not find the College as unprepared in thought as World War I had found it (and the rest of the United States). Institutes on Public Affairs, lectures on European and Far Eastern problems on the college chapel and lecture series, the president's addresses on European, especially German, politics, the activity of the International Relations Club and the Debating Club on the campus and abroad, and instruction in the regular college courses had informed students of the approach toward war. In 1936, at the Institute on Problems of the Pacific, F. L. Schuman had predicted war between the United States and Japan in five years. Several teachers in the faculty had only recently come from study, teaching, or travel in Europe. One was born in Japan, others in Switzerland and Germany, and one was married to a Belgian Army officer. German and Austrian anti-Nazis were members of the student body, and there were students of Chinese and Japanese blood.

As the 1930s advanced, student opinion reflected a growing seriousness with respect to public and foreign affairs. Thanksgiving 1938 brought a special editorial comment on the war in China and the troubles in Europe, which ended with the question: "Count your blessings? That's obsolete. In the modern world there is no room for Victorian sentimentality."¹⁴⁰ Another editorial commended the action of students in sending a petition to Secretary of State Hull against Japanese aggression in China.¹⁴¹ In 1937, one voted

"roses to the YWCA for the decision to send aid to evacuated Chinese students."¹⁴² As soon as war came in Europe, work for the relief of the victims of Nazism began. The YWCA instituted a program of knitting, sponsored Chinese movies for foreign relief, planned world-union study groups and a more active relationship with the sister college in Korea; and the town girls contributed \$150 to Bundles for Britain made in a benefit dance.¹⁴³ In spite of the fact that the impact of the war in Europe was felt, Americans found it difficult to accept the impending crisis for the United States. In March 1941, however, 51 per cent of the students voting in a campus poll favored lend-lease to Britain.¹⁴⁴ Armistice Day 1941 brought the pronouncement: "We should concern ourselves with problems of building a better world not bemoaning the failure of 1918." On November 15, the *Greetings* poll showed only 14 per cent in favor of an immediate declaration of war; but the International Relations Club was already holding discussion groups on national defense.

The war which began for the United States with the attack on Pearl Harbor affected the College in its academic program, its annual calendar, its faculty and administrative personnel, its program of health and physical education, and in faculty and student service and social activities. Many alumnae and former students invested their lives in the cause of national defense for the duration, and some have continued in the work of national reconstruction. Before the war came, President McClelland had addressed the Board of Trustees (in May, 1941) on "Education and National Defense," contrasting the American ideal of unity through democratic co-operation with the German system of regimentation. He declared:

Our chief concern is for the preservation, development, and perpetuation of democracy which, fundamentally, is a way of life—the democratic way of life—and education is of first importance in the endeavor to realize this aim. If co-operation is a basic principle of democratic life, the necessity is laid on us at MacMurray College to foster here a spirit of co-operation and see to it that the democratic processes prevail on our campus. . . . To be a good citizen of the United States

is not easy. It requires intelligence, tolerance, self-denial, and a willingness to work for the common welfare. And these are virtues which our young people must acquire through education.¹⁴⁵

He pointed to the fact that such an ideal was endangered by the national emergency. All who think can realize that this danger still exists in a country disturbed by problems of reconversion, rehabilitation, and industrial warfare.

After the war began, the president announced that, although a privately endowed institution, the College would join with other schools in the cause of national defense. "But," he insisted, "this does not mean that we shall abandon the primary function of higher education in order to try to prepare our students technically for participation in the tasks which they may have to perform in carrying out the defense program. We shall continue to help our students seek the truth and to look upon world events with clear and undisturbed vision. . . . This, perhaps, is our first line of defense."¹⁴⁶ Since men of college age had to forego the privilege of liberal studies, it was imperative that women should develop a broad understanding of problems, even war problems. "They must develop a global consciousness and a true perspective, seeing things in their right relations. A narrow scientific or vocational training would make it impossible for them to carry on the liberal tradition, which must be maintained if western civilization is to survive," he insisted.¹⁴⁷ Technical instruction related to defense work which the College offered was largely extra-curricular. "War courses" stressed by the administration were courses in the Background and Issues of the War and in Democracy and Contrasting Forms of Government. These courses, given by the faculty and visiting lecturers, were offered each year and were opened to the public.

The series of lectures and lecturers in the Backgrounds course for the first year is suggestive of its character: Causes, Events and Results of World War I: Twenty Years of Truce (Professor de Roover); American Foreign Policy Since the Beginning of World War II (Charles Eich- enauer); Background and Strategy of World War II (Nich-

olas Doman); Japan and Her Program of Far Eastern Domination (Professor Rowland); The Nazis and Their Program of World Domination (President McClelland); The Crisis in the Far East (Sherwood Eddy); The Peace Treaties of 1919 and the League of Nations (de Roover); The Peace to Come (Vernon Nash); Women in Defense of Democracy (Mrs. Marion Kingsley); The United States and the League of Nations (Professor Hendrickson); Russia in the War (John A. Bekker); The Struggle in the Pacific (No-Yong Park); The Pattern of the World Tomorrow (Eichenauer); Recent Relations with Latin America (Professor Brundage).¹⁴⁸ This course, which could be taken for credit or audited, was well attended by students. The global emphasis is suggested in Eddy's statement that the world was his hobby, his only concern. He declared that MacMurray girls asked the most intelligent questions of any group of students he had addressed.¹⁴⁹ In the second year some new lecturers appeared—Lewis Bernays, former British consular officer, who later taught in the MacMurray summer school; the Belgian husband of Professor de Roover, and others. The course in Democracy and Contrasting Forms of Government, which dealt primarily with underlying philosophies, was taught by Mrs. Beggs and Mr. Eichenauer. During these years Leland Stowe lectured on Hitler Over Europe; Wallace Deuel, on Germany; Max Lerner, Weapons are Ideas; Louis Fischer, This Crisis is our Opportunity; T. R. Ibarra, Our Friends and Foes in Latin America; Phyllis Bentley, England in Her Fiction; Hallet Abend, Our Destiny in Asia; and Carl J. Hambro, The League of Nations (he was its president). Through weekly News Round-ups in each dormitory the International Relations Club contributed to education for defense; and in the spring of 1943, it was host to a regional conference of clubs in which the Far East and Future Peace in Europe were discussed by students and special authorities, Harold Scott Quigley among them. At a meeting of the Illinois Historical Society at MacMurray, Professor Hendrickson discussed "History in

War Time." The college program of education for defense and for democracy was broad and liberal. The students apparently judged it so. In an editorial in May 1942, one declared that by lectures and discussions "we feel without too much prejudice that our ideas are quite well-advanced about the world situation of today and the hopes and plans of peace tomorrow."¹⁵⁰ Another admitted, however, that "our views may be too idealistic, too utopian."¹⁵¹

President McClelland attended the meeting of college and university presidents in Baltimore in December following the attack on Pearl Harbor, a meeting held to consider the relation of the college to national defense. Among the questions discussed was that of acceleration of the college course. President McClelland extended the summer session to eight weeks in 1942 and in the following year to twelve weeks. He did not encourage acceleration, however; he insisted that there was "a great responsibility upon women today to conserve, maintain, and develop the highest cultural values, and this is best done by remaining in college as long as possible."¹⁵² Girls might contribute to the war effort, he advised, by practical summer work, paid or volunteer, related to their major subject in college. The enrollment in the summer school declined during the war from 209 in 1941 to 173 in 1942 and 127 in 1943. After that date it began to increase. Three members of the faculty went into the armed services: Professors James Russell, Volney Hampton, and Donald Horton, all incidentally from the Speech Department—and two from the staff, Mr. Clarendon Smith, the business manager, and Mr. Charles Crabtree, in charge of the stables. Doctor Mable Walter, biology, entered the Red Cross work as assistant director of service clubs overseas. She was sent to England. Professor Burr Brundage, French, went into government research in Washington. It might be noted that German was not removed from the curriculum as in World War I.

To integrate the various campus activities related to the war effort a War Council of administrative officials, faculty,

and students was created. The student committee functioned as a part of the SGA. The activities included: civilian defense training and services, a physical fitness campaign, conservation, bond sales, etc. In the field of civilian defense, courses were given in first aid, home nursing, nutrition, and one for air raid wardens. A course in occupational therapy was introduced, but it was discontinued before the end of the war. Courses in health by the Physical Education Department and in food and nutrition by the Home Economics Department were integrated with the defense program. Non-credit courses in first aid, home nursing, and nutrition were given under Red Cross direction. More than 200 girls were enrolled in these courses in 1942.¹⁵³ A Red Cross chapter was organized on the campus, and a knitting room was opened in the Pfeiffer Library. Girls knitted, rolled bandages, and packed overseas kits. Campus organizations restricted their regular meetings to devote the time to defense work. To supply the shortage of nurses twenty-four girls were serving as nurses' aids in Passavant and Our Saviour's Hospitals in 1944-45. The conservation committee sought to effect savings in electricity, food, paper, travel, and telephone calls. An air raid wardens' organization was perfected, with a chief air raid warden and wardens and helpers in each of the college buildings. This organization was affiliated with the Morgan County and Jacksonville Civilian Defense. A class in air raid service enlisted forty girls in 1942-43.¹⁵⁴ The health committee sought to get faculty and students to patronize the war recreation sports for an hour a day. A new organization, the MacMurray Corps of Drill and Tactics, introduced the military note into the activities. When play days with other schools had to be canceled, the students formed themselves into six "colleges" (Pottawattamee Junior College, Century University, Poudre Center, etc.) to compete in sports.

Campus social activities were reduced in number and simplified in character. Warsages of defense stamps took the place of corsages. Most dances and other entertainments

were benefit parties for defense purposes. The town girls gave a "Blackout Ball" for the USO; the sophomores a Defense Stamp "Stomp"; and there were benefit bridges for the Red Cross, for bombers, etc. The sophomore project of 1943-44, "This is Mine," a program of American history and song, made a hit as a Stage Door Canteen benefit, and was later taken to Springfield to entertain the soldiers.¹⁵⁵ The campus chapter of the Red Cross has continued to sponsor entertainments for soldiers. Several college groups have gone to the Mayo General Hospital at Galesburg. The 1946 freshman project, "The Gay Nineties," was taken there. Man shortage cramped the style of social activities to some degree, and the style soon became distinctly military. Navy V-12 men from Wabash, air men from Parks College, soldiers from Camp Ellis, Scott Field, and Springfield were the dates. Students chided each other over the excitement that uniforms caused at first. An editorial injunction declared the demonstrations in the dining hall were like a Frank Sinatra broadcast, but uniforms soon became familiar. The Wabash V-12 orchestra furnished the music for the Senior Ball in 1943, which had as its motif the collegians' favorite, "Deep Purple." The faculty party was one of the war casualties of 1942, and the loss "brought gloom to the campus for days."¹⁵⁶

There were war savings stamps sales in the Hub and bond drives. Sally Mac "gave up cokes and cigarettes to buy stamps." She joined in the Morgan County War Rally Parade in October 1943.¹⁵⁷ World War II exhibited less parades than earlier wars, but *Greetings* columnists insisted that girls "love a parade," and demanded more and better ones. The College Band led the MacMurray section; helmeted air raid warden girls followed; then came the first aid folk, and a float with the motto, "Knowledge, Faith, and Service." Twenty freshmen in V-formation gave the patriotic touch; and the section was closed by the "horse guard" from the Riding Club. The girls raised \$1,165 in 1943 for a jeep and in 1944-45 more than \$6,000 for a bomber.¹⁵⁸ They exceeded



ANNIE MERNER CHAPEL
to be completed in 1948



MARY HARDTNER BLACKSTOCK

at the Unveiling of the Bronze Tablet Commemorating her Gifts
to the College

their quota of \$900 by raising \$1,401 for the Red Cross in 1945 and went beyond their goal in contributions to the World Student Service Fund for books for war prisoners.¹⁵⁹

Among the "spoils" of war on the campus are souvenirs from the various battle areas. These add an exotic touch to the room or the costume of Sally Mac—Nipponese holy books, Japanese geisha girls, canteen helmets, coins, grass skirts, native jewelry, silk blouses from Hungary, and, of course, Parisian perfumes.

On April 28, 1945, the *SS MacMurray Victory* was launched in Richmond, California, with Mrs. MacMurray as the chief speaker for the occasion. Martha Byland Landis described the event for the *Alumnae News*:

She's been launched! The most beautiful ship you've ever seen! Real thrills were in our hearts as we entered the shipyard yesterday and saw in huge letters on the bow, "*SS MacMurray Victory*."

The programs were being taken off the press as we entered the yards at 2 p.m. Mr. Henry Kaiser, who was here this week, and Secretary of State Stettinius were anxious to link up some foreign diplomat to the launching, and we all thought that to have our College associated in such a way with the Peace Conference was something most desirable. Accordingly Madame Velloso, wife of the Minister of State for Foreign Relations from Brazil, sponsored the ship. Mrs. MacMurray gave a wonderful talk.¹⁶⁰

A fund of \$150 was raised by the college students as a contribution to a library of the *SS MacMurray Victory*, and a subscription to the *Greetings* was donated. In January 1946 came the news that Dorothy Chaney Ward, '45, had been chosen by the master and officers as ship's pin-up girl.

More than 100 alumnae were enlisted in all branches of the military service. In the service roll, published in the *Illiwoco* in 1945, twenty-four were listed in the WACS, forty in the WAVES, twelve in the Marines, nine in the Army and smaller numbers in other divisions. Twenty-three were in Red Cross, nine of them overseas. Among the twenty-five Illinois candidates chosen for the first officers' training school of the WACS was Willia Stephenson, '34, who served as a recruiting officer and attained the rank of major. Many lieutenants appear among those in the WAVES and the Army. MacMurray alumnae served in England, Europe, Iceland,

Africa, New Zealand, the Pacific area, and India. Several in Army and Navy service were nurses. Olena Cole, '31, a physiotherapist, was in charge of a clinic in Europe. There were many in defense service at home or in non-military services abroad. Mrs. Isabel Woodman Bergman, '21, is now with the UNRRA in Germany as assistant welfare director of displaced persons. Before the United States entered the war, Louise Gates Eddy was rendering distinguished service as a general secretary of the YWCA in Canada. Many interesting experiences of alumnae in the war have been told, among them the story of Virginia Pierson McKinley, '27, a missionary-teacher in Silliman University in the Philippines. She, her husband, and their three children played a game of "hide and seek with the Japanese Army" for more than two years before they finally escaped by submarine to Australia. "They ate swamp vegetables, fern tips, lizards, monkeys, and at one time a wild cat; they lived with pagan animist tribes; shot wild rapids on flimsy bamboo rafts; and when they could stay in one place for any length of time they organized schools and churches and in other ways contributed to the people as best they could."¹⁶¹ The wartime recollections of alumnae should form an interesting chapter in the annals of MacMurray and in later "grandmothers' tales."

FROM THE JAZZ AGE TO THE ATOMIC AGE—STUDENT
LIFE AND THOUGHT IN MACMURRAY

As one follows the course of an institution's history for a hundred years the thought keeps recurring, or the fear perhaps, that it will grow old, that its practices, its spirit will become set, static, and begin to show signs of age. But in a college, fortunately, a new generation appears each year and an entire change every four years. The spirit is always fresh, always changing (even if ever the same). Professors may linger on, but they cannot but be affected by the overwhelming majority of the students. They continue to put on vaudeville shows and play baseball, in spite of high blood pressure, just to please the "young folks." On the other hand the "young folks" are more devoted to some of

the old traditions and customs than the "old folks" themselves. Thus the stream of history is renewed without being lost.

Student activities and their reactions to the world around them and beyond them have been recorded in the preceding pages. Hence, these paragraphs are in the nature of addenda. Student thought reflects the currents of philosophy and the intellectual fashions of the time, but with particular emphases due to youth and to specialized activity. On the whole, student thought at MacMurray (some say they have no time to think) is probably much the same as that of other college young people. There are perhaps some shades of difference. Although religious, national, sectional, even racial differences occur among MacMurray girls, they are a fairly homogeneous body with respect to economic status. They belong to the comfortable class and have lived relatively sheltered lives. At the outbreak of World War II, President McClelland commented on this fact and its possible dangers.¹⁶² From decades past, however, the service ideal has been emphasized in college teaching in and out of the classroom and exemplified in the lives of alumnae. Regardless of economic status, girls prepare for useful lives.

In 1925, the flapper age, or jazz age, was at its height in America. The spiritual disillusionment, the cynicism of the postwar era probably touched MacMurray girls slightly, if at all. The surface characteristics of this age did appear, however, in campus life. They found expression in the short bob, the straight lines of the figure, the absence of femininity in dress. The smooth waltz gave way to the Charleston, the Black Bottom, the Apache dances. "Have pity, have pity, ye Charlestonians, on our beautiful Social Room floor," a *Greetings* commentator wailed. The theme of parties and dances reflected the current fashions of the postwar boom when bored young sophisticates escaped to the South Sea Islands, or to sundry Bohemias, or rich old men to Florida. Nautical effects prevailed. In 1928, for example, the sophomores had a Deck Dance. Each dance began with the steam-

boat whistle and ended with its bell, and the Hyatt twins gave a sailor clog. The Junior Prom was in "Neptune's Tavern," 10,000 leagues under the sea, "with impressionistic and lurid wall hangings and fishing grotesqueries." "For a sub-agua party it was very dry," some one drily observed. The seniors had a modernistic art gallery representing college life for their dance theme, and their sophomore sisters served food in Latin Quarter garb of berets and smocks. French Club Mardi Gras featured Apache dances and bull fights (Hemingway's *Death in the Afternoon*). And there were pirate, vagabond, and Florida beach parties. The literature reviewed in the *Greetings* seems to belong to the long ago—Erskine's *Helen of Troy* and *Adam and Eve*, Galsworthy's *Swan Song*, books of Julian Green, Charles Merz's *Great American Band Wagon*, and others. The Illinois Theatre was opened in 1927. The *Illiwo* annual calendar recorded the opening as a red-letter day: "Another big event in the school year! The Illinois Theatre opened tonight, and the school was just about deserted. The theatre is really very nice—including the painted and uniformed ushers—and Norma Talmadge did make a lovely Camille!" It is still a favorite resort. Here in the 1920s the girls saw Clara Bow, Bebe Daniels, Lillian Gish, Pola Negri, Lewis Stone, Adolphe Menjou, and the last days of Rudolph Valentino. Many dreamed of and took trips to Europe. One suggested that the College charter a ship just for MacMurray girls for summer travel.

But the depression sobered students, the Institutes informed them, and World War II stirred them to action. During the depression some took refuge in Horace's philosophy as a solace from the rebuffs of fortune. Education for enforced leisure was recommended. It would not insure a job, but would give one "an inward world all his own and a chance to be an extraordinary person."¹⁶⁸ They were impressed by President McClelland's recognition speeches, in which he encouraged them to cultivate an insatiable desire for knowledge, to hunger after righteousness, and to try to

attain perfection, the *Greetings* reported; or by his comments on the contemporary interest in Utopias, in programs of social betterment, as a reaction against the mechanistic, acquisitive society.¹⁶⁴ They criticized themselves for knowing no more than they did of the economics of the depression, "exciting times comparable only to the period just preceding the fall of the Roman Empire." And they protested to fellow students: "We can attend the meeting [Institute on the Economic Crisis] and learn something, or we can go to Matthews' instead and grow up into the flock of Mrs. George F. Babbitts the Lord probably intended us to be."¹⁶⁵ "The world is changing," they confessed, "while we sit confined neatly beneath our stately elms."

Science Hall and the Pfeiffer Library gave new dignity to academic life, and Jane and Ann Rutledge encouraged upperclassmen to more adult attitudes. A Philosophy Club, which flourished for a season, was taken as a sign of "growing up." They proclaimed the end of the rah-rah collegian, whose demise some attributed to the depression, but others considered it inevitable. "We couldn't have gone on trying to live down to *College Humor* forever."¹⁶⁶ The participation of the SGA and the YWCA in world youth movements broadened their horizons and deepened their interest, especially in the students of other lands. Their democratic attitude toward people of other races was frequently voiced, but was best expressed in their association with Japanese and Chinese students in their midst. The question of the admission of the Negro has never become a practical issue, but Negro musicians and actors have been enthusiastically received. Todd Duncan received 85 per cent of the votes as the favorite guest artist the year he came. An interdenominational chapel discussion by Protestant, Catholic, and Jew was heartily approved by 95 per cent of the students voting in a survey; and the *Greetings* editor requested a similar discussion on race by Mongolian, Caucasian, and Negro.¹⁶⁷ "It is the aim of MacMurray College to encourage independent thought, and from the enthusiasm demon-

strated in a recent chapel and the results of the campus opinion survey, we observe that the students of the College are ready to take that aim as their own," the writer declared. Today students express the fear that, the war over, Americans may slip back into absorption in narrow national and personal concerns and try to escape global problems.¹⁶⁸ How much students can and will do to discourage such an attitude one is not able to predict, but at least they recognize its dangers.

The writer has heard some people question whether Sally Mac of 1946, accustomed to physical comforts, would accept the risks or could endure the hardships that Sallie Shumway experienced in frontier Nebraska. But there is Virginia Pierson, '27! Sallie Shumway never had to face physical hardships equal to hers. The real problems that Sally Mac faces in the atomic age are not physical or material ones, however; they are psychological, social, and spiritual, and far more difficult of solution than any issue in the life of Sallie Shumway. The demands that will be made on the courage, the intelligence, and the good will of Sally Mac of 1946 lie in the present and the future. "Do not try to stay as sweet as you are," Elsie Robinson warned the Class of 1940. "You have grimmer jobs on hand." The war is over, but the jobs remain. One can believe that Sally Mac will prove to be a twentieth century Sallie Shumway.

In a section where party differences make political contests exciting students exhibit more interest in elections than in "solid" sections. Girls are educated in the obligations of voting and instructed in its procedures. New voters are entertained by the Jacksonville branch of the League of Women Voters, and the SGA sometimes sends delegates to state and national conventions of the League. National campaign issues are outlined in chapel programs. Campus political clubs are formed, and "elections" held with band and torchlight parade accompaniments. The *Greetings* announced in October 1936: "'Happy Days are Here Again' will sound in sharp discords with the strains of 'O, Suzanna'

when young Republicans and young Democrats of MacMurray swing into action next week." In 1940, the president of the Willkie Club, Jean Wible, boarded the train to welcome the candidate when he passed through Jacksonville. Patty Norbury, leader of the Democratic forces, served the Democratic Party in its publicity department in Chicago in the summer of '40 and received a press ticket to the inauguration in January '41. Perhaps she created new interest in national defense by her report that the East was taking it more seriously than the Middle West. Ingrid Bergstrom, Democrat from Chile, was an outstanding Roosevelt supporter. The Democratic forces were small but very active. Until she resigned in 1937, Miss Miner was an outspoken ally from the administrative staff, and Miss Johnston is still a Democrat. And the president himself was an enthusiastic supporter of Franklin D. Roosevelt.

In May 1940, MacMurray girls took part in the first National Student Political Convention, which was held at Westminster College for the education of college youth in political programs and procedures. Five MacMurray girls attended: two each as delegates to the Republican and Democratic conventions and one to the Independent-Liberal.¹⁶⁹ In the same spring much publicity was given in the regional and national press to the fact that 79 per cent of the 700 MacMurray girls had voted against Roosevelt's running. In campus "elections," the Republican vote is always predominant, but variable. In 1928, Hoover received 252 votes, Smith, 50 (35 of these were faculty and upperclassmen).¹⁷⁰ In 1932, Hoover's vote declined—he received 213; Roosevelt, 91; Thomas, 21. The depression turned some to more radical measures apparently. In 1936, Landon's vote was 291; Roosevelt's, 134; Thomas', 9. In 1944, the campus vote was three to one for Dewey.¹⁷¹ Only one Socialist vote was cast. Minnesota has had two governors' daughters in MacMurray in recent years. Patricia Olson, '42, daughter of former Farm-Labor Governor Olson flew to Minneapolis in the fall of 1938 to introduce Governor Elmer Benson, candidate

for reelection, at a youth rally.¹⁷² Present Governor Thyé's daughter, Jean, has been a member of the centennial class.

The "MacMurray Survey" of facts about students has been a popular feature of the *Greetings* in recent years. Facts and fancies recorded may appear obvious, if not trivial, to contemporaries. In years to come, perhaps, the curious investigator might find these statistical descriptions of the composite Sally Mac interesting. In 1942, for example, she was five feet five, had blue eyes, and was a brunette as to coloring. She owned from three to ten skirts and from six to ten sweaters. She wore rubber boots, and gabardine rain-coats took the place of "autographed slickers." She had an allowance of ten to fifteen dollars a month. Her favorites in radio, dance, and screen were Bob Hope, Glenn Miller, Bette Davis, and Spencer Tracy. In reading she chose *The Reader's Digest*, *Life*, *Mademoiselle*, and a weekly journal of news and opinion. And she liked romantic novels and smooth dancing.¹⁷³ She loved May Day festivals. In 1943, she had apparently eaten a "wonderland" wafer that shortened her a bit. She was a little under five feet four, and keeping her weight (110-130 pounds) down was a "must." She liked long bobs and permanents (one notes in many aspects the "feminine touch" as compared to 1925). Suits, sweaters, pearls, angora socks, and flats were "uniforms." Stuffed animals were her pets. Walter Pidgeon replaced Spencer Tracy temporarily as favorite. Bette Davis was a constant. When Sally discovered that Mrs. Hawkins had worked with one of her movie favorites of 1944, Joseph Cotten, in the Civic Theatre in Miami, her fame increased! A year or so earlier a student rose to immediate fame when it was found that she was a cousin of Tyrone Power; and the daughter of the coach of the Yankees made the features. Van Johnson was the screen hero of 1945. Symposium chapel programs were preferred, and Sally liked formal dances. She chose school rather than the armed services, opposed the drafting of women, but would prefer the WAVES to any other branch. She talked war in "gab sessions," her ideal man wore a uni-

form, and she had become used to blind dates. Basic English she believed might be useful in the adjustment of international problems. The *Greetings* issued a special Basic English edition. Sally was the average college girl of the 1940s.

Servants and employees are subjects of perennial interest to successive generations of MacMurray girls. Those arriving early with the flood of new freshmen declared that the only familiar face was Woodson's. Mrs. Ollie Brown and her cinnamon rolls, her crullers and pies, are a MacMurray tradition of several decades, as much a part of the institution as the "stately elms." And for years Lee Dennis, his lawn mower and his dog were a part of the campus scene. Dennis had a philosophy of life which he was always glad to pause to expound. Among his phobias were May Days. He had seen sixteen and pronounced them all alike. Nevertheless, his name occurs in the following item. In May 1938, a *Greetings* writer appeared on the field at practice time, and "there Dennis, Boots, Buster, and the whole tribe were dancing around the May Pole."¹⁷⁴ George, the nightwatchman, was nominated to the campus hall of fame as an ardent booster of the MacMurray spirit. He knew girls and liked their democratic ways. He knew boys, too. His views on nocturnal serenades were positive—they must end at eleven o'clock. From time to time the *Greetings* featured the employees. "No men on the campus?", it was asked. "What about George, Henry, Warren, William, Boots, and Bus?"¹⁷⁵ Henry's jangling keys, as he made his rounds, were a part of study hours; Boots and Bus were all over the place fixing everything. The vacuum cleaner seemed a part of Bus. Ann Rutledge and Jane could not run without William and Warren. Servants, like professors, are people, and these people were pronounced important.

There are also important places beyond libraries and classrooms. Like the employees and the faculty, they change slowly as the stream of time flows on. An old institution closes, and a new one appears. The Peacock Inn, Matthews', Batz's, and others have passed, but Merrigan's has come down

from the nineteenth century. The *Greetings* (1931) declared that freshmen began the year by getting acquainted with persons and places; the upperclassmen said the persons were I.C's and the places Merrigan's and Matthews'.¹⁷⁶ A few years later "Ham's" had become the popular resort, the place "where East meets West." De Silva, the Hamburger King and reputed creator of the hamburger, is still on the list of places. Those who like a walk delight in "Wag's." Professors probably regret the time spent by students in these modern counterparts of the old-fashioned tea and coffee houses, but to the students they are essential features of college life. There are other places too: West State Street, the square on Saturday night, the dime store, "where college girl and millionaire are the same," the Grace Church chapel, "where letters grow and weary souls find rest."

On the campus Old Main is still the center. In 1928, those frivolous years when fantasy had free play, a *Greetings* editor described the freshman's introduction to this old landmark under an editorial entitled "Cheshire Cats are Harmless:"

It was a queer enough place. No doubt every freshman entering I.W.C. for the first time felt like a veritable Alice in Wonderland. Perhaps the Main hall did resemble a rabbit hole; and though there were no rabbits with white gloves, or mock turtles shedding moist tears, more than one Queen of Hearts, Dormouse, Frogfootman, March Hare, or Mad Hatter must have grabbed the poor unprepared freshman as she left the train or entered the hall. A new world indeed, but soon each one of these Alices will be speaking in the most familiar way to the Duchess, Cook, or Cheshire Cat.¹⁷⁷

And soon they become acquainted with Old Main's Social Room and Sun Parlor. Freshmen carry on the traditions nobly, it is said. Third Floor Main is still the noisiest corridor, and poor "Ella" is still abused.

Seasons and the weather, like persons and places, are a part of the tapestry of college life. They are always changing, ever the same. Eppie and Sallie Shumway may have lived in different buildings, but they loved the same spring. "Regardless of how the subtle strands of lives are tangled and

untangled by the puzzling fingers of circumstances, yet spring comes on and on forever." It is a sign of youth and hope. The statistician would find some interesting figures, no doubt, if he should count the numbers of poems on spring and the inches of feature and editorial space devoted to it in the *Greetings*. A freshman of 1926 wrote:

In the most sordid of places, spring is heaven; therefore, at I.W.C. it must be seventh heaven. . . There is a force in spring which brings out the best in us. We feel as if we are lifted on mighty wings, holding the world in our grasp. We feel inspired to many things which we would not think of doing in our saner moments.¹⁷⁸

But, of course, it brings spring fever, too. Girls put on spring dresses when "Maggie" blooms, buy jumping ropes, and roller skates. They listen for the first robins. Term papers and blue books are neglected. Dreams of vacation begin. The recurrence of spring and the rebirth of nature encouraged a student "philosopher" to the following observation during World War II:

Girls of college age have a remarkable talent for taking interest in the first robin and the first blades of grass that come seeping up from the brown earth. Today when products of nature can be destroyed by the explosion of one bomb we should think of these things even more. Perhaps as a dog may help a blind master, we students may show the world to those blinded by all the present-day hate. . . . There are no barriers to overcome in this respect, and how pleasant to be able to recognize one of the most wonderful beginnings of time.¹⁷⁹

Atomic bombs have not destroyed their faith that spring will "come on and on forever."

THE HUNDREDTH YEAR: PLANS FOR THE SECOND CENTURY OF MACMURRAY COLLEGE

And the College plans to "go on and on forever." In 1944, President McClelland presented his second twenty-year program for the expansion of campus and buildings at an estimated cost of \$1,730,000 and for an addition of \$3,000,000 to the endowment. Buildings proposed included a new chapel, a student union, an art building, new residences, and additions to the dining room, gymnasium, and athletic facilities.¹⁸⁰ Old Main was to receive her share of attention in a new front (already built), the "tuck-pointing" of her walls now in the way of completion, and other improvements.

President McClelland announced in the spring of 1946 that money had been secured for a new \$250,000 residence hall to be erected as soon as building conditions permit. This residence will release much space in Old Main for other uses. Since 1938 the president had looked ahead to the centennial year 1946 with certain goals set. The special objective for this year has been the chapel. In 1944, Mrs. Annie Merner Pfeiffer agreed to give \$125,000 to the construction of the chapel if other friends of the College would give \$75,000. The Illinois Conference, meeting in Jacksonville in 1945 as guests of MacMurray College, authorized a conference campaign for \$100,000 for the same objective.¹⁸¹ The Jacksonville Citizens' Committee has set \$50,000 as its objective. Late in the spring the administration and faculty pledged approximately \$10,000 to the fund, and the alumnae have undertaken to provide an organ at a cost of \$30,000.

A word might be included here with regard to the later history of the Alumnae Association. Scattered through these pages are many references to the contributions of the alumnae in money, services, and through their useful lives. More should be written, but it would require another volume. Names of many alumnae have been cited; others with equal justice could be included. President McClelland has sought to integrate the alumnae more closely with the College in intellectual contacts and responsibility for material support. Alumnae have been encouraged to take advantage of Institutes, concerts, and lectures, and have appeared frequently in concerts and as speakers. Upon several alumnae—Louise Gates Eddy, Mary Ferreira Crux, Lillian Hurlburt Gist, Frances Melton, and Eleanor Boston Putnam—the College has conferred honorary degrees.

In 1925, the Alumnae Loyalty Fund was founded with the object of securing regular annual contributions from alumnae, a part of which would be used to pay the cost of the *News* and the office, the rest for such purposes as might best serve the interests of the College.¹⁸² Members were asked to give a minimum of five dollars a year as a sort of

living endowment. In 1936, an alumnae Student Loan Fund was created.¹⁸³ The alumnae have also contributed to the science building and the library. Toward the present objective of an organ for the chapel, they have already raised about \$15,000.¹⁸⁴ To provide for the integration of the various local societies and a more effective working organization of the growing body of the alumnae, an Alumnae Council was created in 1941.¹⁸⁵ Mrs. Ann Marshall Orr was made chairman. The Alumnae Council is composed of all the officers of the Association, the alumnae trustees, class secretaries, representatives of each local society, representatives-at-large, the president and dean of the College, and three members of the faculty. Annual Council meetings are held on Founders' Day. Miss Genevieve Mount has been the alumnae secretary throughout this administration and the editor of the excellent *Alumnae News and Record*, the "carrier-dove" of messages to "old girls" from the Alma Mater and of news of classmates. The alumnae luncheon at commencement is their reunion, which is symbolized in the candle lighting ceremony.

MacMurray College has prepared for the celebration of her centennial not only by providing for material expansion, but also by taking stock of her past and examining her program of education for the present and the future. Revisions of the educational program have been outlined above. In 1944, President McClelland prepared the paper referred to previously, "The Education of Females in Early Illinois," which related the story of the foundation of MacMurray. And earlier, in 1931, Doctor Harker had told the story of his administration in his *Eventide Memories*. In 1944, an historical committee was appointed, along with other centennial committees, to collect and organize materials for the preparation of the history of the College. A committee on exhibitions has kept the college family and visitors "history conscious" by the displays of documents, books, pictures, old costumes, and china. And about a score of other committees have been at work on centennial plans. Miss

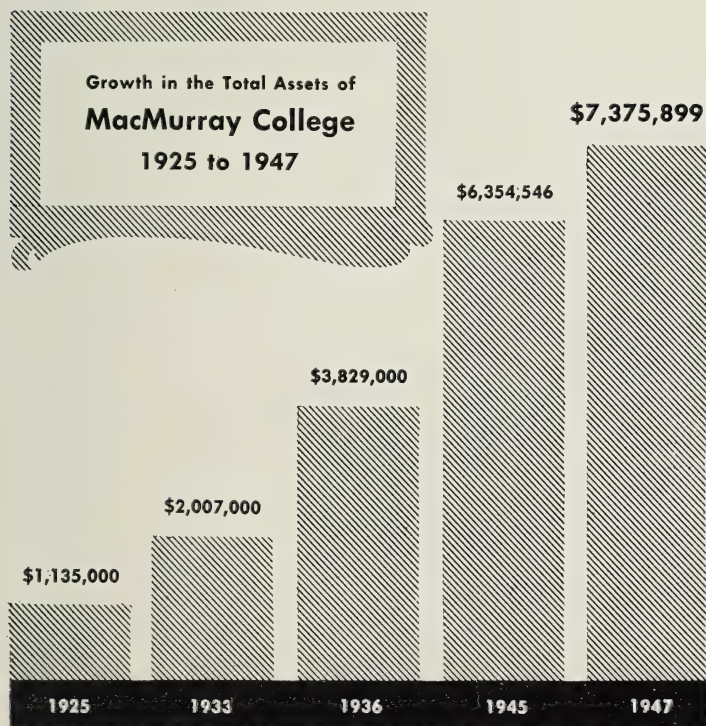
Janette Powell and her mother have made lovely figurines of the wives of the presidents and other women in MacMurray's history, and Miss Powell has given sketches of their lives on Founders' Day (1944) and to alumnae and church groups.

During the year 1945-46 the history of the College and its centennial have been emphasized in the various activities. On the evening of October 9, President and Mrs. McClelland held a pre-centennial "levee" in Old Main for hundreds of alumnae and friends. Founders' Day addresses, the president's four recognition speeches, class projects, and other college programs have underlined the past. The *Greetings* has had a special historical page; the *Illiwoco* is a history in pictures and story. The Conservatory of Music has contributed to the centennial theme. In the spring, Mr. Hugh Beggs gave a concert of Chopin and Schuman selections composed in 1846, and the College Choir, under Mr. Henry Busche, an evening of American choral music. Several talented alumnae have returned to give concerts: Elizabeth Humphrey, Betty Jo Sanner (with the MacMurray Trio), and Verna M. Harder. In recognition of the MacMurray centennial, the Illinois Federation of Colleges held its meeting on the campus in April.

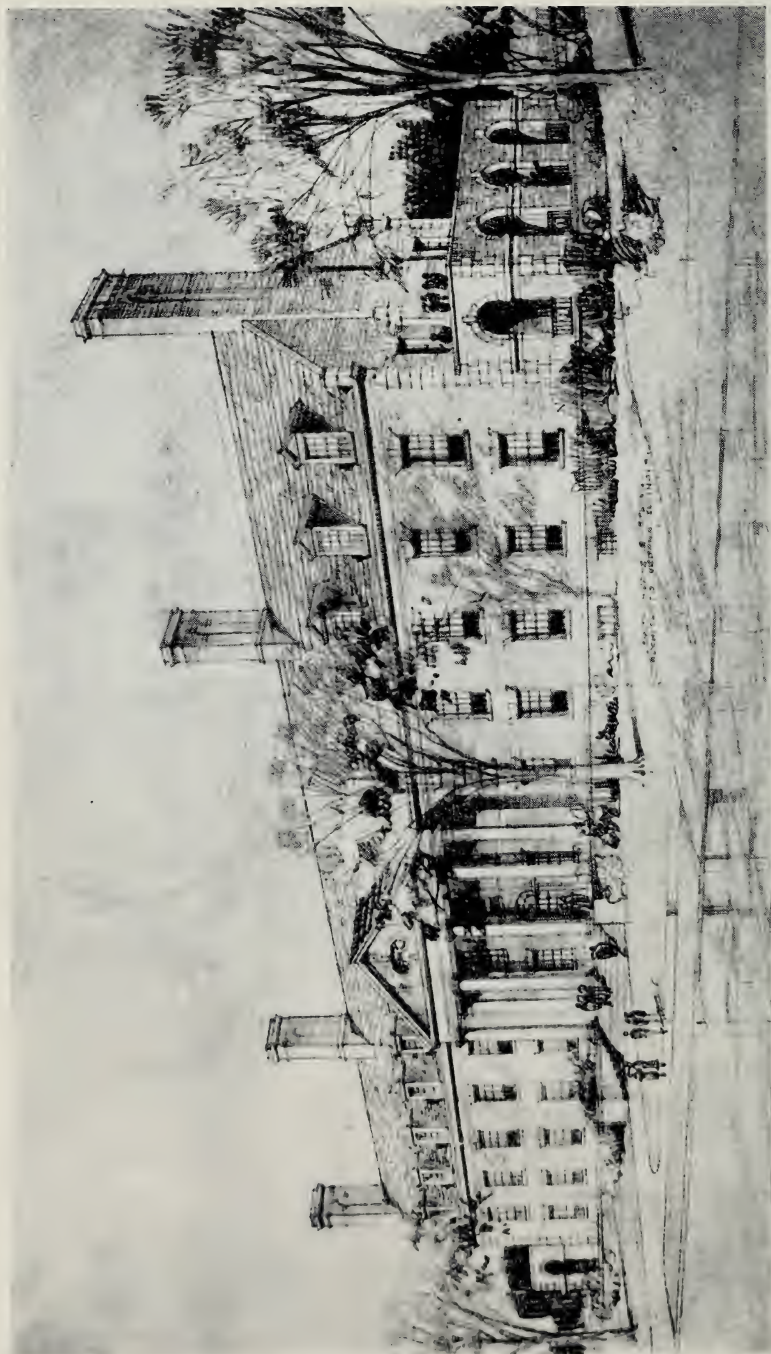
As a feature of the centennial commencement a beautiful pageant, "MacMurray Through the Years," was presented under the direction of the Music and Speech Departments. The centennial hymn, with words by President McClelland and music by Mr. Cleeland, was first sung as a part of this drama. The significant baccalaureate sermon, by Doctor Charles Morrison, editor of *The Christian Century*, entitled "An Affair of Honor," emphasized the individual's obligation to the past and responsibility for the future. Harold E. Stassen continued the same thought in his "Challenge of Today" address to the centennial class, as he faced the setting sun and a crowd of several thousand in front of Ann Rutledge. The heroine of the centennial commencement was tiny Mrs. Gist, graduate of 1875, who flew from Florida

to attend the celebration. In June 1946, the Illinois Annual Conference will hold its third successive session in Jacksonville as guests of MacMurray. The sense of history should impress these heirs of Peter Akers and Peter Cartwright. The final event of the centennial observance will take place on Founders' Day, 1946, when representatives of American colleges and universities will assemble to participate in the celebration of the hundredth year.

MacMurray College is the only senior college for women related to the Methodist Church in the North and one of the leading colleges for women in the United States. Today, when the world faces a race between education and catastrophe, she stands ready to do her part toward the maintenance of Christian ideals of living. One might recall Peter Cartwright's words of 1858: "She is a noble craft and has an experienced commander. One can predict for her a great future."



The Growth of College Assets 1925-1947



NEW RESIDENCE HALL
which will be ready for occupancy in 1948

APPENDIX

The following is a copy of the program of the centennial exercises, October 6-10, 1946.

1846 *MacMurray College* 1946



Centennial Program

JACKSONVILLE, ILLINOIS

OCTOBER THE SIXTH TO THE TENTH

NINETEEN HUNDRED FORTY-SIX

Centennial Program

SUNDAY, OCTOBER THE SIXTH

3:00 p.m. Centennial Service of Worship

Address: LOOKING BACKWARD; THINKING FORWARD
 James C. Baker, Resident Bishop, The Methodist
 Church, California Area

Ann Rutledge Terrace

8:15 p.m. Concert of Centennial Compositions

ANN RUTLEDGE Theodore Fitch
 The College Choir
 Director, Henry Busche, Instructor Public School Music

SONATA IN F Herbert Inch
 Ralph Robbins, Professor of Piano and Theory

VIOLIN SONATA Walter Piston
 Delwin Shaw, Associate Professor of Violin
 Hugh Beggs, Professor of Piano and Theory

ABRAHAM LINCOLN Estelle Cover, '22
 The College Choir
 Double Quartette

Music Hall

MONDAY, OCTOBER THE SEVENTH

Jacksonville Day

8:15 p.m. A Historical Pageant in Music

"MACMURRAY THROUGH THE YEARS"

Ann Rutledge Terrace

Narrator: Howard C. Hansen

DAYS OF THE FOUNDING

SCENE I

One of the First Chapel Services

FROM ACADEMY TO COLLEGE

SCENE II

A Meeting of Belles Lettres in 1860-70

FIRES! AUCTION! and a FIFTIETH BIRTHDAY

SCENE III

A Campus Sing (1870-80)

FROM THE TURN OF THE CENTURY TO
WORLD WAR I

SCENE IV

A Chapel Service in 1914

MacMURRAY TODAY

SCENE V

A Campus Sing — 1946

TUESDAY, OCTOBER THE EIGHTH

2:00 p.m. Meeting of the Board of Trustees

Henry Pfeiffer Library

4:00 p.m. Address Illustrated with Songs

Joseph C. Cleeland, Director of Music, Presiding

THE AMERICAN ART SONG — A SURVEY

Leon Carson, President, National Association of
Teachers of Singing

Music Hall

8:15 p.m. Centennial Concert

Mona Paulee, Mezzo-Soprano, Metropolitan Opera Com-
pany

Auditorium of the Illinois School for the Deaf

WEDNESDAY, OCTOBER THE NINTH

Alumnae Day

9:15 a.m. Symposium: The College Exists for Public
Service

Irma L. Gamble, Trustee, MacMurray College, Presiding

The Press—John Evans, Education Editor, Chicago Tribune

The Radio—Judith Waller, Director of Public Service, Central Division, National Broadcasting Company

The Church—J. Ralph Magee, Resident Bishop, The Methodist Church, Chicago area

Ann Rutledge Terrace

10:30 a.m. A Panel Discussion: Higher Education for Women

Wendell S. Dysinger, Dean of MacMurray College, Presiding

Constance Warren, Former President, Sarah Lawrence College

David D. Jones, President, Bennett College

Kathryn McHale, General Director, American Association of University Women

Roswell G. Ham, President, Mount Holyoke College

12:00 noon Alumnae Class Reunion Luncheons

Hostesses:

Through 1897—Mrs. Sara Miller, 1019 West State
 1898-1909—Mrs. A. B. Applebee, Applebee Farms
 1910-1914—Mrs. C. A. Hemphill, 1033 West State
 1915-1918—Mrs. P. J. Davidsmeyer, 296 Sandusky
 1919-1921—Mrs. Theodore Pierce, 1106 West College
 1922-1924—Mrs. W. H. Newcomb, 409 Woodland
 1925-1926—Mrs. John Agger, 846 Grove
 1927-1928—Mrs. A. J. Stewart, Mound Road
 1929-1930—Mrs. Lawrence Crawford, 512 West Beecher
 1931-1932—Hotel Dunlap (Mrs. J. Pryor Bossarte)
 1933-1935—Mrs. Max Thompson, 1018 West State
 1936-1937—Mrs. W. H. Newcomb, 409 Woodland
 1938- —Mrs. Harry Hofmann, 240 Webster
 1939-1940—Country Club (Mrs. J. R. Newcomb)
 1941-1946—Hotel Dunlap (Miss Mary Minna Abbott)

1:45 p.m. Student Forum

Barbara Anne Taylor, '47, President of the Students Association, Presiding

Discussion Leaders:

Constance Warren, Former President, Sarah Lawrence College

Roswell G. Ham, President, Mount Holyoke College

2:45 p.m. Alumnae Meeting

Louise Gates Eddy, '12, President, MacMurray College Alumnae Association, Presiding

In Review—STYLES OF TEN DECADES

Address: THE OUTLOOK FOR HIGHER EDUCATION
George D. Stoddard, President, University of Illinois

Address: EDUCATION FOR SURVIVAL
Emily Taft Douglas, Member of Congress-at-Large,
The State of Illinois

4:15-5:15 p.m. Reception by President and Mrs. Clarence P. McClelland

Ann Rutledge Terrace

6:15 p.m. Alumnae Dinner and Candle Lighting Ceremony

Ann Scott Fogler, '32, Trustee, MacMurray College, Presiding

Remarks President Clarence P. McClelland

Presentation of Classes Louise Gates Eddy, '12

Candle Lighting Toast Laila Skinner, '21

McClelland Hall

8:15 p.m. Educational Addresses

Alfred C. Crawford, Trustee, MacMurray College, Presiding

OUR DEBT TO THE "SMALL COLLEGE"

Franklyn B. Snyder, President, Northwestern University

A CALVINIST LOOKS AT METHODISM THROUGH
CATHOLIC SPECTACLES

Lynn T. White, Jr., President, Mills College

Ann Rutledge Terrace

10:00 p.m. Informal Mixer for Alumnae and Friends

Social Room, Main Hall

THURSDAY, OCTOBER THE TENTH

Founders' Day

8:00 a.m. Breakfast. MacMurray Honor Society

Hotel Dunlap

9:30 a.m. Forming of Academic Procession in MacMurray Hall

10:00 a.m. Centennial Exercises

Kathryn T. MacMurray, President, The Board of Trustees, Presiding

Academic Procession

Address: THE MORNING STAR OF MEMORY

Clarence P. McClelland, President, MacMurray College

Address: THE COLLEGE AS A GUIDE TO AMERICAN
CULTURE

Arthur H. Compton, Chancellor, Washington
University

Conferring of Honorary Degrees

Master of Music—Leon Allan Carson

Doctor of Laws—Helen Dalton Bragdon, Mary Ashby
Cheek, Emily Taft Douglas, Roswell Gray Ham,
Lynn Townsend White, Jr.

Doctor of Humane Letters—Fjeril Hess, '15, Kathryn
McHale, Judith Cary Waller

Doctor of Literature—Clarence Paul McClelland

12:30 p.m. Centennial Luncheon

Lester O. Schriver, Chairman, Centennial Executive
Committee, Presiding

THE GREETINGS:

From the City of Jacksonville
Ernest L. Hoagland, Mayor

From Illinois College
H. Gary Hudson, President

From the Board of Education of the Methodist Church
Harry W. McPherson, Executive Secretary

From the Federation of Illinois Colleges
Mary Ashby Cheek, President

From the Alumnae Association
Louise Gates Eddy, '12, President

From the Students Association
Barbara Anne Taylor, '47, President

CENTENNIAL ADDRESS

The Morning Star of Memory

By

PRESIDENT CLARENCE P. McCLELLAND
MacMurray College, Jacksonville, Illinois

DELIVERED AT THE CENTENNIAL CONVOCATION
OCTOBER 10, 1946

MacMurray College owes its origin to the passion for education which has always been characteristic of the Methodists. John Wesley was a Master of Arts of Oxford University. His father, his paternal grandfather and great-grandfather were also graduates of Oxford. It was natural for this ecclesiastical genius to see the importance of schools in the Methodist movement which had as its purpose the salvation of the common people of England who, for the most part, were godless, churchless, ignorant, and degraded.

The Methodist Church in America was organized in 1784. By 1846, the year of the founding of MacMurray College, there were under Methodist control in this country sixteen colleges and twenty-six secondary schools. In the celebration of our Centennial, we should be ungrateful if we failed to record our debt to the Methodist Church and particularly to the Illinois Annual Conference not only for establishing this college as a unit in its ever-expanding educational program, but also for seeing so clearly the need of higher education for women—at that time a new and questionable enterprise. For be it remembered that in 1846 there were no colleges for women in the United States and none which would admit women, with the exception of Oberlin which

was just graduating four to the astonishment and dismay of even its friends. What made Oberlin's departure from sound educational procedure particularly shocking was that of these four women graduates, one married the president of the college, another married one of the professors, and two married classmates. "Object: Matrimony" seemed the obvious motive of these young ladies. At any rate, the record they made in matrimony is likely to be an all-time high for co-education.

Even as late as 1846 it was quite generally believed that in intelligence women were inferior to men and that it was unnecessary, even futile, to educate them beyond the three R's. There was no doubt in most people's minds as to the proper sphere of women; it was the home, and to be a good housekeeper and the mother of a series of children required nothing more than an elementary education.

But these frontier Methodists of central Illinois, little trammelled by tradition and filled with a sense of their responsibility to the great wave of population then overspreading the valley of the Mississippi, cast their lot enthusiastically with the reformers who were insisting that females could grasp to advantage the higher branches of learning and were busy establishing academies for girls in every state of the Union.

This educational reform, it is true, started in the East, but it moved westward so rapidly that it was in effect a simultaneous movement throughout the entire nation. Mount Holyoke, one of the very first seminaries for girls, began its work in 1837; but in central Illinois the Jacksonville Female Academy was started in 1833. There were a few earlier academies for girls in New England and the Middle States: the Emma Willard School in Troy, New York, in 1821; Catherine Beecher's Female Seminary in Hartford, Connecticut, in 1823, and another which was opened at Derry, New Hampshire by Zilpah Grant in 1824; but, until Mount Holyoke's founding, these were about all there were.

In 1842 the Methodists had opened an academy for girls

in Cincinnati, which made good progress from the start. When news of this successful venture reached the Methodist ministers of Illinois, they concluded that they should no longer postpone the establishment of a similar school within their own territory, and at the session of the Illinois Annual Conference, held in Springfield in September 1845, they voted unanimously to establish what was to be called the Illinois Conference Female Academy. It was to be located in Jacksonville. A year later, the Board of Trustees held its first meeting in this city. The date was October 10, 1846—just one hundred years ago today. This school was destined to have its name changed four times within its first century. In 1851 it became the Illinois Conference Female College, in 1863 the Illinois Female College, in 1899 the Illinois Woman's College, and in 1930 MacMurray College for Women.

It is a significant fact that the Illinois Conference Female College was neither planned nor administered by Easterners; rather it was indigenous to the Middle West. These frontier Methodists took matters into their own hands. They had been born here or had lived here for a large part of their lives; furthermore, they were leaders well known and respected throughout this whole area—men closely in touch with other leaders in business and political, as well as ecclesiastical, affairs.

The first president of the Board of Trustees was Peter Cartwright, the most famous of the pioneer preachers. He was almost entirely lacking in formal education and in what Abraham Lincoln once called the "outward polish of a gentleman." Primarily, he was a rough, vigorous man of action, and yet he made a deep impression upon his generation and an important contribution to the development of the Middle West.

E. S. Bates, in his article on Cartwright in *The Dictionary of American Biography*, says: "His personality was almost perfectly adapted to the demands of frontier life. Early inured to physical hardship and to poverty, delighting in

herculean labors, ruggedly honest and shrewdly humorous, indifferent to refinement of thought and manners, he made his Methodism a joyous battlefield against the devil and rival sects; Baptist, Presbyterian, and Shaker he overwhelmed with intolerance, ridicule, and scorn."

Cartwright was particularly violent in his attacks on Calvinists and Baptists, although he almost always spoke with a chuckle. He once remarked that "to hear the Baptists talk about water, you would think heaven was an island and you had to dive or swim to get there."

Cartwright's political activities are of interest. He represented Sangamon County in the General Assembly in 1828, 1829, 1832, and 1833. His political campaigning was filled with incidents as strange and humorous as those connected with his preaching and these have obscured his serious and important work while in the legislature. The *House Journal* indicates that he was one of the four leading members of that body.

His last attempt to wade what he called "the muddy waters of a political campaign" was made in 1846 when he was defeated for Congress by Abraham Lincoln. An incident in this campaign, in which Lincoln's wit was more than a match for Cartwright's, deserves to be recorded. It occurred during a revival service at which Cartwright exhorted the congregation after this fashion: "Now, all who expect to go to Heaven, stand up!" Every person in the room stood up, except one, who happened to be Lincoln. Cartwright could not resist the opening thus offered. Looking straight at Lincoln, he continued, "Everybody present has signified his expectation of going to Heaven, except one. Would you mind, Mr. Lincoln, telling this congregation where you expect to go?" Lincoln, not a bit abashed, slowly arose in his place and with characteristic drawl, replied: "Well, Brother Cartwright, if you really want to know, I'll tell you. I'm going to Congress."

Cartwright was a lifelong Democrat, early becoming an ardent follower of Andrew Jackson who was his personal

friend and a man after his own heart. In the spring of 1860, after the Democratic State Convention had enthusiastically endorsed the candidacy of Stephen A. Douglas for President, Cartwright concluded a characteristic speech with these words: "Yes, my friends, for seventy long years, amid appalling difficulties and dangers, I have waged an incessant warfare against the world, the flesh, and the Devil and all other enemies of the Democratic Party."

But for all his roughness and lack of schooling, he was deeply interested in education. When a member of the state legislature, he introduced a bill to establish a state university. That Cartwright, a preacher and so active in promoting church schools, should have conceived such a state institution of learning and actually prepared and introduced a bill providing for it as early as 1832, indicates a breadth of outlook unusual among the ministers of his day.

Cartwright had a leading part in the founding of MacMurray College in 1846. His support was sought at the very beginning of the enterprise because it was felt that unless he was in favor of the College, it could not even be started. He attended the meetings of the Board of Trustees faithfully and in many ways showed intense interest in the progress of the College. In 1861, when the indebtedness of the College was so great that it looked as though it would have to close, Cartwright contributed one thousand, one hundred and twenty-five dollars to save it, his annual salary at the time being but four hundred dollars.

But there were two Peters on the first Board of Trustees, and the other Peter should occupy as high a place in our regard as Peter Cartwright. He, of course, was Peter Akers who was much more responsible than Cartwright for the founding of MacMurray College. He was the first to conceive the idea and was its chief advocate. Well educated, a lawyer at the time he was converted, no other Methodist minister in the Western Church was his equal in scholarship or eloquence, and in the East "only the renowned Stephen Olin was of his elevation." His son was a Methodist preacher, his grandson a Presbyterian minister, and his great-grandson

is at present the political editor of the *Chicago Sun* and a member of the Board of Trustees of our college.

In 1837, Akers preached a sermon near Springfield which was attended by a group of lawyers and politicians from the Capitol. In his sermon, Akers attacked the evils of slavery and predicted a civil war in the decade 1860-1870. Lincoln was present and was deeply affected by the sermon. He declared, "It was the most impressive sermon I ever heard. I believe it and wonder that God should have given such power to a man. The most wonderful thing to me was that somehow I became strangely mixed up with it." Later in his life, Peter Akers was presented with a cane to commemorate this occasion by a group of his fellow-ministers. This cane is still in the possession of the Akers family.

The first president of MacMurray College was James Frazier Jaquess. Unlike Cartwright and Akers who were born in Kentucky, Jaquess was a native of the Middle West, having been born in 1819 in Posey County, Indiana. Like Akers, he had had the privilege of a higher education, an unusual privilege on the frontier, having received his Bachelor of Arts degree from Indiana Asbury University (now DePauw University) and the Master of Arts degree from McKendree College; and like Akers, he studied law and was admitted to the bar, but, just on the threshold of his legal career, he also felt the call to preach and entered the Methodist ministry. At the time he was elected president of the Female Academy, he was only twenty-nine, but he had been the eminently successful pastor of the First Methodist Church in Springfield. Under his presidency, the Seminary prospered rapidly, increasing its enrollment and becoming well housed in a beautiful and substantial new building.

He was an intimate friend of Governor Richard Yates and President Lincoln. At the outset of the Civil War, Jaquess raised a regiment of soldiers, became its colonel, and saw much active service, particularly in the battles around Chattanooga. In 1864, he was entrusted by President Lincoln with an important diplomatic mission to Jefferson

Davis, president of the Confederacy. He obtained from President Davis a statement of the war aims of the South. After the war, he was with the Freedmen's Aid Bureau in the South, and, from 1876 until his death in 1898, he was engaged in business, spending much of his time in England.

There is incontrovertible evidence that Abraham Lincoln was profoundly affected by the preaching of Colonel Jaquess. In an address delivered at the eleventh annual reunion of the survivors of his regiment, the Seventy-Third Illinois Infantry Volunteers, Colonel Jaquess told the following incident:

The mention of Mr. Lincoln's name recalls to my mind an occurrence that perhaps I ought to mention. . . . I happen to know something on that subject (that is, Mr. Lincoln's religious sentiments) that very few persons know. My wife, who has been dead nearly two years, was the only witness of what I am going to state to you as having occurred . . . I was standing at the parsonage door one Sunday morning, a beautiful morning in May, when a little boy came up to me and said: 'Mr. Lincoln sent me around to see if you was going to preach today.' Now, I had met Mr. Lincoln, but I never thought any more of Abe Lincoln than I did of any one else. I said to the boy: 'You go back and tell Mr. Lincoln that if he will come to church he will see whether I am going to preach or not.' The little fellow stood working his fingers and finally said: 'Mr. Lincoln told me he would give me a quarter if I would find out whether you are going to preach.' I did not want to rob the little fellow of his income, so I told him to tell Mr. Lincoln that I was going to try to preach . . .

"The church was filled that morning. It was a good sized church, but on that day all the seats were filled. I had chosen for my text the words: 'Ye must be born again,' and during the course of my sermon I paid particular stress on the word 'must.' Mr. Lincoln came into the church after the service had commenced, and there being no vacant seats, chairs were put in the altar in front of the pulpit, and Mr. Lincoln and Governor French and wife sat in the altar during the entire service, Mr. Lincoln on my left hand and Governor French on my right, and I noticed that Mr. Lincoln appeared to be deeply interested in the sermon. A few days after that Sunday Mr. Lincoln called on me and informed me that he had been greatly impressed with my remarks on Sunday and that he had come to talk with me further on the matter. I invited him in, and my wife and I talked and prayed with him for hours. Now, I have seen persons converted; I have seen hundreds brought to Christ, and if ever a person was converted, Abraham Lincoln was converted that night in my house. His wife was a Presbyterian, but from remarks he made to me he could not accept Calvinism. He never joined my church,

But I will always believe that since that night Abraham Lincoln lived and died a Christian gentleman."¹

Time fails to speak of the other leaders who guided this institution in its early days. It is quite obvious that they regarded their college as a school for character which is inspired by religious faith and motivated by loyalty to Jesus Christ. However, let it be remembered today with satisfaction that those who administered and taught at MacMurray College, even at the beginning, were men of liberal mind. Any one of them might have been tried for heresy if the Methodists had been sticklers for doctrine. To indicate the liberal trend of thought in the College, here is a quotation from a letter written by Minerva Masters Vincent, a member of the Class of 1855—and note that this was four years before Darwin published his *Origin of Species*:

Many of the students were so bound up by the prejudices of traditional theology that when we learned that Geology taught that the six days of creation might mean ages upon ages, rather than six twenty-four hour days, great was the consternation. One girl sat upon her trunk declaring that she must and would go home if the foundations of belief in the Bible were to be thus shaken, thinking it was better to be ignorant than to lose faith in "the way the world was made." After much talking and several meetings to consider the subject, all was quieted down, and the school life went on. We came through our college life not only with an enlarged horizon, but with a stronger faith in God.

And it is quite clear that the presidents and teachers in this college were never willing to substitute well-meaning piety for educational excellence. All the evidence assembled by Dr. Mary Watters in her painstaking and objective *History of the College* makes plain that they were consistently conscientious in maintaining high academic standards. Thomas Woody, in his authoritative *History of Women's Education in the United States*, says that MacMurray College was one of two schools for women in the West of collegiate rank in the 1850s.

The course of study, as shown in the catalogue of that period, was a tough one. It must have been true of the girls who attempted it that in the language used to describe the

1. Proceedings Eleventh Annual Reunion, Seventy-third Regiment, Illinois Infantry, Page 30.

pioneers who crossed the plains on the Oregon Trail, "The cowardly never started, the weak fell by the way, only the strong survived." Latin, including Cicero, Vergil and Salust, was completed in the sophomore year. The following is the curriculum for the junior and senior years:

JUNIOR YEAR

First Term

French
Natural Philosophy — Olmstead's
Unabridged
Analytical Geometry—Davies'
Arithmetic reviewed

Second Term

French
Natural Philosophy finished
Astronomy—Burritt's
Mineralogy and Geology — Hitchcock's

SENIOR YEAR

First Term

Mental Philosophy—Upham's
Natural Theology—Paley's
Evidences of Christianity — Alexander's
Ancient and Modern History—
Whelpley's Compendium

Second Term

Moral Science—Wayland's
Political Economy—Wayland's
Political Grammar—Mansfield's
Rhetoric—Newman's
Logic—Hedge's
Criticism—Kames'

There is no time in this address even to outline the history of the College, although it seems particularly remiss not to mention at least some of the achievements of the presidents who succeeded James Jaquess, all of whom were competent men and left their mark on their generation: Charles Adams (1858-1868), graduate of Wilbraham Academy where he was the pupil of Wilbur Fisk; Bowdoin College, of the Class of 1833, where Henry Wadsworth Longfellow was his teacher, and Andover Theological Seminary; William H. DeMotte (1868-1875), graduate of Indiana Asbury University, now DePauw University, a layman, the son of a circuit rider, a brilliant and skilful teacher and a Christian saint; William H. Short (1875-1893), a graduate of Illinois Wesleyan University, one of the leading ministers of the Illinois Conference, a cultured, dignified, classical scholar who sought to develop the College along the lines of the newly established colleges for women in the East; and Joseph R. Harker (1893-1925), the English immigrant coal miner boy who, beginning his secondary education in this country not long before attaining his majority, finally

received his degree from Illinois College and gave MacMurray College a brilliant administration for thirty-two years, during which it received full recognition from all the accrediting agencies as a standard college and laid a sure foundation for all that has been achieved later.

There is much that might be profitably said of the many men and women who labored throughout the past one hundred years to make MacMurray a strong institution of liberal learning. In common with all middle-western colleges during the nineteenth century, the College suffered from the economic instability which characterized this section. There were periods when MacMurray's financial resources were very small and debts were almost perennial. Sometimes the question was seriously raised whether it was worth while to keep the doors of the College open, but somehow it survived. In recent years it has come into its own through a much more extensive patronage and the large gifts of James E. MacMurray, Annie Merner Pfeiffer, Mary Hardtner Blackstock, Ann Marshall Orr, '13, Rae Lewis Kendall, '99, and others; although we must never fail to keep in remembrance the multitude of known and unknown friends throughout the century who have given money to the College, even to the point of sacrifice.

Of course, James E. MacMurray is in a class by himself as a benefactor, the total of his gifts amounting to about four and one-half million dollars. The inspiring story of his service to the College I have told elsewhere. A superb man, typically American, intelligent, masterful, genial, and generous, he built himself an enduring monument on this campus. He deserves a high place of honor at this celebration.

And so we come to October 10, 1946. MacMurray College—its trustees, its administrative officers, its faculty, its students, its alumnae—faces the future with confidence and hope. It believes that it is well equipped for the task that lies ahead. The College is now thought to be well endowed. Its endowment is relatively large, but should be at least doubled within the next twenty years. The physical plant

seems adequate and it certainly will be more nearly so when the Annie Merner Chapel and the new residence hall, for both of which we have the money in hand, are completed.

The faculty deserve the highest praise. Their work is the most important of all. And if there is a more conscientious, competent or happier community of scholars anywhere, I cannot imagine it.

The number of students at MacMurray this fall is 774. It is not the policy of the College to seek a larger enrollment. The enrollment may increase, but it will be slowly. No more will be accepted than can be accommodated or taught satisfactorily.

With regard to the curriculum—what studies should be included and how they should be organized, what studies should predominate and what should be required for graduation, and what methods of teaching should be used—if Miss Constance Warren² is considerably to the left and Miss Kathryn McHale³ is somewhat to the right, MacMurray College might be considered to be a little left of center.

That those who administered and taught in the first years of this college were right in emphasizing the importance of morality and religion, we at MacMurray do not doubt. And we cannot think otherwise than that it is our business to teach our students today what has been patiently and painfully learned through many centuries concerning man's moral nature and his responsibility to God and particularly how fundamental in our culture are the ethics which spring from the Christian religion. This we try to do in a spirit of objective inquiry, without sectarian bias; but to neglect it, we believe, is to miss our chance to prove the most valid claim that the small college has to an indispensable place in American education.

One hundred years ago Henry Thoreau said: "The mass of men lead lives of quiet desperation." It is hardly an ex-

2. Former president of Sarah Lawrence College.

3. General director of the American Association of University Women.

Both Miss Warren and Miss McHale participated in a Symposium on Higher Education for Women, held Wednesday, October 9, 1946, in connection with the Centennial Celebration.

aggeration to say that Thoreau's remark quite correctly describes the temper of many good men and women of our time. They feel bewildered, insecure, anxious, fearful, even desperate, as they face the future. We can be much more sympathetic with this mood than with what George Santayana calls "sophistical optimism." But how much better would be a renewed faith in that individualism which is the core of the Hellenic-Christian tradition and culture.

If men are pessimistic, may it not be because as they look within they fail to see what the gospel says is there: something of inestimable value, a spiritual dignity which is unique and which marks each person as immeasurably higher than the beast of the field. Are they perchance missing what our progenitors seem to have seen quite clearly; namely, that humanity is just the individual writ large and that if they are spiritual beings, then so also are the many millions of other people in this planet. If the men and women who founded this college were correct, then each girl who ever studied here was of infinite value in her own individual right, and it was of the greatest importance to give her an opportunity to develop to the utmost her intellectual and spiritual abilities.

It never occurred to our founders that the human race or any nation of men possessed any high significance lacking in each individual person. This great illusion was reserved for the apostates of the twentieth century who are sure that the state is supreme and even the ultimate source of intelligence and morality. Nor did it occur to them, as they looked out upon the mass of men, that because they could hardly distinguish one from the other among the millions of Chinese, Germans, Russians, and other nations and races that therefore no individual person was of much account. That illusion was also reserved for the present generation.

The men who established this college estimated themselves highly as individuals. They believed that they were children of God with an immortal destiny. They also believed that others were like them, even beyond the borders

of America, regardless of race or nation or class or creed or color. They wanted everyone to have the opportunity which they had had or a better one. They did what they could to provide it, and so they and their children and their children's children built churches and colleges here in Illinois and also in the Orient, in Africa, and in the islands of the sea.

Because there has been an upsurge of savage irrationalism which has threatened to destroy, but, thank God, has not utterly destroyed the highest values of civilization, shall we forget the spiritual and intellectual achievements of the past? Shall we lose heart because we cannot have a perfect world all at once or because there are problems—economic and international—which are difficult to understand and apparently insoluble?

One of the lessons which we may learn from a hundred years of continuous educational work in this college is that if we are true to the faith which is part of our Christian heritage and believe that man, while a part of nature, is a spiritual being and that he has the capacity to relate himself to the ultimate source of meaning and worth, we may be sure that what we are doing is not only important but really essential to human progress and, moreover, is making a most valuable contribution to the strengthening and enrichment of the world's democratic institutions and culture. Let us cultivate our gardens!

NOTES

CHAPTER I

1. Congdon, Harriet Rice, "Early History of Monticello Seminary," *Transactions of the Illinois State Historical Society*, (1924), 62.
2. Simpson, Matthew, *Cyclopedia of Methodism*, (Philadelphia, 1878), article on "Education."
3. *Ibid.*
4. Cartwright, Peter, *Autobiography of Peter Cartwright*, edited by W. P. Strickland (Cincinnati, 1856), 80.
5. Facts on early Methodist schools are taken from Simpson, *Cyclopedia of Methodism*; Stevens, Abel, *Centenary of American Methodism* (New York, 1865), 163 *et seq.*; and an article on the subject in *The Central Christian Advocate*, February 11, 1859.
6. Stevens, *Centenary of Methodism*, 158.
7. *Ibid.*, 157.
8. Cartwright, *Autobiography*, 279.
9. Stevens, *op. cit.*, 161.
10. Sweet, W. W., "Peter Cartwright in Illinois History," *Transactions of the Illinois State Historical Society* (1902), 55.
11. Facts on the various schools established can be found in the *Minutes of the Illinois Annual Conference*; also, a brief historical summary is found in Harker, J. R., "History of Illinois Woman's College," in manuscript in the MacMurray College archives.
12. Harker, J. R., "History of Illinois Woman's College," 102.
13. *Ibid.*, 107 *et seq.*
14. Woody, Thomas, *A History of Woman's Education in The United States*, 2 vols. (New York, 1929).
15. McClelland, Clarence P., "The Education of Females in Early Illinois," *MacMurray College Bulletin*, Vol. 34, April 1944.
16. *Minutes of the Illinois Conference* (1939), 25.
17. *Ibid.* (1843), 18.
18. The writer has seen a copy of this letter made by Dr. Joseph R. Harker from the original in the Illinois Conference archives at Bloomington.
19. Leaton, James, "History of the Illinois Conference," MSS. Vol. II, 152.
20. Document in the possession of the Akers family.
21. *Illinois Methodist Journal*, May 2, 1901.
22. *Minutes of the Illinois Conference*, (1845), 14, 23.

23. *Ibid.*
24. Letter of Dickens (about 1862), referred to above.
25. *Minutes of the Illinois Conference* (1846), 17.
26. *Central Christian Advocate*, April 7, 1886.
27. Quoted in J. R. Harker, "A History of Illinois Woman's College," MSS., 127-28.
28. Letter of Matthew Stacy to Peter Akers and William Rutledge, September 19, 1846, in possession of the Akers family.
29. Letter of Hepzibah Dumville to her sister, Jemima, October 23, 1860.
30. Heintz, Frank J., "Jacksonville and Morgan County," *Journal of the Illinois State Historical Society*, Vol. XVIII, (April 1925), 27.
31. Anderson, Paul Russell, "Hiram K. Jones and Philosophy in Jacksonville," *Journal of Illinois State Historical Society*, Vol. XXXIII, (December 1940), 478-520.
32. *Jacksonville Daily Journal*, June 28, 1925.
33. Woody, *Woman's Education in the United States*, Vol. II, 456.
34. Irwin, Will, "Beautiful Jacksonville," copy in college archives.
35. A copy of this charter is found in the first catalogue (1849), 13-15.
36. Chamberlain, M. H., "McKendree College," *Transactions of the Illinois State Historical Society*, (1904), 328-364; copy of the charter, 349-352. On the difficulty of securing a charter see also Rammelkamp, Charles Henry, *Illinois College: A Centennial History* (New Haven, 1929), 65 *et seq.*
37. Heintz, Frank, "Jacksonville and Morgan County: An Historical Review," *Journal of I. S. H. S.*, Vol. XVIII (April 1925), 5-38, 33.
38. *Catalogue* (1852), 16.
39. *Ibid.* (1856), 19.
40. This question is discussed in Chapter III.
41. Minutes, Board of Trustees, October 1854.
42. *Ibid.*, December 5, 1854.
43. *Catalogue* (1858), 27.
44. Minutes, Board of Trustees, November 6, 1854.
45. McElroy, W. N., "Founders of Illinois Methodism: Peter Akers," *Central Christian Advocate*, July 27, 1910.
46. *Journal and Records, Illinois Annual Conference* (1886), 54.
47. Quoted in Milburn, W. H., "Peter Akers," *Methodist Quarterly Review*, Vol. X, (April 1891), 9.
48. *Central Christian Advocate*, April 9, 1890.
49. Milburn, "Peter Akers," 4.
50. *Ibid.*
51. Letter of William Rutledge to J. S. Akers, November 25, 1889, in possession of the Akers family. Ida Tarbell related this story in her biography of Lincoln.

52. The biographical facts about Akers have been secured from the several articles mentioned in other footnotes and in Rexford, A. H., *History of Methodism in Kentucky*, 3 vols. (Nashville, 1870) Vol. III; Johnson, T. Walter, "Peter Akers, 1790-1886," *Journal of the Illinois State Historical Society*, Vol. XXXII (December 1939), 417-441; and Walton, W. C., *Centennial History of McKendree College*, (Lebanon, 1928).
53. *The Methodist Times*, Ashland, Kentucky. The monthly issues of July 1877 to August 1878 contain Peter Akers' *Autobiography* written in 1821.
54. Document owned by the Akers family, dated July 13, 1825.
55. Milburn, "Peter Akers," 10.
56. Snow, C. G., "Recollections of Reverend Peter Akers," *Illinois Methodist*, August 10, 1910; also, Short, W. F., *History of Morgan County*, published with Bateman, Newton, and Paul Selby, *Historical Encyclopedia of Illinois* (Chicago, 1906), 753.
57. *Jacksonville Daily Journal*, November 21, 1872.
58. Cartwright, Peter, *Autobiography of Peter Cartwright*; Cartwright, Peter, *Fifty Years a Presiding Elder*, edited by W. S. Hooper (Cincinnati, 1871). Other biographical studies are the following: Grant, Helen Hardie, *Peter Cartwright, Pioneer* (New York, 1931); Chamberlain, M. H., "Rev. Peter Cartwright, D. D." *Transactions of the Illinois State Historical Society* (1902), 47-56; Sweet, W. W., "Peter Cartwright in Illinois History," *Transactions of the Illinois State Historical Society* (1921), 116-123; McClelland, C. P., "A Famous Pioneer Preacher," in *Question Marks and Exclamation Points* (Chicago, 1935); and an article in the *Dictionary of American Biography*.
59. *Methodist Quarterly Review*, Vol. LIV, 556-577; Vol. LV, 69-88.
60. *Autobiography*, 474-479.
61. *Central Christian Advocate*, October 24, 1860.
62. Sweet, W. W., "Peter Cartwright in Illinois History," 116.
63. *College Greetings*, March 1898, 6.
64. Quoted in McClelland, *Question Marks and Exclamation Points*, 194.
65. Chamberlain, "Rev. Peter Cartwright," 52.
66. *Ibid.*, 50.
67. *Journal and Record*, *Illinois Annual Conference* (1880), 67-68.
68. Walton, *History of McKendree*, 127.
69. Sketch of Rutledge by G. R. S. McElfresh in conference archives in Bloomington; also Leaton, "History of the Illinois Conference," Vol. II, 62-63.
70. Letter of Hepzibah Dumville to her sister, Jemima, September 27, 1856.
71. *Jacksonville Daily Journal*, December 23, 1873.
72. Sources of material on William Thomas are: *Jacksonville Daily*

- Journal*, September 9, 1876 and August 25, 1889; *Historical Encyclopedia of Illinois*; Eames, *Historic Morgan and Classic Jacksonville* (Jacksonville, 1885), 323-326; *passim*. There are also many references to his work in the files of the *Journal of the State Historical Society*, especially in Heinl, *Jacksonville and Morgan County*, Vol. XVIII, 5-38.
73. Black, Carl E., "Origin of Our State Charitable Institutions," *Journal of the Illinois State Historical Society*," Vol. XVIII, 175-194, 194.
 74. Eames, *Historic Morgan*, 70.
 75. *Ibid.*, 329.
 76. Short, *History of Morgan County*, 699-700.
 77. Eames, *op. cit.*, 70.
 78. *Ibid.*, 154.
 79. "College Life in the Fifties," *College Greetings*, April 1899.
 80. *Jacksonville Daily Journal*, July 19, 1925.
 81. Minutes of the Board of Trustees, November 6, 1854.
 82. *Minutes of the Illinois Conference* (1847), 5, 15.
 83. *Ibid.*, 20.
 84. Simpson, *Encyclopedia of Methodism*.
 85. Leaton, James, "History of the Illinois Conference of the Methodist Church," MSS., Vol. II, 286.
 86. Minutes of the Board of Trustees, no date (meeting between September 26, 1848, and November 30, 1848).
 87. Eames, *Historic Morgan*, 115; also Short, *History of Morgan County*, 704-705.
 88. Leaton, "Illinois Conference," Vol. II, 196. Walton in his *Centennial History of McKendree*, 156, says Cummings returned to the East after leaving McKendree.
 89. Biographical facts about Jaquess are found in the following sources: *Dictionary of American Biography*; Eddy, T. M., *Patriotism of Illinois*, 2 Vols. (Chicago, 1865), Vol. 1, 416-420; Chapman, Ervin, *Latest Lights on Abraham Lincoln*, 2 Vols. (New York, 1917), Vol. 1, 83-140; Nicolay, J. G. and John Hay, *Abraham Lincoln*, 12 Vols. (New York, 1886 and 1890), Vol. IX, 201-221; and "Our Visit to Richmond," *Atlantic Monthly*, (September, 1864), 272-283.
 90. Reprinted in *College Greetings*, March 1898.
 91. Leaton, "Illinois Conference," Vol. II, 242.
 92. Minutes of Board of Trustees, June 1, 1847.
 93. Statement of Mrs. Alice McElroy Griffith in "Illinois Female College in Earlier Days," *Illinois Methodist Journal*, May 2, 1901.
 94. Chapman, Ervin, *Latest Light on Abraham Lincoln*, Vol. II, 84.

95. Address of Peter Akers on laying the cornerstone of a Female Seminary at Salem (no date), MSS. in possession of the Akers family.
96. Letter of Dickens to Leaton, about 1862, referred to above.
97. *Minutes of the Illinois Conference* (1852), 20.
98. *Ibid.* (1854), 19.
99. *Ibid.*, 22.
100. *Ibid.*, 25.
101. *Central Christian Advocate*, July 16, 1858.
102. Letter of Jaquess to Faithful Shipley, in college archives. This letter is dated September 13. The year must have been 1853.
103. "College Life in the Fifties," *College Greetings*, April 1899.
104. Address delivered before the Alumnae Association, June 5, 1873.
105. "A College Girl in the Fifties," *College Greetings*, February 1898.
106. *Ibid.*
107. *Catalogue* (1849), 8.
108. *Ibid.* (1858), 27.
109. *Ibid.* (1854), 12.
110. *Ibid.*
111. *Ibid.* (1851), 15-16.
112. *Ibid.* (1854), 12
113. *Ibid.* (1856), 15-16.
114. Woody, *A History of Woman's Education in the United States*. Vol. II, 171.
115. *Ibid.*, 147.
116. *Ibid.*, 171.
117. *Ibid.*, 474-480.
118. *Ibid.*, 155.
119. "College Life in the Fifties," *College Greetings*, April 1899.
120. *Catalogue* (1850), 15.
121. *Ibid.*
122. "A College Girl of the Fifties," *College Greetings*, February 1898.
123. Woody, *op. cit.*, Vol. I, 399-400.
124. *Ibid.*, 310.
125. *Catalogue* (1852), 15.
126. *Ibid.* (1854), 16.
127. Address at Rock River Seminary, MS. in Akers family.
128. "College Life in the Fifties," *College Greetings*, April 1899.
129. *Catalogue* (1856), 21.
130. *Ibid.* (1853), 16.
131. *Ibid.*
132. Minutes of the Board of Trustees, April 1852.

133. Cartwright, *Autobiography*, 474.
134. *Catalogue* (1857), 7-8.
135. *Ibid.* (1854), 161.
136. Grubb, Mrs. Sophronia Naylor, Address to the Alumnae Association, 1873.
137. Minutes of the Board of Trustees, November 30, 1848.
138. *Ibid.*, July 11, 1850.
139. *Ibid.*, October 12, 1852.
140. See, for example, Cole, Arthur, *A Hundred Years of Mount Holyoke* (New Haven, 1940), 122.
141. Minutes of the Board of Trustees, November 30, 1848.
142. *Ibid.*, February 7, 1855.
143. Letters of President Jaquess to Faithful Shipley are somewhat confusing on this point. In a letter of September 13 (1853) inviting her to come, he wrote that bread would be provided; in a letter of August 18, 1855, with respect to the final settlement he inquired whether she had bills due for board. But the latter point may have been merely a matter of bookkeeping.
144. Minutes of the Board of Trustees, July 9, 1852.
145. *Ibid.*, 1849 (no month or day).
146. Letter of President Jaquess to Faithful Shipley, August 18, 1855.
147. Minutes of the Board of Trustees, January 11, 1855.
148. *Ibid.*, Executive Committee, December 31, 1857.
149. "College Life in the Fifties," *College Greetings*, April 1899.
150. Rinaker, Clarissa Keplinger, "A Country Girl's First Year in the Illinois Conference Female College," *College Greetings*, April 1900.
151. *Catalogue* (1849), 12; (1852), 16.
152. Atherton, E. E., "Contributions of Methodism to Education in Illinois to 1855," Master's Thesis, University of Chicago, in manuscript, 98.
153. *Catalogue* (1853), 12.
154. "A Country Girl's Second College Year," *College Greetings*, September 1901.
155. "College Life in the Fifties," *College Greetings*, April 1899.
156. *Ibid.*
157. Rinaker, in *College Greetings*, April 1900.
158. *Ibid.*
159. "College Life in the Fifties," *College Greetings*, April 1899.
160. "Diary of Anna R. Morrison," *Journal of the Illinois State Historical Society*, Vol. VII, April 1914.
161. *College Greetings*, April 1899 and April 1900.
162. A sketch of his life is found in the *Dictionary of American Biography*.

163. *Ibid.*
164. Rinaker, in *College Greetings*, April 1900.
165. *College Greetings*, April 1899.
166. *Ibid.*
167. Minutes of the Board of Trustees, June 26, 1855.
168. *College Greetings*, April 1899.
169. Minutes of the Board of Trustees, November 5, 1849; *Journal of the Illinois State Historical Society*, Vol. XXXIV, (March, 1941), 130-132.
170. *College Greetings*, April 1900.
171. *Ibid.*, April 1899.
172. *Illinois College Alumni Quarterly*, April 1923, 6, "When I Was On The Hill," unsigned.
173. Harker, "History of Illinois Woman's College," 108 *et seq.*; Eames, *Historic Morgan*, *passim*.
174. "Letters of Alumnae," *College Greetings*, March 1898.
175. Eames, *op. cit.*, 134.
176. Memoir in a James Leaton Scrapbook in Methodist Conference Documents in Bloomington.
177. *College Greetings*, March 1898 and April 1899.
178. *Ibid.*, April 1899.
179. *Ibid.*, April 1900.
180. *Ibid.*, April 1899.
181. *Ibid.*
182. Letters of William Rutledge to G. R. S. McElfresh (about 1898), copy in the college archives.
183. Minutes of the Board of Trustees, March 5, 1847.
184. Letter of Rutledge to McElfresh, see above.
185. *Ibid.*
186. Minutes of the Board of Trustees, January 29, 1848.
187. *Ibid.*, February 1848 (no date).
188. *College Greetings*, October 1899.
189. Harker, "History of Illinois Woman's College," 148.
190. Minutes of the Board of Trustees, November 7, 1846.
191. Sketches of his life are found in the *Dictionary of American Biography* and in the *Minutes of the Illinois Annual Conference* (1903), 103-105.
192. Milburn, W. H., *Ten Years of a Preacher-Life, Chapters from An Autobiography* (New York, 1859), 109.
193. *Ibid.*, 109.
194. *Ibid.*
195. *Minutes of the Illinois Annual Conference* (1849), 22.

196. *Ibid.* (1847), 20.
197. *Western Christian Advocate*, October 31, 1855.
198. *Minutes of the Illinois Annual Conference* (1852), 24-25.
199. Minutes of the Board of Trustees, July 19, 1852.
200. *Central Christian Advocate*, February 17, 1858.
201. *Western Christian Advocate*, October 31, 1855.
202. J. H. Moore in *Central Christian Advocate*, December 2, 1857.
203. *Catalogue* (1858), 20.
204. *Ibid.* (1851), 20.
205. *Ibid.* (1860), 11.
206. Minutes of the Board of Trustees, October 1, 1850.
207. *Catalogue* (1856), 3.
208. Minutes of the Board of Trustees, January 11, 1855.
209. *Ibid.*
210. *College Greetings*, April 1899.
211. Minutes of the Board of Trustees, July 21, 1856.
212. *Catalogue* (1853), 15.
213. *Ibid.* (1856), 21
214. *Denver Clarion*, February 15, 1923.
215. Lists of the students and their home addresses are found in the annual catalogues.
216. See *Catalogues*.
217. *College Greetings*, April 1899.
218. *Catalogue* (1854), 13.
219. *Ibid.*
220. *Catalogue* (1856), 20.
221. Minutes of the Board of Trustees, December 5, 1854.
222. *Springfield Daily Journal*, August 7, 1850.
223. *Catalogue* (1856), 17.
224. Watters, Mary, *The History of Mary Baldwin College*, (Staunton, 1942), 32.
225. *Ibid.*
226. *Minutes of the Illinois Annual Conference* (1851), 21.
227. Moore, Margaret King, "The Ladies' Association for Educating Females, 1833-1937," *Journal of the Illinois State Historical Society*, Vol. XXXI (June 1938), 184.
228. *Catalogue* (1856), 22-25.
229. Minutes of the Board of Trustees, August 12, 1856 and May 12, 1857.
230. *Ibid.*, August 12, 1856.
231. Leaton, Vol. II (Manuscript), 18-20.

232. In quotations from these letters the errors in spelling have been corrected. Otherwise the quotations are exact. These letters were loaned to the MacMurray College archives by Mrs. John P. Denby, of Carlinville, a granddaughter of Major Burke.
233. Letter of Eppie to Jemima, 1853.
234. February 15, 1860.
235. November 13 and 15, 1856.
236. January 7, 1858.
237. December 16, 1856.
238. December 23, 1861.
239. January 4, 1861.
240. November 25 and 26, 1857.
241. June 1856.
242. December 23, 1861.
243. October 23, 1860.
244. November 13, 1856.
245. January 27, 1863.
246. April 15, 1862.
247. January 4, 1861.
248. *Jacksonville Daily Journal*, December 1, 1925.
249. *College Greetings*, April 1899; *Journal of the Illinois State Historical Society*, Vol. XVI, (April-July, 1923), 227-228.
250. *College Greetings*, April 1899.
251. Letter to Jemima, November 13, 1856.
252. "College Life in the Fifties," *College Greetings*, April 1899.
253. *Journal of the Illinois State Historical Society*, Vol. XVI, (April-July 1923), 227-228.
254. *Illinois Methodist Journal*, May 2, 1901.
255. *Denver Clarion*, February 15, 1923.
256. *College Greetings*, April 1899.
257. *Ibid.*
258. Letter, December 5, 1929, alumnae files.
259. "College Life in the Fifties," *College Greetings*, April 1899.
260. *College Greetings*, April 1900.
261. *Ibid.*, February 1898.
262. Eppie to Jemima, May 20, 1857.
263. *Springfield Journal*, June 11, 1852; June 1, 1854.
264. Letter of Mr. Jaquess, May 2, 1887, to Mrs. Belle Short Lambert, a copy of which is in the college archives.
265. *College Greetings*, May-June 1905; "The 1905 Book," 44.
266. Grubb, Sophie Naylor, Address to Alumnae, 1873.

267. *College Greetings*, February 1898.
268. *Ibid.*, April 1899.
269. *Ibid.*
270. *Ibid.*, October 1897.
271. *Alumnae News and Record*, February 1932.
272. *College Greetings*, April 1900.
273. Eppie to Jemima, July 11, 1860.
274. *College Greetings*, April 1900.
275. *Ibid.*, April 1899.
276. *Ibid.*
277. *Ibid.*
278. *Ibid.*, April 1900 and September 1901.
279. *Ibid.*, April 1899 (Alice McElroy).
280. From a copy of the program in the college archives.
281. *College Greetings*, April 1899, (Minerva Masters Vincent).
282. Harker, "History of Illinois Woman's College," 165.
283. "A Country Girl's Second College Year," *College Greetings*, September 1901.
284. *Catalogue* (1856), 19-20.
285. Notebook of Henrietta Keplinger in the college archives.
286. *Ibid.*
287. *Menard Weekly Index*, July 14, 1855.
288. "A College Girl of the Fifties," *College Greetings*, February 1898.
289. *Ibid.*
290. *Jacksonville Daily Journal*, July 18, 1871. (Quoted from Jacksonville correspondence to the *Quincy Herald*.)
291. *Springfield State Journal*, July 15, 1854.
292. *Central Christian Advocate*, June 3, 1857.
293. "College Life in the Fifties," *College Greetings*, April 1899.
294. "A Country Girl's Second College Year," *College Greetings*, September 1901.
295. *Ibid.*
296. Jacksonville papers of the 1850s have not been preserved, but papers of Springfield and some other Illinois towns have been examined.
297. Milburn, *The Axe, Rifle, and Saddle-Bags*, 123.
298. *Central Christian Advocate*, July 22, 1857.
299. See Rammelkamp, *Illinois College: A Centennial History*, Chapter V, "Illinois College and the Anti-Slavery Movement."
300. *Ibid.*, 117.
301. *Springfield State Journal*, July 15, 1854.
302. *Ibid.*, July 28, 1854.

303. *College Greetings*, November 1897.
304. "A Country Girl's Second Year in College," *College Greetings*, September 1901.
305. Letter of Harriet Tomlin Reed, December 5, 1929, in alumnae files.
306. Rammelkamp, *Illinois College*, 198-200.
307. Minutes of the Board of Trustees, April 26, 1855.
308. *Western Christian Advocate*, August 1, 1855.
309. *Minutes of Illinois Conference* (1862), 29-30; *Minutes of the Conference* (1855, 1856), *passim*.
310. Eddy, T. M., *The Patriotism of Illinois*, 2 Vols. (Chicago, 1865), Vol. I, 416.
311. Article on Jaquess in *Dictionary of American Biography*.
312. Nicolay, John G. and John Hay, *Abraham Lincoln* (New York, 1890), 10 Vols. Vol. IX, 201-202.
313. Gilmore, J. R., "Our Visit to Richmond," *Atlantic Monthly*, Vol. XIV, (September 1864), 272-283; 373-374.
314. *Dictionary of American Biography*. Mr. S. W. Nichols, of Jacksonville, called Jaquess the original Grant and the original Garfield man, the former on the grounds that he called Governor Yates' attention to the latent abilities of Grant, the latter because he recommended Garfield to Lincoln, "Sketch of Dr. Jaquess," *College Greetings*, February, 1898.
315. *Jacksonville Daily Journal*, March 4, 1880.
316. *Ibid.*, June 2, 1887; also letter of Jaquess to Mrs. Belle Short Lambert on May 2, 1887.
317. *College Greetings*, July 1897.
318. Leaton, "History of the Illinois Conference," Vol. II, Chap. XI; Walton, *History of McKendree College*, 151-152; and Harker, "History of Illinois Woman's College," 193-194.
319. Leaton, *op. cit.*
320. Minutes of the Board of Trustees, June 27, 1855.
321. *Ibid.*, July 31, 1855.
322. Leaton, *op. cit.*, Chapter XI (no page numbers).
323. Minutes of the Board of Trustees, April 14, 1857.
324. *Jacksonville Daily Journal*, August 2, 1874; Minutes of the Illinois Conference (1903), 101-102; *College Greetings*, June 1903; Harker, "History of Illinois Woman's College," 200-201.
325. Minutes of the Board of Trustees, April 14, 1857.
326. *Morgan Journal*, March 11, 1858.
327. *Catalogue* (1858), 8-15.
328. Minutes of the Board of Trustees, September 17, 1855.
329. *Catalogue* (1858), 15-16.
330. Minutes of the Board of Trustees, April 14, 1857.

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331. *Ibid.*, July 31, 1855.
332. *Ibid.*, July 21, 1856.
333. *Ibid.*, June 29, 1855.
334. *Ibid.*, September 17, 1855.
335. "Letters from Alumnae," *College Greetings*, March 1898.
336. *Ibid.*
337. Hogan, Sophie Boogher, letter in alumnae files, October 16, 1927.
338. *Ibid.*
339. *Ibid.*
340. Minutes of the Board of Trustees, November 11, 1857.
341. *Catalogue* (1856), 17; (1858), 19.
342. *Ibid.* (1856), 18.
343. Hogan, Sophie, Letter of October 17, 1927.
344. *Alumnae News and Record*, November 1927.
345. *Central Christian Advocate*, December 2, 1857.
346. Several copies of these certificates are found in the college archives.
347. Letter of Harriet Tomlin Reed, December 5, 1929, in alumnae files.
348. Minutes of the Board of Trustees, July 19, 1852.
349. Harker, "History of Illinois Woman's College," 189.
350. Brown, Oriel, "Methodism's Early Colleges," *Educational News Sheet*, General Board of Education of the Methodist Church, August 7, 1931.
351. Evjen, Harry, "Illinois State University, 1852-1868," *Journal of the Illinois State Historical Society*, (March, 1938) Vol. XXXI, 54-71.
352. Brown, Oriel, *op. cit.*
353. Minutes of the Board of Trustees, October 11, 1852.
354. *Seventh Biennial Report of the Superintendent of Public Instruction of the State of Illinois* (1867-1868), 273.
355. Harker, "History of Illinois Woman's College," 177.
356. *Ibid.*, 185.
357. Minutes of the Board of Trustees, June 8, 1854.
358. *Ibid.*, July 22, 1854.
359. *Ibid.*, November 13, 1855.
360. *Minutes of the Illinois Annual Conference*, 1855, Report of the Education Committee.
361. Minutes of the Board of Trustees, March 11, 1857.
362. *Central Christian Advocate*, February 15, 1857.
363. *Ibid.*, April 15, 1857.
364. Minutes of the Board of Trustees, July 1, 1857.
365. *Minutes of the Illinois Annual Conference* (1857), 29.

366. *Central Christian Advocate*, December 2, 1857.
367. *Ibid.*, February 17, 1858.
368. The original of this letter is pasted in the copy of Dr. Harker's "History of the Illinois Woman's College," owned by Mr. McKendree Blair.
369. *Central Christian Advocate*, July 1, 1857.
370. Circular in the college archives.
371. *Central Christian Advocate*, July 16, 1858.

CHAPTER II

1. Biographical material on Doctor Adams was found in the following: *Illinois Conference Journal and Record* (1890), 55-57; *College Greetings*, October 1897; a Leaton Scrapbook in the Conference Collection at Bloomington.
2. Holdich, Joseph, *The Life of Wilbur Fisk* (New York, 1842), 180, footnote.
3. Harker, J. R., "History of Illinois Woman's College," 97.
4. John W. Hatch to Doctor J. R. Harker, September 5, 1924, in the college archives.
5. *Jacksonville Journal*, March 9, 1867.
6. *Illinois Conference Journal and Record* (1890), 57.
7. *Jacksonville Journal*, July 24, 1866.
8. *Ladies' Repository*, July 1850.
9. *Ibid.*, September 1850.
10. *Ibid.*, June 1850.
11. *Ibid.*, April 1851.
12. *Jacksonville Journal*, July 25, 1866.
13. *Ibid.*, August 6, 1866.
14. *Ibid.*, July 25, 1866.
15. *College Greetings*, October, 1897.
16. *Central Christian Advocate*, October 15, 1863.
17. *Ibid.*, August 29, 1860.
18. In various issues of the *Jacksonville Journal*.
19. *Catalogue* (1858), 40.
20. *College Greetings*, September 1900.
21. *Minutes of the Illinois Conference* (1857), 29.
22. *Ibid.* (1859), 22.
23. *Ibid.* (1860), 24.
24. *Ibid.* (1860), 33-34.
25. *Ibid.*
26. *Central Christian Advocate*, August 31, 1859.

27. Leaton, "History of the Illinois Conference," Vol. II, 18 *et seq.*
28. *Ibid.*, 18.
29. *Ibid.*, 25.
30. Eppie to Jemima, March 17, 1862 and other letters.
31. Mrs. Ann Dumville to Jemima, May 2, 1853.
32. *College Greetings*, November 1921, 32-35.
33. *Ibid.*, June 1902.
34. *Ibid.*, November 1921, 32-35.
35. Eames, *op. cit.*, 130.
36. Donnelly, Loyd, and Company (Publishers), *History of Morgan County* (Jacksonville, 1878), 352-53.
37. Eppie to Jemima, July 4, (1859?).
38. Minutes of the Board of Trustees, June 29, 1852.
39. *Ibid.*, April 16, 1855.
40. *Ibid.*, November 19, 1855.
41. *Catalogue* (1859), 23; (1860), 21.
42. *Jacksonville Journal*, November 21, 1861.
43. *Ibid.*
44. Mary R. King to her brother, John, November 17, 1861. A copy of this letter is included with the documents in the copy of Dr. Harker's "History of Illinois Woman's College" owned by Mr. McKendree Blair.
45. Sallie Shumway to David Moore, November 18, 1861—original letter in the college archives.
46. Sallie Shumway to David Moore, November 28, 1861.
47. Mary R. King to her brother, John, November 17, 1861.
48. Eppie to Jemima, December 23, 1861.
49. *Central Christian Advocate*, December 25, 1861.
50. *Ibid.*
51. Minutes of the Phi Nu Society, February 5, 1862.
52. *Central Christian Advocate*, December 4, 1861.
53. Harker, "History of Illinois Woman's College," 220 (Blair copy).
54. Minutes of Illinois Conference (1861), 17.
55. James, Edmund J., "The Reverend Colin D. James and the Woman's College at Jacksonville," *Jacksonville Journal*, September 6, 1921.
56. *Ibid.*
57. Facts about the life of her father contributed by Mrs. Julian Wadsworth.
58. Minutes of the Board of Trustees, October 1, 1861.
59. "Report of the Treasurer of Illinois Conference Female College," *Minutes of the Illinois Conference* (1862), 22-23.
60. *Ibid.*

61. Minutes of the Board of Trustees, October 1, 1861.
62. *Minutes of the Illinois Conference* (1862), 22.
63. *Ibid.*
64. Financial statement following the Minutes of October 1, 1861.
65. *Minutes of Illinois Conference* (1862), 23.
66. *Central Christian Advocate*, February 12, 1863.
67. See *Minutes* of the Board of Trustees.
68. Prentice, Hiram Buck, *Our Homage to the Past*, (Jacksonville, 1910).
69. *Ibid.*
70. Preamble to the Charter of 1863, a copy of which is found in the Catalogue of 1865, 22-23.
71. *Ibid.*, Section 7 of the Charter.
72. Minutes of the Board of Trustees, June 21, 1864.
73. *Ibid.*, July 1, 1863. At this meeting the trustees had voted that the certificates must be used within four years; at a meeting of July 30, 1863, it was voted that they be used at the option of the holder.
74. Harker, "History of Illinois Woman's College, 231, (Blair copy).
75. *Central Christian Advocate*, August 20, 1863.
76. *Ibid.*, September 3, 1863.
77. *Jacksonville Journal*, February 5, 1867.
78. *Ibid.*, March 15, 1867.
79. *Catalogue* (1858), 28.
80. *Jacksonville Journal*, March 6, 1867.
81. Minutes of the Board of Trustees, July 30, 1863.
82. *Minutes of the Illinois Conference* (1863), 18.
83. Minutes of the Board of Trustees, September 12, 1863.
84. *Ibid.*, March 2, 1864.
85. *Catalogue* (1864), 21.
86. Minutes of the Board of Trustees, October 19, 1863.
87. *Ibid.*, September 12, 1863; February 20, 1864.
88. *Jacksonville Journal*, March 8, 1867.
89. Charles Adams to the Board of Trustees, June 5, 1871.
90. *Minutes of the Illinois Conference* (1865), 28.
91. *Ibid.*, 25.
92. Harker, "History of Illinois Woman's College," (Blair copy), 239.
93. *Jacksonville Journal*, December 14, 1865.
94. Minutes of the Board of Trustees, February 13, 1867.
95. *Ibid.*
96. *Ibid.*

97. *Seventh Biennial Report of the Superintendent of Public Instruction of the State of Illinois* (1867-1868), 275.
98. These terms are not specified in the Minutes of the Board of Trustees but are stated in President DeMotte's "Autobiography," 172.
99. Minutes of the Board of Trustees, March 1868.
100. Charles Adams to the Board of Trustees, December 1, 1868.
101. Charles Adams to the Board of Trustees, June 5, 1871.
102. *Ibid.*
103. Minutes of the Board of Trustees, July 30, 1863.
104. *Ibid.*, May 29, 1866; September 6, 1867; December 29, 1867.
105. *Ibid.*, September 7, 1867.
106. *Ibid.*, May 29, 1866.
107. *Central Christian Advocate*, August 29, 1860, and other issues.
108. *Catalogue* (1858), 28-40.
109. *Jacksonville Journal*, April 10, 1867.
110. *Catalogue* (1858), 35.
111. *Jacksonville Journal*, April 10, 1867.
112. *Catalogue* (1864), 20.
113. *Ibid.* (1858), 36-37.
114. *Ibid.*
115. *Ibid.* (1859), 20.
116. Rammelkamp, *op. cit.*, 244.
117. Sketch of Doctor Adams—manuscript in the college archives.
118. *Catalogue* (1858), 20.
119. *Seventh Biennial Report of the Superintendent of Public Instruction*, 275.
120. *Ibid.*, *passim*.
121. *Catalogue* (1859), 24; (1860), 23.
122. Rammelkamp, *op. cit.*, 249.
123. Henrietta Keplinger notebook in the college archives.
124. Minutes of the Board of Trustees, May 1867.
125. *Central Christian Advocate*, November 6, 1861.
126. *Seventh Biennial Report of the Superintendent of Public Instruction*, 275.
127. Sarah Shumway to David H. Moore, May 19, 1862.
128. Reminiscences of Rachel Seegar Wyckoff, manuscript in the college archives.
129. *Jacksonville Journal*, March 22, 1867.
130. Sketch of Doctor Adams—manuscript in the college archives.
131. *Jacksonville Journal*, March 23, 1867; March 27, 1867; April 5, 1867.
132. *Ibid.*, July 20, 1865.

133. *Ibid.*, June 24, 1866.
134. *Ibid.*, May 18-23, 1867.
135. Sketch of Doctor Adams by Mary Pegram.
136. *Alumnae News and Record*, May 1926.
137. Mills, Andrew H., "A Hundred Years of Illinois Sunday School History," *Transactions of the Illinois State Historical Society* (1918), 110.
138. Anderson, Paul Russell, "Hiram K. Jones and Philosophy in Jacksonville," *Journal of the State Historical Society*, Vol. 33 (December, 1940), 478-520; 491 *et seq.*; 509.
139. *Ibid.*, 493, 509.
140. *Ibid.*, 493.
141. *College Greetings*, November 1897.
142. Manuscript by Rachel Seegar Wyckoff in the college archives.
143. Program in the college archives.
144. Sallie Shumway to David Moore, April 20 [1862?], September 14, 1862.
145. Watters, Mary, *History of Mary Baldwin College*, 151.
146. James, Edmund Janes, "Reverend Colin Dew James," *Journal of the Illinois State Historical Society*, Vol. IX, January 1917 (reprint), 18-19.
147. *Jacksonville Journal*, June 20, 1867.
148. *Central Christian Advocate*, July 7, 1858; August 24, 1859.
149. *Catalogue* (1859), 23-24.
150. *Jacksonville Journal*, June 24, 1866.
151. Orr, Ella Yates, "Discovered Women," *College Greetings*, January 1899.
152. *Jacksonville Journal*, June 20, 1867.
153. Essay by Mary Ware in the college archives.
154. *Central Christian Advocate*, July 20, 1859; August 24, 1859; August 31, 1859.
155. *Jacksonville Journal*, February 2, 1860.
156. *Ibid.*, April 3, 1862.
157. *Ibid.*, December 19, 1861; January 2, 1862.
158. Letter to Joanna Lurton Sarchet in the college archives (no date).
159. *Jacksonville Journal*, June 18, 1863; May 26, 1866.
160. *Ibid.*, October 9, 1862.
161. *Ibid.*, June 24, 1866.
162. Woody, *op. cit.*, I, 290, 415; II, 98 *et seq.*
163. *Jacksonville Journal*, July 17, 1861.
164. *Ibid.*, February 16, 1861.
165. *Seventh Biennial Report*, 275 *passim*.

166. *Alumnae News and Record*, February 1932.
167. Sketch of Doctor Adams by Mary Pegram.
168. *Jacksonville Journal*, March 20, 1867.
169. *Ibid.*, March 15, 1867.
170. *Ibid.*, March 20, 1867.
171. *Ibid.*, April 17, 1862. The poem is not signed, but the address given was the College, and it is apparently the work of Doctor Adams.
172. *Ibid.*, May 22, 1867, and other issues.
173. *Ibid.*, May 29, 1867.
174. *Catalogue* (1860), 22.
175. Rammelkamp, *op. cit.*, 218 *et seq.*
176. *Jacksonville Journal*, August 17, 1865.
177. Harriet Tomlin Reed to Dr. Harker, December 3, 1929.
178. *Central Christian Advocate*, October 22, 1863.
179. *College Greetings*, May 1900.
180. Sallie Shumway to David Moore, September 26, 1861.
181. *Jacksonville Journal*, June 27, 1861.
182. *Ibid.*, June 19, 1862.
183. Sallie Shumway to David Moore, September 14, 1862.
184. *Alumnae News and Record*, August 1922.
185. *Jacksonville Journal*, August 20, 1863.
186. Sallie Shumway to David Moore, May 19, 1862.
187. *Alumnae News and Record*, November 1929 (under report from Winchester).
188. *Jacksonville Journal*, April 23, 1868.
189. Mary Pegram's Sketch of Doctor Adams.
190. Letter of Elvira Adams, May 8, 1923, in alumnae files.
191. *Jacksonville Journal*, June 24, 1866, and June 20, 1867.
192. *Ibid.*, June 20, 1867, and June 23, 1868.
193. Adams, Charles, *The National Prospect* (Jacksonville, 1865), 3
194. *Ibid.*, 9.
195. *Ibid.*, 3.
196. *Ibid.*, 12-13.
197. *Central Christian Advocate*, August 24, 1859.
198. *Jacksonville Journal*, March 8, 1867.
199. *Ibid.*, May 21, 1867.
200. *Ibid.*, April 28, 1868.
201. Sallie Shumway to David Moore, September 16, 1861.
202. Mary Pegram's sketch of Doctor Adams.
203. *Catalogue* (1864), 24.

204. Minutes of the Board of Trustees, June 18, 1867.
205. *Alumnae News and Record*, November 1929.
206. *Central Christian Advocate*, August 24, 1859.
207. Sallie Shumway to David Moore, November 10, 1861.
208. "The Charles Adams Scholarship," *Jubilee Greetings*, April 1907.
209. *College Greetings*, May 1900.
210. Strange, A. T., "Hiram Rountree," *Journal of the Illinois State Historical Society*, Vol. XVI, (April-July, 1923), 63 *et seq.*
211. *Jacksonville Journal*, March 14, 1867.
212. Sallie Shumway to David Moore, June 8, 1862.
213. Sallie Shumway to David Moore, December 11, 1862.
214. Sallie Shumway to David Moore, November 28, 1861.
215. Sallie Shumway to David Moore, December 26, 1861.
216. Sallie Shumway to David Moore, January 12, 1862.
217. Sallie Shumway to David Moore, September 14, 1862.
218. Sallie Shumway to David Moore, April 20, 1862.
219. Sallie Shumway to David Moore, September 14, 1862.
220. Sallie Shumway to David Moore, December 26, 1861.
221. Letter of Rachel Seegar Wyckoff (no date) in college archives.
222. Sallie Shumway to David Moore, May 12, 1863.
223. Sallie Shumway to David Moore, May 19, 1862.
224. Letter of Rachel Seegar Wyckoff (no date).
225. Sallie Shumway to David Moore, May 19, 1863.
226. Sallie Shumway to her mother, April 11 (no year).
227. Sallie Shumway to David Moore, April 18, 1862.
228. *Jacksonville Journal*, June 21, 1866.
229. "No. 19," *College Greetings*, September 1898.
230. *Alumnae News and Record*, November 1929.
231. *Jacksonville Journal*, June 19, 1868.
232. *Ibid.*, June 27, 1860.
233. Quoted in *Jacksonville Journal*, August 2, 1866.
234. *Jacksonville Journal*, January 24, 1867.
235. *Ibid.*, February 1, 1866.
236. *Ibid.*, June 21, 1866.
237. Sallie Shumway to David Moore, May 12, 1863.
238. Sallie Shumway to David Moore, May 23, 1863.
239. *Jacksonville Journal*, May 2, 1866, and other issues.
240. Letter of Charles Adams and others to Peter Akers, August 25, 1866, in papers of the Akers family.
241. *Jacksonville Journal*, August 25 and 27, 1866, and other issues.
242. *Jacksonville Sentinel*, January 16, 1868.

- 243. *College Greetings*, October 1897.
- 244. Charles Adams to Mrs. Belle Short Lambert, May 28, 1887.
- 245. *Jubilee Greetings*, April 1907.

CHAPTER III

- 1. Facts about the life of Dr. DeMotte are found in the manuscript "Autobiography" in the college archives.
- 2. *Ibid.*, 73.
- 3. *Dictionary of American Biography*.
- 4. "Autobiography," 88.
- 5. *Ibid.*, 84-85.
- 6. *Ibid.*, 50-52.
- 7. *Ibid.*, 105.
- 8. *Ibid.*, 119 *et seq.*
- 9. The *Indianapolis Journal* gave very high praise to his work and lamented the loss to the city by his removal in an editorial quoted in the *Jacksonville Journal*, June 12, 1868.
- 10. *College Greetings*, July 1897.
- 11. "Autobiography," 172.
- 12. *Ibid.*, 169.
- 13. Minutes of the Board of Trustees, November 26, 1868.
- 14. "Autobiography," 172-173.
- 15. Minutes of the Board of Trustees, July 1868, no date.
- 16. *Ibid.*, May 7, 1869.
- 17. "Autobiography," 170.
- 18. *Ibid.*, 173.
- 19. *Alumnae News and Record* (May 1929), 4.
- 20. *Jacksonville Journal*, March 1, 1870.
- 21. "Autobiography," 173.
- 22. *Jacksonville Journal*, March 1, 1870.
- 23. *Alumnae News and Record*, May 1925.
- 24. *Jacksonville Journal*, March 15, 1870.
- 25. *Central Christian Advocate*, March 22, 1871.
- 26. Minutes of the Board of Trustees, November 2, 1871. The Minutes of June 13, 1871 gave it as \$28,333.34.
- 27. *Ibid.*, March 25, 1870.
- 28. *Ibid.*, November 2, 1871.
- 29. *Ibid.*, July 5, 1870.
- 30. *Ibid.*, April 22, 1872.
- 31. *Jacksonville Journal*, July 29, 1870.
- 32. *Ibid.*

33. Minutes of the Board of Trustees, November 17, 1871.
34. Quoted in the *Jacksonville Journal*, January 11, 1871.
35. *Jacksonville Journal*, July 2, 1870.
36. *Central Christian Advocate*, March 22, 1871.
37. *Ibid.*, March 8, 1871.
38. "Autobiography," 174.
39. *Jacksonville Journal*, January 17 and 23, 1871.
40. *Ibid.*, September 30, 1870.
41. "Autobiography," 174-175.
42. *Jacksonville Journal*, November 19, 1872.
43. *Ibid.*
44. *Ibid.*, November 22, 1872.
45. *Ibid.*
46. *Central Christian Advocate*, November 27, 1872.
47. *Jacksonville Journal*, November 21, 1872.
48. *Ibid.*, November 25, 1872.
49. *Ibid.*, November 22, 1872.
50. *College Greetings*, November, 1906.
51. *Jacksonville Journal*, November 30, 1872.
52. *Ibid.*, December 3, 1872.
53. Minutes of the Board of Trustees, December 1, 1873.
54. *Ibid.*, March 6, 1874.
55. *Ibid.*, March 6, 1874 and July 1, 1874.
56. *Ibid.*, July 22, 1873.
57. *Ibid.*, March 6, 1874; July 1, 1874.
58. "Autobiography," 169.
59. *Catalogue* (1872), 16-17.
60. *Ibid.* (1872), 16.
61. Woody, *op. cit.*, Vol. I, 552 *et seq.*
62. "Autobiography," 171.
63. *Catalogue* (1869), 14.
64. *Ibid.* (1875), 16.
65. *Ibid.*
66. *Ibid.*
67. *Jacksonville Journal*, December 4, 1873 and succeeding issues.
68. *Ibid.*, December 4, 1873.
69. *Ibid.*, December 6, 1873.
70. *Eighth Biennial Report of the Superintendent of Public Instruction* (1869-70), 383 *et seq.*
71. *Ibid.* (1871-72), 322.
72. *Jacksonville Journal*, May 16, 1873.

73. *College Greetings*, July 1897.
74. *Eighth Biennial Report of the Superintendent of Public Instruction* (1869-70), 383 et seq.
75. "Autobiography," 183.
76. *College Greetings*, March 1902.
77. *Jacksonville Journal*, October 28, 1869.
78. Mrs. Lillian Hurlburt Gist to President McClelland, July 6, 1943.
79. Recollections of Mrs. R. A. Gates.
80. Recollections of Mrs. Maie Short Wadsworth; also of Mrs. R. A. Gates.
81. Walton, *History of McKendree College*, 198; *Central Christian Advocate*, June 17, 1894.
82. Mrs. Gist to Doctor McClelland, July 17, 1943.
83. Recollections of Mrs. Wadsworth.
84. *Central Christian Advocate*, December 29, 1869.
85. *Minutes of Illinois Conference* (1885), 46-48.
86. *College Greetings*, September 1903.
87. Recollections of Mrs. R. A. Gates.
88. Letter of Mrs. Fraley, November, 1930 (?) in alumnae files.
89. *Jacksonville Journal*, June 12, 1871; December 29, 1871; and other issues.
90. *Jacksonville Journal*, August 19, 1925.
91. *Jacksonville Journal*, May 25, 1874.
92. *Jacksonville Journal*, December 2, 1874.
93. Statement of Doctor Carl Black, quoted by Miss Amelia DeMotte.
94. Lambert, Belle Short, "The Woman's Club Movement in Illinois," *Transactions of the Illinois State Historical Society* (1904), 314-327.
95. *Jacksonville Journal*, June 27, 1869; April 15, 1869; and other issues.
96. Lambert, *op. cit.*, 317.
97. *Jacksonville Journal*, August 3 and 4, 1870, and other issues; also "Autobiography," 211; *Jacksonville Journal*, August 19, 1925.
98. "Autobiography," 190-191.
99. *College Greetings*, July 1897.
100. Facts about the life of Doctor Short were obtained from *Minutes of the Illinois Annual Conference* (1909), 137-38, and a sketch by Paul Selby in *History of Morgan County*, published with Bate-man and Selby's *Historical Encyclopedia of Illinois*.
101. Masters, Edgar Lee, *The Sangamon* (New York, 1942), 68.
102. *College Greetings*, October 1897.
103. Biographical sketch of Doctor Short in *History of Morgan County*.
104. Minutes of the Board of Trustees, September 12, 1874.

105. *Ibid.*, October 8, 1874.
106. *Central Christian Advocate*, May 12, 1875.
107. *Ibid.*, June 9, 1875.
108. *Ibid.*, December 15, 1875.
109. Harker, "History of Illinois Woman's College," (Blair copy), 267.
110. Minutes of the Board of Trustees, June 6, 1877; October 2, 1877.
111. Harker, "History of Illinois Woman's College," (Blair copy), 264.
112. Minutes of the Board of Trustees, June 4, 1880; *Jacksonville Journal*, April 9, 1880.
113. *Central Christian Advocate*, June 16, 1880.
114. *Ibid.*, June 7, 1882.
115. *Report of the Superintendent of Public Instruction* (1883-84), 311.
116. *Jacksonville Journal*, June 3, 1881.
117. *Ibid.*, May 31, 1882.
118. *Jacksonville Journal*, June 8, 1883; *Central Christian Advocate* June 23, 1886 and April 25, 1888.
119. Minutes of the Board of Trustees, December 3, 1891; January 9, 1892; April 10, 1893.
120. *Jacksonville Journal*, February 17, 1892; April 28, 1892.
121. Harker, "History of Illinois Woman's College," (Blair copy), 267-268.
122. These facts are notable in the middle 1880s up to 1888. After that date the addresses were not given in the catalogue, but the same tendency very likely continued.
123. *Catalogue* (1877-78), 21.
124. Alumnae records and notices in the local press.
125. See various catalogues. If one is skeptical of such catalogue lists, the daily press reports show that such lectures were given. The catalogue revisions may not always have been kept up to date.
126. *Jacksonville Journal*, December 18, 1891.
127. *Ibid.*, June 11, 1874.
128. *Catalogue* (1875-76), 23.
129. *Ibid.*, 21.
130. *College Greetings*, February 1907.
131. *Ibid.*
132. *Catalogue* (1880-81), 15.
133. *Ibid.*, 21-22.
134. The files of the *Jacksonville Journal* of 1878 and succeeding years show this.
135. Quoted in the *Catalogue* (1878-79), 22-23.
136. *Jacksonville Journal*, October 24, 1872.
137. *Jacksonville Journal*, March 24, 1878; November 9, 1879.

138. *Illinois Weekly Sentinel*, July 23, 1869.
139. The issues of the *Jacksonville Journal* record these appearances.
140. Recollections of Mrs. Gates.
141. *Jacksonville Journal*, January 19, 1941.
142. *Peoria National Democrat*, quoted in circular of the Academy of Music and Art bound with the *Catalogue*, 1878-79.
143. Harker, Joseph R., *Eventide Memories* (Jacksonville, 1931), 139.
144. *Report of the Superintendent of Public Instruction* (1883-84), 300-301.
145. A group of replies to a questionnaire sent out by the Centennial Historical Committee is the basis for these observations.
146. Reply of Emma S. Chase, '89, to questionnaire.
147. Reply to Lora Frances Corbly Wylie, '89, about Miss Dewey.
148. Reply of Luella Blackburn, '87.
149. Reply of Anne Woods, '82.
150. Miss Pegram to her home in Lincoln, for example.
151. Hulse, Mattie Mayfield, "A Reminiscence," *College Greetings*, February 1903; also reply of Lora F. Corbly Wylie, '84, to the questionnaire.
152. Reply of Anne Woods, '82.
153. *Jacksonville Journal*, September 10, 1882.
154. Recollections of Mrs. Maie Short Wadsworth and other sources.
155. Paper of Mrs. Otto Dorr, "Descendants of the Pioneers," in the papers of the Morgan County Historical Society on file in the Jacksonville Public Library.
156. *Jacksonville Journal*, May 21, 1891, and September 11, 1892.
157. Facts about these are mainly from the issues of the *Jacksonville Journal*.
158. Reply of Sarah Corrington Gibson, '91.
159. *Jacksonville Journal*, December 22, 1880.
160. *Ibid.*, April 29, 1884.
161. *College Greetings*, March 1899.
162. *Jacksonville Journal*, December 21, 1892.
163. *College Greetings*, March 1899.
164. Reply of Bertha Havinghorst, '89, to a questionnaire.
165. *Jacksonville Journal*, June 6, 1876; *Catalogue* (1871-72), 10.
166. Caroline F. Rotis to Doctor W. B. Hendrickson, August 4, 1944.
167. *Jacksonville Journal*, January 13, 1878.
168. "Autobiography of Clarissa Emily Gear Hobbs," *Illinois State Historical Society*, Vol. XVII, (January 1925), 713.
169. Harker, *Eventide Memories*, 147.
170. *Central Christian Advocate*, June 20, 1877.

171. Mrs. Lillian Hurlburt Gist to Dr. C. P. McClelland, July 6, 1943, also replies to questionnaire mentioned above.
172. Hulse, *College Greetings*, February 1903.
173. Caroline Rotis to Dr. W. B. Hendrickson, July 5, 1944.
174. *Minutes of the Board of Trustees*, June 4, 1880.
175. Caroline F. Rotis to Dr. Hendrickson, August 4, 1944.
176. Reply of Lora Frances Corbly Wylie to questionnaire.
177. Reply of Sarah Corrington Gibson to questionnaire.
178. Caroline Rotis to Dr. Hendrickson, August 4, 1944.
179. Barnes, Hattie Hobbs, "Some of the Experiences of My College Life," *College Greetings*, November 1906.
180. Caroline Rotis to Dr. Hendrickson, August 4, 1944.
181. *Jacksonville Journal*, February 12, 1870.
182. *Ibid.*, May 31, 1891.
183. Hulse, *College Greetings*, February 1903.
184. *Jacksonville Journal*, March 1, 1876.
185. Barnes, Hattie Hobbs, *College Greetings*, November 1906.
186. *Jacksonville Journal*, October 15, 1889.
187. *Jacksonville Journal*, June 5, 1878.
188. Minutes of Phi Nu Society, March 6, 1875; *passim*; also in Belles Lettres Minutes.
189. Minutes of the Belles Lettres Society, December 15, 1876; of the Phi Nu Society, October 15, 1874.
190. Minutes of the Belles Lettres Society, September 22, 1869.
191. *College Greetings*, November 1906.
192. *Jacksonville Journal*, June 14, 1871.
193. *Ibid.*, June 3, 1873.
194. *Ibid.*, June 3, 1874.
195. *Ibid.*, June 1, 1876.
196. *Ibid.*, November 22, 1884.
197. *Ibid.*, November 20, 1886.
198. Dorr, Mrs. Otto, "Descendants of the Pioneers," paper in the Morgan County Historical Collection.
199. *Jacksonville Journal*, May 8, 1888; May 11, 1888.
200. *Ibid.*, February 25, 1890; May 6, 1890.
201. *Ibid.*, June 6, 1888, for example.
202. Reply of Sarah M. Corrington Gibson, '91, to questionnaire.
203. *Illinois Courier*, May 23, 1883.
204. *Central Christian Advocate*, June 9, 1875.
205. *Jacksonville Journal*, June 2, 1876.
206. *College Greetings*, October 1897.

207. Hulse, *College Greetings*, February 1903.
208. *Jacksonville Journal*, December 1, 1878.
209. *Ibid.*, October 26, 1880.
210. *Ibid.*, November 22, 1891.
211. Rammelkamp, *op. cit.*, 277.
212. *Ibid.*, May 4, 1881.
213. Recollections of Mrs. Wadsworth.
214. *Jacksonville Journal*, March 30, 1882.
215. *Ibid.*, June 4, 1890.
216. Article by Paul Selby on Doctor Short in the *Historical Encyclopedia of Illinois and History of Morgan County*.
217. Recollections of Mrs. Maie Short Wadsworth.

CHAPTER IV.

1. Facts about President Harker's life are based largely on his autobiography, *Eventide Memories*.
2. *Ibid.*, 36.
3. *Ibid.*, 63.
4. *Ibid.*, 67-68.
5. Statement of Miriam Akers to the writer. *
6. *Eventide Memories*, 93, 109.
7. Rammelkamp, *op. cit.*, 247; also 387.
8. Harker, *Eventide Memories*, 123-124.
9. *Ibid.*, 138 *et seq.*
10. *Ibid.*, 142-143; Minutes of the Board of Trustees, October 14, 1910.
11. Minutes of the Board of Trustees, October 14, 1910.
12. *Ibid.*, October 14, 1910; December 1, 1910.
13. *Eventide Memories*, 203, 208-209.
14. Report of President Harker, Minutes of the Board of Trustees, October 14, 1910.
15. Minutes of the Board of Trustees, December 1, 1910.
16. *Eventide Memories*, 210-211.
17. In 1892, the Board of Trustees had chosen additional members to suggest to the Illinois Conference in compliance with a state rule of 1891 on corporations, but the Minutes of the Conference contain no reference to their nomination. See Minutes of the Board of Trustees, June 4, 1892.
18. See Minutes of the Investment Committee, November 5, 1927, included with Trustees' Minutes.
19. *Minutes of the Illinois Conference* (1893), 31.
20. Biographical facts about a number of these trustees are found in

- Short, *History of Morgan County*, Eames, *op. cit.*, or Donnelley, Loyd, & Co., Publishers, *History of Morgan County*, 1878.
21. See list of donations in the President's Report to the Trustees (1926-27), 28.
22. *Central Christian Advocate*, April 25, 1888, and other issues.
23. Minutes of the Board of Trustees, June 4, 1894.
24. *Ibid.*, June 3, 1895.
25. *Eventide Memories*, 153.
26. *Ibid.*
27. *Minutes of the Illinois Conference* (1892), 18.
28. *Eventide Memories*, 154.
29. *Minutes of the Illinois Conference* (1893), 33.
30. *Ibid.*, 30
31. *Ibid.*, 31.
32. President's Annual Statement, Minutes of the Board of Trustees, June 5, 1918.
33. Minutes of the Board of Trustees, September 15, 1893, and November 13, 1893.
34. *Eventide Memories*, 148.
35. The catalogue lists show the decline in enrollment; these figures are discussed later.
36. *Eventide Memories*, 208.
37. *Ibid.*, 209.
38. *Ibid.*
39. Minutes of the Executive Committee, October 12, 1894; *passim*.
40. *Ibid.*, September 28, 1897.
41. Minutes of the Board of Trustees, May 28, 1907; February 1, 1910.
42. *College Greetings*, April 1903.
43. Minutes of the Alumnae Association, June 3, 1895; *Jubilee Greetings*, January 1897.
44. Minutes of the Alumnae Association, June 1, 1897.
45. *Ibid.*, June 1, 1896.
46. *College Greetings*, July 1897.
47. Minutes of the Alumnae Association, June 1, 1897.
48. *Eventide Memories*, 209.
49. *Minutes of the Illinois Conference* (1899), 85-86. The *Minutes*, 1899 to 1902, contain the history of this offering in the Illinois Conference.
50. Minutes of the Board of Trustees, February 16, 1899.
51. *Ibid.*
52. *Ibid.*, March 28, 1899.
53. *College Greetings*, April, 1899.

54. Minutes of the Board of Trustees, March 28, 1899.
55. *College Greetings*, April 1899.
56. *Ibid.*
57. Minutes of the Board of Trustees, January 30, 1900.
58. Minutes of the Executive Committee, September 14, 1900; December 14, 1900; Minutes of Board of Trustees, May 23, 1901.
59. *Minutes of the Illinois Conference* (1901), 75-76.
60. Minutes of the Executive Committee, November 18, 1901.
61. Minutes of the Board of Trustees, May 29, 1903.
62. *Ibid.*
63. Minutes of the Executive Committee, January 11, 1904; March 12, 1904.
64. *Eventide Memories*, 177-179; also *College Greetings*, March 1907.
65. *Eventide Memories*, 175-176.
66. Minutes of the Executive Committee, September 20, 1904; November 20, 1904.
67. *College Greetings*, March 1907.
68. Minutes of the Executive Committee, December 5, 1905.
69. Minutes of the Board of Trustees, May 29, 1905.
70. *College Greetings*, December 1904.
71. *Ibid.*, May-June 1905.
72. *Ibid.*, November 1905; May 1906, and other issues.
73. *Ibid.*, May 1906.
74. *Eventide Memories*, 181.
75. *College Greetings*, April 1906.
76. *Ibid.*, November 1906.
77. *Ibid.*, April 1907.
78. *Jubilee Greetings*, April 1907.
79. *College Greetings*, May 1907.
80. See the Minutes of the Alumnae Association for these years.
81. *Ibid.*, May 28, 1907.
82. Minutes of the Board of Trustees, May 28, 1906.
83. *Eventide Memories*, 188 *et seq.*
84. *College Greetings*, December 1907.
85. Minutes of Executive Committee, April 27, 1908.
86. Minutes of the Board of Trustees, January 19, 1909.
87. *Ibid.*, February 1, 1910.
88. *Eventide Memories*, 204.
89. Minutes of the Board of Trustees, May 31, 1909.
90. *College Greetings*, November 1909.

91. See, for example, Conference Visitors' Report, with Minutes of the Board of Trustees, June 13, 1910.
92. *College Greetings*, files.
93. Minutes of the Executive Committee, July 13, 1910.
94. *Eventide Memories*, 203.
95. Report of the General Secretary, June 13, 1910.
96. *Ibid.*, June 3, 1912.
97. *Ibid.*, May 1909.
98. *College Greetings*, April 1913.
99. *Minutes of the Illinois Conference* (1914), 80.
100. *Eventide Memories*, 216.
101. *Ibid.*, 215.
102. President's Report and Financial Statement (1926-27), 25.
103. *Minutes of the Illinois Conference* (1916), 75.
104. Report of the Conference Visitors to the Board of Trustees, Minutes of the Board of Trustees, June 2, 1913.
105. *Ibid.*
106. *Eventide Memories*, 217 *et seq.*, gives the main feature of this campaign; also the various issues of the *Greetings*.
107. Figures given in a local paper of March 1, 1913 (a clipping in Doctor Harker's scrapbook on which the name of the newspaper is not given; perhaps the *Jacksonville Journal*).
108. *Eventide Memories*, 230.
109. Financial Statement, May 15, 1916, with Minutes of the Board of Trustees and statements of the years following.
110. Financial Statement, May 15, 1916; this amount is given in other statements as \$200,000.
111. *President's Statement*, June 7, 1916.
112. *College Greetings*, June 1903.
113. Secretary's Report, June 1, 1916.
114. Minutes of the Executive Committee, October 18, 1918.
115. *Ibid.*, April 29, 1921.
116. *Eventide Memories*, 246 *et seq.*
117. *Ibid.*, 249.
118. Minutes of the Executive Committee, May 15, 1922, include the text of this report.
119. Minutes of the Board of Trustees, May 31, 1920; January 31, 1921.
120. *Ibid.*, May 31, 1920.
121. Minutes of the Executive Committee, April 18, 1919.
122. *Minutes of the Illinois Conference* (1920), 94.
123. *Ibid.*, 89 *et seq.*
124. *Ibid.*, 93.

125. *Ibid.* (1921), 87.
126. *Ibid.* (1922), 77 *et seq.*
127. Minutes of the Board of Trustees, June 4, 1923; June 1, 1925.
128. *Eventide Memories*, 256.
129. Executive Committee Minutes, November 5, 1923; statement with the Minutes of the Board of Trustees, June 2, 1924.
130. Minutes of the Executive Committee, November 5, 1923.
131. *Minutes of the Illinois Conference* (1923), 77.
132. *Ibid.*, 79.
133. Minutes of the Executive Committee, October 10, 1924.
134. Minutes of the Board of Trustees, June 2, 1924.
135. *Jacksonville Journal*, March 8, 1867.
136. *Jubilee Greetings*, May 1897.
137. *College Greetings*, April 1900.
138. *Eventide Memories*, 169.
139. Minutes of the Executive Committee, January 11, 1904.
140. *Minutes of the Illinois Conference* (1906), 40.
141. Minutes of the Executive Committee, November 3, 1908; October 17, 1913.
142. *Eventide Memories*, 147; also Doctor DeMotte's Autobiography.
143. *College Greetings*, May 1907.
144. *Ibid.*, May 1914.
145. *Ibid.*, May 28, 1924.
146. Minutes of the Executive Committee, September 7, 1899; Catalogue (1900), 8.
147. Minutes of the Belles Lettres Society, December 1897.
148. *Ibid.*, *passim*; Minutes of Phi Nu, November 19, 1901.
149. For example, Phi Nu, December 1, 1903; Belles Lettres, January 16, 1900; March 14, 1905.
150. *College Greetings*, January 1902.
151. Minutes of the Executive Committee, January 14, 1903; *College Greetings*, May 1916.
152. *Eventide Memories*, 235.
153. Minutes of the Executive Committee, December 14, 1900.
154. Phi Nu Minutes, December 1 and 8, 1903.
155. *College Greetings*, September 1906.
156. *College Greetings*, October 1911.
157. Belles Lettres Minutes, February 15, 1910; *passim*.
158. Minutes of the Executive Committee, September 3, 1909.
159. *College Greetings*, May 16, 1917.
160. Minutes of the Board of Trustees, June 2, 1919.
161. Minutes of the Executive Committee, May 15, 1922.

162. *Eventide Memories*, 163.
163. *Catalogue* (1895), 29.
164. *Eventide Memories*, 151.
165. *Catalogue* (1894), 31.
166. *Eventide Memories*, 111.
167. *Catalogue* (1904), 22.
168. Minutes of the Board of Trustees, April 18, 1907.
169. *Eventide Memories*, 166.
170. *Catalogue* (1907), 39.
171. President's Report, Minutes of the Board of Trustees, May 31, 1915.
172. *Ibid.*, June 5, 1918.
173. *Catalogue* (1894), 30.
174. *Ibid.*, (1912), 39.
175. *College Greetings*, May 1918.
176. Minutes of the Executive Committee, May 30, 1896.
177. *College Greetings*, February 1909.
178. *Ibid.*, June 1923.
179. Creek, Ellen, "A Brief History of the MacMurray College Library," *Alumnae News and Record*, February 1941.
180. *College Greetings*, 1916.
181. Minutes of the Executive Committee, June 26, 1895; May 30, 1896.
182. *College Greetings*, June 1897; November 1897; January 1899; April 1899.
183. *Ibid.*, May 1904.
184. *Ibid.*, March 1899.
185. *Eventide Memories*, 234.
186. *College Greetings*, December 1910; January 1911.
187. *Ibid.*, April 1911.
188. *Ibid.*, May 1911.
189. *Ibid.*, March 1912.
190. Librarian's Report, May 23, 1914, with Trustees' Minutes.
191. Conference Visitors' Report, May 31, 1915 (with Trustees' Minutes).
192. Minutes of local Trustees' Meeting, April 28, 1916.
193. *Eventide Memories*, 235.
194. Report of May 17, 1924.
195. Minutes of the Board of Trustees, March 28, 1899.
196. Financial Statements, May 27, 1912 and May 17, 1924.
197. *Catalogues* of 1892-93; 1893-94.
198. The Orchestra did not have a continuous existence after that date.
199. *College Greetings*, March 1905; December 1915.

200. *Ibid.*, May 1910.
201. Most of these facts are taken from the catalogues of the various years.
202. *Catalogue* (1895-96), 37.
203. Financial statements, May 27, 1912 and May 17, 1924.
204. *Catalogue* (1898-99), 46.
205. *Ibid.*, 49.
206. *College Greetings*, October 1897.
207. *Ibid.*, April 1915.
208. October 13, 1916. Quoted in the *Greetings*, November 1916.
209. *Illiwoco* (1919), 86.
210. Minutes of the Board of Trustees, June 2, 1919.
211. *Ibid.*, May 29, 1899.
212. *Ibid.*, May 23, 1901.
213. Cole, *Mount Holyoke*, 252.
214. Minutes of the Board of Trustees, June 2, 1919.
215. *Ibid.*, June 1, 1920.
216. Minutes of Executive Committee, February 1, 1923; April 3, 1925.
217. *Ibid.*, September 26, 1917.
218. *College Greetings*, July 1897.
219. *Ibid.*, January 1921.
220. *Ibid.*, December 1897.
221. *Ibid.*, February 1923.
222. *Ibid.*, December 1920.
223. *Illiwoco* (1919), 25.
224. *College Greetings*, December 1913.
225. *Illiwoco* (1921), 72.
226. *College Greetings*, November 1914.
227. *Ibid.*, October 1901; December 1907.
228. *Ibid.*, October 1901.
229. *Ibid.*, (*Greetings Extra*) November 17, 1916.
230. *Ibid.*, January 1901; March 1901.
231. *Ibid.*, November 1904.
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233. Minutes of the Board of Trustees, May 31, 1915.
234. Cole, *Mount Holyoke*, 315.
235. Minutes of the Board of Trustees, June 3, 1912.
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237. Minutes of Belles Lettres Society, about September 1900.
238. *College Greetings*, February 1911.
239. *Ibid.*, September 1898.

240. Minutes of the Belles Lettres Society, January 12, 1897.
241. *Ibid.*; also April 5, 1898.
242. *College Greetings*, June 1898.
243. Minutes of the Belles Lettres Society, March 7, 1905.
244. Minutes of the Phi Nu Society, February 4, 1902.
245. *College Greetings*, January 1915.
246. *Ibid.*, October 1916.
247. *Ibid.*, March 1917.
248. *Illiwoco* (1919), 208.
249. *Eventide Memories*, 258-259.
250. *Illiwoco* (1919), 208.
251. *Ibid.*, 119.
252. *College Greetings*, June 1918.
253. *Eventide Memories*, 258-259.
254. *College Greetings*, May 16, 1917.
255. *Ibid.*, May 1918.
256. *Ibid.*, April 1918.
257. *Ibid.*, October 1919; March 1920.
258. *Ibid.*, June 1918.
259. *Illiwoco* (1919), 61.
260. *College Greetings*, October 1920.
261. *Ibid.*, November 1903.
262. Statement of Miss Miner to the writer.
263. Reports of the Dean to the Board of Trustees, June 2, 1924, and to the President, May 30, 1925.
264. *College Greetings*, December 1914; May 1915.
265. *Ibid.*, November 1902.
266. Minutes of the literary societies in 1897 and after.
267. *Catalogue* (1894-95), 24.
268. *College Greetings*, November 1901.
269. *Catalogue* (1905-06), 34.
270. *College Greetings*, November 1908.
271. *Ibid.*, May 1913.
272. *Ibid.*, June 1913.
273. *Ibid.*, November 1913; December 1914.
274. *Ibid.*, May 1899.
275. *Ibid.*, June 1906.
276. *Ibid.*, June 1908.
277. *Ibid.*, June 1913.
278. *Ibid.*, April 1913; *Greetings Extra*, November 17, 1916 and February 27, 1917.

279. *Catalogue* (1885-86), 23.
280. *Ibid.*, (1887-88), 28-29.
281. *Ibid.*, (1893-94), 51.
282. Minutes of the Board of Trustees, May 31, 1909; see also Rammelkamp, *op. cit.*, 475-476.
283. Minutes of Belles Lettres Society in 1896, 1902.
284. Statement of Miriam Akers to the writer.
285. Report of the Dean to the President, May 30, 1925.
286. *College Greetings*, October 1920.
287. References to Miss Blackburn's work are found in *Greetings* of December 1897, January 1899, October 1900, April 1913, February 1914, February 1916, and in the *Alumnae News*, May 1923.
288. On Mary Melton, see the *Greetings* of March 1898, October 1898, October 1900, September and October 1901, February 1904, and October 1916.
289. *College Greetings*, September 1903.
290. *Ibid.*, February 1900; October 1901; January 1902.
291. *College Greetings*, December 1907; May 1910; March 1921.
292. The various issues of the catalogue and also the *Greetings* record these facts.
293. *College Greetings*, October 1898.
294. *Ibid.*, May 1910.
295. *Ibid.*, January 1918.
296. *Ibid.*, November 1922.
297. *Alumnae News and Record*, May 1924.
298. *Ibid.*
299. *College Greetings*, May 1915; May 1919; and other issues.
300. *College Greetings*, May 1916.
301. *Ibid.*, January 1897; October 1897.
302. *Ibid.*, February 1913.
303. Phi Nu Minutes, October 14, 1902.
304. Belles Lettres Minutes, February 15, 1910.
305. *Ibid.*, January 16, 1900.
306. *Ibid.*, October 13, 1913.
307. Faculty Minutes, March 22, 1916.
308. *Ibid.*, October 8, 1918.
309. Doctor Harker to Katherine Madden, '18, March 5, 1921. Copy in college archives.
310. Faculty Minutes, February 1, 1921.
311. Report of the Dean, June 2, 1924.
312. *Ibid.*, May 30, 1925.
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- 314. *Ibid.*, May 1917.
- 315. *Ibid.*, June 1898.
- 316. *Ibid.*, November 1903.
- 317. *Ibid.*, November 1901.
- 318. *Ibid.*, May 1914; March 26, 1925.
- 319. *Ibid.*, May 1914.
- 320. *Ibid.*, October 2, 1924.
- 321. *Ibid.*, Christmas 1913.
- 322. *Ibid.*
- 323. *Ibid.*, March 12, 1925.
- 324. *Eventide Memories*, 284 *et seq.*
- 325. *The 1905 Book*, 36-37.
- 326. *College Greetings*, December 1919.
- 327. Minutes of the Student Council, 1913, contain a copy of this document.
- 328. *Ibid.*, February 21, 1913.
- 329. *Ibid.* (1913-1914), *passim*.
- 330. *College Greetings*, April 1914.
- 331. Minutes of the Faculty, April 7, 1914.
- 332. *Ibid.*, January 23, 1917.
- 333. Minutes of the Board of Trustees, June 2, 1919.
- 334. *College Greetings*, April 1921.
- 335. *Ibid.*
- 336. Minutes of the Board of Trustees, June 2, 1924; of Executive Committee, October 10, 1924.
- 337. Dean's Report, May 30, 1925.
- 338. *Ibid.*
- 339. *College Greetings*, May 1915; April 1916; October 1924.
- 340. *Ibid.*, November 1899.
- 341. *Ibid.*, May 1922.
- 342. *Ibid.*, October 1902.
- 343. *Ibid.*, October 1898.
- 344. *Ibid.*, December 1901.
- 345. *Ibid.*, November 1899.
- 346. *Ibid.*, December 1902 and 1903.
- 347. *Ibid.*, December 1907.
- 348. *Ibid.*, October 1899.
- 349. *Ibid.*, March 1899.
- 350. *Ibid.*, April 7, 1924.
- 351. *Alumnae News and Record*, February 1923.
- 352. *Eventide Memories*, 290.
- 353. *Alumnae News and Record*, July 1938.

CHAPTER V

1. From an article in the *Christian Advocate* quoted in the *College Greetings*, January 14, 1929.
2. Facts about the life of President McClelland have been taken largely from a special edition of the *College Greetings* of January 18, 1941.
3. Published by the Lakeside Press, Chicago.
4. Minutes of the Board of Trustees, November 5, 1927.
5. *Ibid.*, October 6, 1928.
6. *Ibid.*, October 10, 1940.
7. Reports of the Conference Visitors, June 2, 1934 and June 1, 1935.
8. *Ibid.*
9. Published by the *Times-Mirror*, Los Angeles, 1943.
10. McClelland, James Edwin MacMurray—*An Appreciation*. (Jacksonville, 1943), 7.
11. *Ibid.*
12. Grose, *The Man from Missouri*, 84-85.
13. *College Greetings*, October 13, 1945.
14. Minutes of the Board of Trustees, May 31, 1926, President's Report.
15. *Alumnae News and Record*, May 1926.
16. Published in the *Bulletin of Illinois Woman's College*, July 1926.
17. *President's Report*, May 24, 1941; also in a brochure "Woman," published earlier.
18. *Ibid.*, May 30, 1927.
19. *Alumnae News and Record*, May 1927.
20. *President's Report*, May 30, 1927.
21. *College Greetings*, March 14, 1929.
22. *President's Report*, June 8, 1929.
23. McClelland, James Edwin MacMurray, 8-9.
24. *Ibid.*
25. *Alumnae News and Record*, August 1930.
26. Minutes of the Board of Trustees, May 31, 1930.
27. McClelland, James Edwin MacMurray, 10.
28. *College Greetings*, December 19, 1933.
29. Quoted in the *President's Report*, June 1, 1935, 10-12.
30. *Ibid.*, May 31, 1930.
31. *Ibid.*, June 8, 1929.
32. *Ibid.*, May 31, 1926.
33. *Ibid.*, June 2, 1928.
34. *Ibid.*
35. *Ibid.*, June 3, 1933.

36. *College Greetings*, November 12, 1931.
37. *President's Report*, June 1, 1935.
38. Minutes of the Finance Committee, December 26, 1935.
39. *Alumnae News and Record*, March 1938.
40. *College Greetings*, October 30, 1937.
41. *Ibid.*, February 26, 1938.
42. *Ibid.*, May 7, 1938.
43. *President's Report*, 1939-40, and 1942-43 (Financial Report).
44. *College Greetings*, May 26, 1941.
45. *President's Report*, 1938, 1941. Some properties included in his first gift of \$1,000,000 were included in a second donation of \$2,500,000.
46. McClelland, *James Edwin MacMurray*, 12.
47. Quoted in the *President's Report*, 1938.
48. Minutes of the Faculty, January 30, 1934.
49. *President's Report*, May 12, 1945.
50. *Ibid.*, June 3, 1939.
51. *Ibid.*, May 28, 1932.
52. *Catalogue* (1932), 24 *et seq.*
53. *Ibid.* (1946), 37.
54. *Alumnae News and Record*, February 1936.
55. *Ibid.*, August 1933.
56. McClelland, "Should the Study of American History in Colleges be Made Compulsory," *School and Society*, January 16, 1943.
57. *College Greetings*, October 21, 1926.
58. *Ibid.*, April 13, 1946.
59. *Alumnae News and Record*, May 1928.
60. *Ibid.*, February 1932.
61. *Ibid.*, May 1929.
62. *Ibid.*, November 1927.
63. *President's Report*, May 30, 1931.
64. Quoted from *Art Digest* in *College Greetings*, March 29, 1928.
65. *College Greetings*, October 24, 1929.
66. *President's Report*, June 1, 1935.
67. *College Greetings*, October 28, 1944.
68. *Ibid.*, February 16, 1935.
69. *Ibid.*, April 10, 1930; November 12, 1931; *Illiwooco*, 1934.
70. *College Greetings*, March 18, 1927.
71. *President's Report*, 1939-40.
72. *College Greetings*, March 7, 1942; *Illiwooco*, 1942.
73. *President's Report*, May 24, 1941.

74. Rammelkamp, *op. cit.*, 491.
75. Quoted in the *President's Report*, June 2, 1928.
76. *Alumnae News and Record*, May 1928 (Enrollment 325 and 157).
77. Quoted in the *President's Report*, May 15, 1943.
78. Report of the Librarian (1945) and statement of 1946.
79. *College Greetings*, March 6, 1931.
80. *Alumnae News and Record*, February 1936.
81. Data on the Institutes is taken from the *Greetings*, the *News and Record*, and from the local and regional press.
82. *Jacksonville Courier*, February 10, 1933.
83. *St. Louis Post-Dispatch*, October 16, 1930.
84. *Jacksonville Journal*, March 20, 1934.
85. *Ibid.*, April 11, 1941.
86. *Illiwoco*, 1937.
87. *College Greetings*, February 27, 1930.
88. *Illiwoco*, 1933.
89. *College Greetings*, March 9, 1940.
90. *Ibid.*, October 21, 1926, quoting William Allen White.
91. *Ibid.*, January 18, 1936.
92. This figure is taken from Mrs. Galloway's list. The total enrollment is from the catalogue figures.
93. *President's Report*, May 30, 1936.
94. *College Greetings*, January 24, 1942.
95. *Ibid.*, November 3, 1934.
96. *Ibid.*, November 17, 1934.
97. *Ibid.*, December 1, 1934.
98. *Ibid.*, May 29, 1931.
99. *Ibid.*, October 6, 1934.
100. *Ibid.*, October 2, 1937.
101. Quoted in the *President's Report*, June 3, 1933.
102. *Illiwoco*, 1937.
103. *College Greetings*, May 1938.
104. Some facts about these clubs and other data about the department are found in an unpublished Master's thesis, "A Study of the Physical Education Programs at MacMurray College from 1916 to 1944," by Leone Bruce.
105. *College Greetings*, November 8, 1928.
106. *Ibid.*, December 11, 1925.
107. *Ibid.*, May 12, 1934.
108. *Illiwoco*, 1929, 1931, 1932.
109. *President's Report*, June 2, 1934.

110. *College Greetings*, May 14, 1945.
111. *Ibid.*, January 31, 1942.
112. *Ibid.*, February 6, 1937.
113. *Ibid.*, January 26, 1946.
114. Facts about the YWCA since 1925 have been secured from the *Greetings* and from the MacMurray Student Activity Reports.
115. *College Greetings*, November 8, 1928; December 18, 1928.
116. *Brown Book* (1924-25), 39; *Illiwoco*, 1934, 1936.
117. *College Greetings*, April 1, 1926; October 6, 1926.
118. MacMurray Student Activity Reports (1939-40), 2. Material on student government was secured from these reports, the *Greetings*, the *Illiwoco*, and the *Brown Books*.
119. *College Greetings*, January 16, 1937; October 8, 1938; April 20, 1940.
120. MacMurray Student Activity Reports (1944-45), 16.
121. *College Greetings*, March 3, 1932.
122. Activity Report, (1945-46), 3.
123. *Ibid.*, 1.
124. See, for example, Cole, *Mount Holyoke*, 284-288.
125. *College Greetings*, January 8, 1938.
126. *Ibid.*, October 26, 1940.
127. *President's Report*, 1926.
128. Faculty Minutes, November 8, 1932; *College Greetings*, March 16, 1935, and other issues.
129. MacMurray Student Activity Report (1945-46), 50.
130. *College Greetings*, February 25, 1939.
131. Activity Report (1939-40), 53.
132. Facts about the societies are from their Minutes, the *Greetings*, *Illiwoco*, and the Activity Reports.
133. *College Greetings*, April 24, 1937.
134. *Ibid.*, May 1, 1938; October 5, 1940; May 26, 1942; May 14, 1945.
135. *Alumnae News and Record*, March 1941.
136. *Ibid.*, February 1941.
137. *College Greetings*, February 24, 1944; April 28, 1945.
138. *Ibid.*, September 30, 1939; October 12, 1940.
139. *Ibid.*, January 27, 1945.
140. *Ibid.*, November 19, 1938.
141. *Ibid.*, February 18, 1939.
142. *Ibid.*, December 4, 1937.
143. Activity Report, 1940-41.
144. *College Greetings*, March 1, 1944.
145. *President's Report*, May 24, 1941.

146. *Ibid.*, May 23, 1942.
147. Quoted in the *Catalogue* (1943-44), 19.
148. *President's Report*, 1942.
149. *Alumnae News*, March 1942.
150. *College Greetings*, May 2, 1942.
151. *Ibid.*
152. *President's Report*, May 23, 1942.
153. *College Greetings*, February 28, 1942.
154. *President's Report*, May 15, 1943.
155. Activity Report (1943-44), 53.
156. *Alumnae News*, March 1942.
157. *College Greetings*, October 30, 1943.
158. Activity Report, 1943-44; *College Greetings*, May 14, 1945.
159. *College Greetings*, January 29, 1944; December 2, 1944.
160. *Alumnae News*, July 1945.
161. *Ibid.*
162. *President's Report*, May 24, 1941.
163. *College Greetings*, September 29, 1932.
164. *Ibid.*, December 15, 1927; December 1, 1934.
165. *Ibid.*, March 12, 1934.
166. *Ibid.*, February 16, 1935.
167. *Ibid.*, February 26, 1944.
168. *Ibid.*, October 6, 1945; April 13, 1946.
169. *Ibid.*, May 11, 1940.
170. *Ibid.*, October 11, 1928.
171. *Ibid.*, November 4, 1944.
172. *Ibid.*, October 29, 1938.
173. *Ibid.*, May 26, 1942.
174. *Ibid.*, May 14, 1938.
175. *Ibid.*, April 7, 1945.
176. *Ibid.*, May 1, 1931.
177. *Ibid.*, September 27, 1928.
178. *Ibid.*, February 20, 1926.
179. *Ibid.*, March 14, 1942.
180. *Alumnae News*, November 1944.
181. *Journal and Year Book of the Illinois Annual Conference* (1945), 34.
182. Minutes of the Alumnae Association, May 31, 1926.
183. *Ibid.*, May 30, 1936.
184. *President's Report*, May 11, 1946.
185. Minutes of the Alumnae Association, May 23, 1942.

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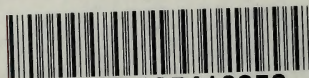


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